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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

JANUARY 1998

Griswold invested as 25th Presiding Bishop

By James Solheim

WASHINGTON, Jan. 10 — In a sweeping liturgy that combined soaring choral music, the heady rhythms of Native American drums and African American spirituals, with the spectacle and color of stately processions, Frank Tracy Griswold of Chicago was invested as the 25th presiding bishop of the Episcopal Church at Washington National Cathedral.

After an extensive musical prelude, drawing on a wide variety of church traditions, almost 200 bishops of the church were joined by ecumenical guests and, for the first time, representatives of Islam and Judaism, in processions that flowed into the cathedral from all directions. Banners and colored streamers captured the festive air of the occasion, as the nearly 4,000 participants filled the cathedral to inaugurate a new season of leadership in the church.

[North Carolina Diocesan Bishop Robert Johnson, his wife Connie, Bishop Suffragan Gary Gloster, and his wife Judy all attended the service]

Participants in the cathedral were joined by an estimated 7,000 church members at more than 200 downlink sites across



RENEWAL OF BAPTISMAL VOWS: New Presiding Bishop Frank Griswold and a group of assisting bishops lead the congregation at the National Cathedral in renewing their baptismal vows. With Griswold, from left, are three of the other candidates for Presiding Bishop, Bishops Robert Rowley, Richard Shimpfky, and Don Wimberly.

the country who watched a live satellite television broadcast and participated locally in the service. A simultaneous audio feed over the worldwide Internet extended the audience internationally.

Welcoming new leader

When all had taken their places, a delegation moved to

the west entrance to welcome the new presiding bishop. The moment of expectant silence was pierced by a loud knock at the portal. Bishop Ron Haines of Washington opened the doors and members of the Standing Committee of the Diocese of Chicago introduced the new presiding bishop to the church "with pride, affection and gratitude for his ministry with us."

Former Presiding Bishop Edmond Browning and House of Deputies President Pamela Chinnis asked the presiding bishop to affirm his commitment to his new ministry. When Browning asked the congregation if they would "do all in your power to support and uphold Frank in this ministry," they thundered in response, "We will." Haines

extended the hospitality of the diocese and Dean Nathan Baxter invited Griswold "as our chief pastor to preside in this Eucharistic Assembly."

Symbols of ministry

After presentations of the Jewish Torah and the Islamic Koran, the Episcopal Church's ecumenical partners stepped forward with gifts and symbols. Greek Orthodox Archbishop Spyridon presented an icon, Presiding Bishop H. George Anderson a copy of Confessions, the Rev. Joan Campbell of the National Council of Churches offered a copy of the Bible, Dr. Vivian Robinson of the Consultation on Christian Union brought a liturgy. Bishop Jack Snyder of St. Augustine, Fla., presented Griswold of the Anglican-Roman Catholic dialogue in this country, brought a Book of Blessings from the Roman Ritual. And the Sunday school at Chicago's St. James Cathedral brought a construction that symbolized "our worldwide household of faith," and representatives of the Anglican Communion offered symbols of "the diversity of our worldwide communion and the challenges of our future together."

(Continued on page 30)

182nd Diocesan Convention convenes in Raleigh

By E. T. Malone Jr.

RALEIGH, Jan. 16 — The more than 500 delegates who will assemble here at the North Raleigh Hilton for the 182nd Diocesan Convention on Thursday-Saturday, Jan. 29-31, will notice a few new wrinkles in the format. Gone are the long rows of tables with the big parish signs. In their place will be round tables designed to accommodate Bible study at

the beginning of the two morning legislative sessions. Also, on Friday night the Convention will return to its former practice of having a sit-down banquet, at which the Saint Augustine's College Concert Choir will sing.

Round tables an experiment

"Using round tables is an experiment," said Dispatch of Business chair the Rev. Fred Warnecke of Greensboro. "It's

necessary in order to have Bible study conveniently, but may present some problems about everyone being able to face the podium during business sessions. This is based on the General Convention model of beginning the day with Bible study. If it doesn't work, next year we'll do something different."

Warnecke stressed that delegates keep in mind two guidelines regarding the Bible study:

(1) for the Bible study they may *not* sit with their own delegations; (2) after Bible study and Morning Devotions are completed, delegates should then join their delegations. The object is to have delegates do their study with persons they probably don't know, or at least know less well.

Lively mix of resolutions

The five Convention legis-

lative committees will hold open hearings beginning at 9:45 p.m. on Thursday, after the first business session. They will be considering 14 resolutions — plus the Report of Diocesan Council — presented before the Dec. 22 deadline. They will also deal with any late resolutions submitted at the opening session (the only time new resolutions can be presented at Convention).

(Continued on page 2)

Around the Diocese

Convocations elect new deans

RALEIGH, Jan. 16 — New deans have been elected in five of the seven convocations of the Diocese at their January pre-Convention meetings.

Sandhills Convocation elected Rev. Mary Markham; **Rocky Mount** re-elected the Rev. John G. Steed; **Winston-Salem** elected the Rev. Howard G. Backus; **Greensboro** elected the Rev. David R. Williams; **Raleigh** elected the Rev. Diane B. Corlett. The **Durham Convocation** elected the Rev. Monroe Freeman as its new dean on Nov. 10, and **Charlotte** re-elected the Rev. Henry A. Presler on Nov. 24. Convocation deans serve three-year terms.

Blanchard Scholarship available for Episcopal students at UNC

CHAPEL HILL — The Chapel of the Cross administers a scholarship fund that is available to Episcopal students attending the University of North Carolina at Chapel Hill. Applications for the John Osgood and Elizabeth Amis Cameron Blanchard Scholarship for 1998-1999 are being received by the UNC-CH Office of Scholarships and Student Aid. Applicants should submit the Free Application for Federal Student Aid and Profile Application before March 1, and write to the Office of Scholarships and

Student Aid, P.O. Box 1080, Chapel Hill, N.C. 27514. The scholarship is limited to Episcopal descendants of colonial ancestry or children of Episcopal clergy. For further information, telephone (919) 962-8396.

Phil Whitacre dead at age 63; former registrar at The Summit

OXFORD — Philip M. Whitacre, 63, an original member of the diocesan Conference Center staff, died Jan. 10 here of heart failure. A native of Ohio, he served from May 1, 1981, until spring 1997 as registrar for The Summit. Whitacre, a large, scholarly man who walked with a cane in his later years, loved God's natural creation and was an avid fisherman and outdoorsman. A memorial service was held here Jan. 18 at St. Stephen's Church.

St. Augustine's College site for Absalom Jones Festival

RALEIGH — The Diocesan Absalom Jones Festival service will be held this year on Sunday, Feb. 15, at 4:00 p.m. in the historic chapel of St. Augustine's College here. Preacher for the service will be the Very Rev. Monroe Freeman, rector of St. Titus', Durham, and Dean of the Durham Convocation. The Rev.



A BLESSING FOR THE PEOPLE: New Presiding Bishop Frank T. Griswold blesses the congregation at the National Cathedral in Washington, D.C., at the close of his investiture Jan. 10.

(Photo by David Skidmore/Episcopal News Service)

Ida Johnson, vicar of St. Michael and All Angels Church, Charlotte, will be the celebrant for the Holy Eucharist. The Rev. Absalom Jones (1746-1818) was a former slave in Philadelphia who purchased his own freedom and eventually became the first African-American priest in the Episcopal Church. Commemoration of Jones' ministry is linked each year to celebra-

tion of black participation in the Episcopal Church. All Episcopalians are welcomed and encouraged to attend this service.

Diocesan ordinations June 20

RALEIGH — Bishop Johnson has announced that this year's diocesan-wide ordination service will be held on Saturday, June 20, at 2:00 p.m., at the Church of the Holy Comforter, 2701 Park Rd., Charlotte.

182nd convenes

(Continued from page 1)

Among the items being considered are two resolutions requiring deputies to General Convention to report how they voted. One applies to future voting, the other applies to the votes taken by deputies to the 1997 General Convention in Philadelphia.

Perhaps the most controversial resolution is one calling on the Diocesan Convention to endorse the Kuala Lumpur Statement on Human Sexuality. This document, adopted by Anglican delegates from Africa and Asia at a February 1997 conference, criticizes North American and European Anglicans for what the delegates consider "non-biblical" attitudes toward homosexuality. Acceptance of homosexuality, they maintain, hurts the cause of Christianity elsewhere in the world.

In another resolution, the Environmental Stewardship Subcommittee of the diocesan Stewardship Committee will be attempting to establish its independence by being "reborn" as a separate chartered committee. It will attempt to bring

under its wing all environmentally-related activities of the Diocese, including education, advocacy, and ethical problems.

There is also a resolution, originating from General Convention, regarding conflicts of interest and Church leadership.

Another potentially controversial resolution in this historically non-union state is one calling on the Convention to support the work of the Farmworker Labor Organizing Committee.

Yet another resolution calls on the Church to monitor welfare reform in North Carolina. A related resolution asks the Convention to support social ministries for children.

Proposed \$3.1 million budget

Delegates will be asked to approve a proposed 1998 diocesan budget of slightly more than \$3.1 million. The figure after the December meeting of Diocesan Council was \$3,142,014, but cuts totalling around \$21,000 needed to be made when one large parish did not accept its full asking. Non-acceptances for the entire Diocese came to \$175,126,

of which \$80,319 was from the Charlotte Convocation, \$38,062 from the Raleigh Convocation, \$21,742 from the Sandhills Convocation, \$18,423 from the Greensboro Convocation, \$14,957 from the Durham Convocation, and \$1,623 from the Rocky Mount Convocation. Every church in the Winston-Salem Convocation accepted its full asking.

The 1998 budget proposes to give \$712,000 to the National Church, the same amount that was in the 1997 budget. It represents 22.53 % of the diocesan budget.

Jane Pullen and Olivia Hardin, both of Christ Church, Raleigh, are Convention Co-Chairs. They have headed a corps of volunteers on committees planning everything from Convention packets to hospitality. Bob Holtzclaw of Christ Church will be serving as sergeant-at-arms.

The Bishop's pastoral address will take place during the Thursday night Eucharist, for which the Saint Mary's School choir will provide music. The Bishop Suffragan's address will be Friday morning during the legislative session.

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Bishop Suffragan

The Rt. Rev. J. Gary Gloster

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This & that

Christ Church, Raleigh, on Nov. 2 honored its former long-time rector the **Rev. B. Daniel Sapp** by naming him **Rector Emeritus**.

LETTERS OF TRANSFER: "No one is an Episcopalian-at-large. It is not possible to be an Episcopalian-of-all-outdoors. Each of us is a member, a communicant, of a particular congregation that has a name and street address. Where you were baptized/confirmed is where your membership is, unless you have had it moved by means of a **Letter of Transfer** to another Episcopal congregation. (NOTE: It is not necessary to receive a letter of transfer from a church of another denomination. Your Episcopal membership begins when you become an Episcopalian. By the same token, you do not "transfer" your Episcopal membership to a church of another denomination.) Needless to say, you and your membership should be together, rather than having your body in one place and your 'official' home in another.

"In a sense, your Letter of Transfer is your passport from one Episcopal congregation to another. If your business keeps you on the move, your letter can be moved as frequently as needed. To move your letter from where you were baptized/confirmed does not in any way sever ties of affection for that place and those friendships.

"To remain on the rolls of another congregation while living somewhere else is a problem for both congregations. **Your former parish must continue to carry you forward on its records** (even as an inactive member). The congregation where you live and attend cannot claim you as a *bona fide* member or offer you the 'full' privileges of membership (You cannot, for example, vote in parish elections, serve on vestry, or be a delegate to Diocesan Convention.). Everyone needs that special sense of belonging, that sense of home and commitment.

"A simple telephone call will set the wheels in motion. Just call the parish office and ask them to write for your **Letter of Transfer**. That's all there is to it. And when you leave, the parish will send (at your request) your letter to the new congregation." (from *Interim*, newspaper of the Diocese of Missouri)

The **Rev. Charles Hotchkiss**, 58, vicar of Shepherd of the Hills Church, Beverly Hills, Fla., died Nov. 9 in an automobile accident, reports the *Central Florida Episcopalian*. A native of Washington, N.C., and graduate of **Duke University** and **Nashotah House**, he had spent most of his ministry in the state of Florida.

Deerfield Episcopal Retirement Community at Asheville reports amazing progress in its expansion project. The 545,000-square-foot new facility will be the largest single, one-phase construction project ever in Buncombe County when it is completed in late 1999. For periodic postings on the expansion update, check out the **Deerfield website**, www.main.nc.us/deerfield.

We were sorry to learn of the death on Jan. 14 of **Mary McCullough**, wife of the **Rev. George McCullough**, retired priest living in **Davidson**.

Faith to Focus, a discernment workshop to help lay persons discover their gifts and how God is calling them to use those gifts, will be held at **St. Stephen's Church, Durham**, beginning Feb. 2. The workshop is open to the public. For more information on this and other *Faith to Focus* workshops, contact **Etta Barksdale** or **Alice Kunka** at **Clergy and Laity Together in Ministry (CLAY, Inc.)**, (919) 772-1707.

St. Andrew's/St. Pious X Food Pantry, whose managing director is **Deacon T. J. Bland**, was selected to receive a 1997 "Friend of WIC" Award from the North Carolina WIC Program for its outstanding support and assistance to the **Guilford County WIC Program**. WIC (Women, Infants, and Children) is a program of the N.C. Dept. of Health and Human Services that accepts perishable surplus food from local grocery stores, farmers' markets, and bakeries and distributes it to clients needing food. Beginning in spring 1996 the St. Andrew's/St. Pious X Food Pantry in **Greensboro** began to share surplus perishable food with the local WIC program.

Word has been received of the death of **Warren Donaldson**, father of **Gaynelle Jennings** (wife of the **Rev. W. Worth Jennings III**) on Jan. 2 in **Raleigh**. A memorial service was held Jan. 10 at **St. Christopher's, Garner**.

The **Tenth Annual Bowen Conference** at **Kanuga Conferences, Hender-sonville**, set for March 30-Apr. 1, is titled "Ethics, Morality, Virtue—Walking the Way of Jesus." This annual endowed conference exploring an area of Christian commitment will be coordinated this year by the **Rt. Rev. Robert G. Tharp, Bishop of East Tennessee**. Guest keynoters are **William J. Bennett**, cabinet member under two presidents; **David Emory Shi**, president, Furman University; **John Charlesworth**, vice president and director, Merrill Lynch, New York. Chaplain is the **Rev. Martha Moore Johnston**.

Calendar of Diocesan Events

January	
24	Vestry Planning Retreat for Small Churches, The Summit
29-31	182nd Annual Diocesan Convention, North Raleigh Hilton
February	
7	Growing Your Church Workshop, St. Michael's, Raleigh
13-14	Diocesan Council Overnight, The Summit
13-15	Winter Middlers Conference, The Summit
17	New Vestry Orientation Workshop, St. Mary's, High Point
27-Mar 1	Winter Seniors Conference, The Summit
March	
4-11	House of Bishops, Kanuga
14	Diocesan Church Leadership Conference, The Summit
18	Diocesan Council, Diocesan House, Raleigh
19	Clergy-in-Transition Workshop, The Summit
20-22	Happening # 31, The Summit
23-24	Clergy Retreat, The Summit
April	
3-5	Spring Youth Conference, The Summit
5-6	ECW Evans-Harris Conference, Francis Center, Tarboro
17-19	Spring Work Weekend, The Summit
17-19	Board of Visitors, The Summit
22	Diocesan Council, The Summit
May	
1	Deadline, Lex Mathews Scholarship applications
24	Spring UTO Ingathering
31-Jun 3	Province IV ECW & Altar Guild, Kanuga
June	
20	Diocesan Ordination Service, Holy Comforter, Charlotte
July	
17-Aug 9	Lambeth Conference, Kent, England
October	
12-14	Clergy Conference, The Summit

Horne, dean and president, Virginia Theological Seminary. Respondents are **Frank S. Alexander**, professor of law, Emory University, and **Ann Hansen**, president, H.R. Technical Associates, Inc., Oak Ridge, Tenn. Musician is **Sandra Murphy**, organist-choirmaster, St. Andrew's Church, Maryville, Tenn. For registration information contact **Kanuga Conferences** at (704) 692-9136.

CONGRATULATIONS: The **Rev. Lisa Frost-Phillips** and **Dickson Phillips** are the proud parents of a son, **Jonathan Shepherd Phillips**, born Dec. 18. Lisa is assistant to the rector at **St. Luke's, Durham**.

The **Summit** will host its next **Elder-hostel on March 15-20**. The session will include three courses: (1) Memory and Intelligence: Dynamics Revealed Through Research; (2) An Exploration of the Religious Roots of our Respective Beliefs; and (3) the Art of Flower Arrangement in Historical Perspective. Outstanding professors will teach these subjects. All persons 55 and over who would like to participate should call **Boston EH office, (617) 426-8056**, Monday-Friday, 9:00 a.m.-9:00 p.m., to sign up for **program 03151 at site 33134**. Cost of the Sunday afternoon through Friday lunch program is \$300.00.

AFTER THE BALL: Bishop Bob — "The Annual Bishops' Ball has become one of my favorite events. Spending

two days and two nights with approximately 200 seventh-through-twelfth-graders is an exciting and exhausting opportunity!

Bishops' Ball 1997 included a thoughtful examination of our common baptismal vows on the theme: "I will with God's help." I was impressed by the depth of spiritual insight and inquiry of the participants, and I enjoyed their company, their music, their zest for life, their love for Christ and his Church, and their affection for a clumsy bishop who dances about as gracefully as an old rhinoceros.

If our young people are the Church of today and tomorrow, I am very optimistic!"

Bishop Gary — "What do you get when you mix 189 young people and youth advisors with two bishops and plop them down at The Summit for a whole weekend? The Bishop's Ball!

This year's Bishop's Ball was a joy, as was last year's.

It was a chance for this Bishop to be with some lively, energetic, and great folks. We talked and played, we sang and laughed, and at times we got real serious. We worshipped and shared the beautiful surroundings of our camp and conference center. It was a true joy.

One of the big payoffs for me having been to the Bishop's Ball is that I get to know some people of the Diocese and we are not strangers. Now when I travel around the Diocese there is a greater chance that familiar faces will crop up when I enter a congregation."

HCSC Committee highlights programs for at-risk children

St. Martin's Preschool serving downtown Charlotte

EDITOR'S NOTE: *The Helping Churches Serve Children (HCSC) Committee was formed as a result of a resolution on child advocacy passed by the 1997 General Convention of the Episcopal Church. An explanatory story on the Committee appeared in the October 1997 issue of The Communicant. The following is the first in a series of articles highlighting programs at churches around the Diocese which serve the needs of at-risk children.*

By Mary Brooks Zuccarelli

CHARLOTTE — "Just talking won't help our children. Rolling up our sleeves and doing something will." These are the words of an Episcopal Church woman about the most helpless and vulnerable in our society — our children.

St. Martin's Episcopal Church in downtown Charlotte has long taken these words to heart. Known for its many outreach programs and social ministry, St. Martin's began a "Mother's Morning Out" in the early 1990s, a program so successful that it led to the establishment of a weekday preschool program.

Several years ago the parish was seeking ways to reach out to nearby Earle Village, a large public housing project, and its other neighbors as well.

Two dedicated public school employees had developed a project in Earle Village which sought to provide broad community support to families in crisis. St. Martin's saw working with Project Uplift as an opportunity to provide preschool support for a group of Earle Village youngsters whose families were participating in the project.

The Preschool Board decided to reserve twenty percent, or eight of the forty spaces, for scholarship children from Earle Village. The preschool is self-supporting for operating expenses. The cost per year for a single scholarship is about \$700 — \$5,600 for the eight spaces.

St. Martin's raises the money each year by combining the annual parish budget for mission outreach and special gifts. As the children need transportation and lunch, parish volunteers drive the church van each morning and afternoon and provide the midday meal. Mothers of scholarship children and all mothers are encouraged to participate in school life.

The preschool includes daily chapel services and a welcoming, loving, and inclusive atmosphere that celebrates the unique gifts of each child.

Many parents choose St. Martin's for their children because of the religious influence and diverse pupil population



Children such as Dana, left, Jamarcus, top, and Cooper enjoy the religious influence and diversity at St. Martin's Preschool.

which enables the little ones to better experience the world around them.

St. Martin's is one of the few preschool programs fully accredited by the

National Association for the Education of Young Children, the highest accreditation a preschool program can obtain.

When evaluating the school, the Association indicated the outreach program and its incorporating the scholarship children into the school life as major strengths of the school.

Such programs are just what the Helping Churches Serve Children Committee and its co-chairs Judy Gloster and Jo Rankin have in mind.

This new and busy diocesan committee is working to increase the awareness of the suffering and vulnerability of vast numbers of children in our society.

The committee hope that Episcopal congregations will find the "at-risk" children among us and seek to meet their emotional, physical, educational, and development needs.

Mary Brooks Zuccarelli is a Charlotte-based free-lance writer and a parishioner at Christ Church, Charlotte.

Clergy changes & moves

The **Rev. Albert Lee Moore** was ordained a deacon on Sunday, Dec. 20, at the Church of the Nativity, Raleigh, his home parish. The ordination was done by Bishop Johnson, who has assigned the Rev. Mr. Moore to serve at Christ Church, Raleigh.

Bishop Johnson has assigned the **Rev. John W. Gladstone** to serve as deacon at St. Luke's, Salisbury, effective Nov. 1. He comes to this Diocese from the Diocese of East Carolina.

The **Rev. Michael M. Ligon**, who had served since 1993 as deacon at St. Timothy's, Wilson, has resigned effective Sept. 30 and moved to East Carolina Diocese, where his status is non-parochial.

The **Rev. Pamela L. Porter** has resigned, effective Nov. 23, her position as assistant to the rector, Holy Trinity, Greensboro, where she has served since 1983, to accept a call to serve as assistant to the rector, Christ Church, Covington, La. (Diocese of Louisiana).

St. Michael and All Angels', Charlotte, has called as its new vicar the **Rev. Ida L. Johnson**, effective Oct. 15. She has been serving since summer 1996 as part-

time interim chaplain at UNC-Charlotte.

St. John's, Charlotte, has called as assistant to the rector the **Rev. Charles L. Holt**, effective Sept. 6. A transitional deacon, he comes from the Diocese of Central Florida.

The **Rev. Roderick L. Reinecke**, who has been serving as interim rector, St. Paul's, Winston-Salem, since 1995, has retired effective Oct. 8.

The **Rev. Donald P. Goodheart** has been called as new rector of St. Paul's, Winston-Salem, effective Oct. 8. He was serving previously as rector of Church of the Epiphany, Seattle, Wash. (Diocese of Olympia).

Grace Church, Lexington, has called as its new rector the **Rev. Dr. Robert B. Cook Jr.**, effective Dec. 22. He has served since 1986 as assistant to the rector, St. Francis', Greensboro.

St. Francis', Greensboro, has called the **Rev. Thomas Droppers** as part-time assistant to the rector, effective Jan. 1.

The **Rev. Willard S. (Tom) Taylor Jr.** has accepted a call to serve for six months, effective Jan. 4, as interim rector at Christ Church, Albemarle. He has

served most recently as interim rector at St. Stephen's, Erwin.

Bishop Johnson has granted permission for St. Alban's, Davidson, to call as deacon the **Rev. Robert W. Herbert**, effective Nov. 17, to serve from March through November each year. A resident of Davidson, he is canonically resident in the Diocese of Western North Carolina, where he has served as deacon at St. James', Hendersonville (1983-1993), and St. Peter's, Denver (since 1993).

The **Rev. Sherrill L. Page**, who has served as assistant to the rector, Good Shepherd, Rocky Mount, since 1993, has resigned effective Dec. 31 to accept a call as rector of St. Barnabas' Church, Temple Hills, Md., Diocese of Washington.

The **Rev. John S. Akers III**, assistant to the rector, Holy Trinity, Greensboro, since 1984, has retired, effective Dec. 31. Ordained priest in 1962, he served churches in Harrodsburg, Lexington, and Paris, Ky. (1962-1977) and in Dallas, Tex. (1977-1984) before coming to this Diocese.

Holy Trinity, Greensboro, has called as assistant rector, effective Jan. 1, the **Rev. Wilson Carter**, whose status has

been non-parochial. Holy Trinity has also called as assistant to the rector, effective Feb. 1, the **Rev. Jamie L'Enfant**, who has served since 1995 as assistant to the rector, St. Paul's, Winston-Salem.

New rector, effective Jan. 11, at St. Paul's, Louisburg, and vicar for St. Matthias', Louisburg, is the **Rev. Francis Lee Cutair III**, who comes from the Diocese of East Carolina where he has served as rector of St. Thomas', Oriental, since 1993.

Status of the **Rev. Diana P. Johnson**, who has been serving as interim rector and vicar of the Episcopal churches in Louisburg, became non-parochial, effective Jan. 1.

The **Rev. John L. Jenkins Jr.**, assistant to the rector, St. Paul's, Winston-Salem, since 1994, has retired effective Dec. 31. Ordained priest in 1962, he spent most of his career in the Diocese of Georgia, where he held a number of leadership positions, including serving on Diocesan Council, Standing Committee, as chair of the Commission on Ministry, and deputy to General Convention.

(Continued on page 30)

1998 ANNUAL REPORT

REPORTS

ACTS

The ACTS Committee made only two grants in 1997, both in November: \$5,100 to St. Christopher's, Garner, to replace a furnace in an area used for child care, and \$3,000 to Orange County Child Care Meal Service. One application was denied.

The ACTS Committee will cease to exist at the end of this year and its function will be absorbed in a chartered committee that will also handle the former Parish Grants and Continuing Education Grants.

Members of the Committee were Pete Armstrong, Rocky Mount Convocation; I. W. Murfree, Durham Convocation; the Rev. John Gibson, Raleigh Convocation; the Rev. Jay Hobbs, Greensboro Convocation; R. J. Berrier, Winston-Salem Convocation; Bill Adams, Charlotte Convocation; Nancy Neal, Sandhills Convocation; and Jane R. House, chairman.

Jane Ruffin House, Chairman

Armed Forces Commission

The Office of the Bishop for the Armed Forces in New York has episcopal oversight over the work of the Church, not only in and for the Uniformed Services and the Veterans Administration, but also all prisons and jails—federal, state and local. The office has just appointed a Director for Prison Ministry, the Reverend Jackie Means of the Diocese of Indianapolis.

Here in this Diocese we have two VA hospitals, in Salisbury and Durham. If parishioners are in those facilities, clergy in Salisbury and Durham should be notified.

We have available for free distribution to all active duty and reserve Armed Forces members from the Diocese a Prayer Book for the Armed Forces and the Episcopal Church Service Cross, distributed by the Church since World War I, for attachment to dogtags. If you need these, please ask the Chair of this Commission.

There are three federal prisons in the Butner complex, in Granville County, all for men. The Federal Correctional Institution is an 850-bed high security prison, the Low Security Correctional Institution is a 990-bed low security prison opened in 1996, while the Federal Prison Camp is a 220-bed minimum security prison. A 600-bed Federal Medical Center will open in 1998. Inmates of these prisons are from all over the country and elsewhere, and there are a handful of

military prisoners. Diana Johnson is our volunteer priest at the LSCI facility, while Jim Craven serves at the FCI and the Camp. There are weekly Eucharists and other services as appropriate, at all three institutions. There are some Episcopalians coming into prison now, but more coming out. Discretionary account funds are used for the aid of inmate families and former inmates in getting a fresh start. Inmates themselves are active in literacy tutoring of other inmates. Lay ministry among the inmates is both strong and encouraged, in that it is the only ministry available on a 24-hour-a-day basis.

There are 39 county jails in the Diocese, and 42 state prisons. Please let us know, and let your own parish know, of the ministry being provided in those places. We are aware of only a few ongoing programs sponsored by parishes and individuals in the Diocese.

The Episcopal Church has chaplaincy slots available now in the Armed Forces, the Federal Bureau of Prisons, and the VA hospitals. In general, the Church is looking for bishops, priests, or transitional deacons under 40, who are in good health, U. S. Citizens, and able to relocate. In the Armed Forces, there are active duty and reserve slots available in the Army, Navy, and Air Force. Navy chaplains serve not only the Navy, but also the Marine Corps and Coast Guard. If interested, let us know. We have available to loan a 25-minute video, the Military Chaplaincy, and have loaned it out a few times.

Bishop Keyser's office announced in late December that the third national conference on prison ministry will be held in May 1998 at the Cathedral Center of St. Paul in Los Angeles. Bishop Griswold, the new Presiding Bishop, will be there, and Jim Craven from this Diocese will be on the program.

The North Carolina Council of Churches, of which the Episcopal Church is a member, has convened a group to discuss and plan for an interfaith prison in North Carolina. It would be modeled in part upon Christian-centered prisons in Texas and Brazil, begun by Chuck Colson and Prison Fellowship.

Please remember those serving in the Armed Forces, especially those in harm's way, the sick and the dying in VA hospitals, and those confined in prisons and jails, especially those condemned to die, and their victims, as well as all those who care for all of them.

The Reverend James B. Craven III

**Dept. of Business Affairs & Administration
of the Diocesan Council
(no report submitted)**

Chancellor (Summary Report)

During the calendar year 1997, the Chancellor attended and acted as Parliamentarian at the annual Diocesan Convention in February; served throughout the year as an *ex officio* member of the Commission on Constitution and Canons, and on Dispatch of Business; and otherwise performed the canonical duty imposed on the Chancellor "to advise regarding any questions of law which may arise in the administration of Diocesan affairs," such advice being given variously to the Bishop, the Diocesan Business Administrator, departments of the Diocesan Council, and numerous clergy and lay people, all regarding a great many matters, both legal and otherwise, arising in the administration of diocesan, institutional, and congregational affairs, the details of which will be more fully related in the Chancellor's Full Report for 1997 for publication in the *Journal* of the forthcoming 1998 Convention.

In passing, (and in repetition of previous Summary Reports), it is my continuing observation that a great many questions directed to the Chancellor by individual clergy, parishes and/or parishioners involve matters that are plainly answered by resort to the Canons of the Diocese that are always available in the current Diocesan *Journal*, and that a resort to them first would often obviate the necessity of asking the particular question. Also, it might be well to note again that the Chancellor's canonical duty is "to advise" and not to "rule."

Joseph B. Cheshire, Jr., Chancellor

Christian Education and Formation

The mission of the Christian Education and Formation Chartered Committee is to strengthen the ministry of Christian Formation in our Diocese and to support the congregations of this Diocese in their efforts to nurture, form and equip members as they seek to carry out the ministry to which they are called through baptism.

As part of this mission, the Committee focuses on three areas. The first is the sponsorship of regional Christian Formation Conferences. This year's conference topic was Christian Formation and the Arts. A special focus was made on the liturgical seasons of Advent, Christmas, and Epiphany. The second area of focus for the committee is the Christian Education and Formation Newsletter. This newsletters is

used to share ideas about Christian Formation with people from all over the Diocese. Parishes share their ideas for programs and new concepts in Christian Formation are discussed. The third area of focus is the Diocesan Resource Center. Located in Oxford, this resource center offers videos and print materials which may be borrowed by parishes.

The committee also sponsors other programs including Christian Education scholarships, Christian Education Awards for parishes doing exciting work in Christian Education, and startup grants for parishes initiating new ideas in Christian Formation. The committee sponsors Diocesan membership in the Alban Institute and Education For Ministry.

We have many Christian Formation resources within our Diocese. Many people have years of valuable experience and good ideas to share. Sharing of these ideas is key to the growth of Christian Formation in our Diocese.

The Rev. Sally Franklin

Department of Christian Formation of the Diocesan Council

The newly formed Department of Christian Formation is made up of two members from Diocesan Council (the Rev. Hank Franklin and the Rev. Lisa Fischbeck), and the Chairs of each of the three Chartered Committees within the Department: Youth (Kep Short), Ministry in Higher Education (Robert E. Wright), and Christian Education and Formation (the Rev. Sally Franklin).

The Department met twice in 1997. The first meeting provided an opportunity for the Department to learn about the work and ministry of each of the Chartered Committees within the Department. At the second meeting, the Department heard and reviewed the budget requests of each of the Chartered Committees. The work of these three Committees well reflects our Diocesan commitment to nurture the Christian formation of people at all stages and phases of growth and development. Please refer to the reports of the Chartered Committees on Youth, on Ministry in Higher Education, and on Christian Education and Formation for further details about their work.

The Rev. Lisa G. Fischbeck, Chair

The Bishop's Committee on Clergy Wellness

The Clergy Wellness Committee has continued to meet throughout the year. We provided wellness workshops for

the fall Clergy Conference. We have maintained on-going discussion about issues relating to clergy and clergy family wellness, such as health insurance, salaries, and family support. Our 1998 budget includes, for the first time, financial support from the diocesan level for the annual Clergy Spouse Retreat. Our plans for the coming year include revision of the diocesan Wellness Manual (currently available through the diocesan Office for Congregational Support) and a second wellness survey for clergy and spouses.

We have received good feedback regarding our work, and hope, with the bishops' support, to continue providing a focal point and enabling mechanism for wellness concerns.

The Rev. Virginia Herring

Christian Social Ministries

The Christian Social Ministries Commission works to identify ways to be faithful to the Baptismal Covenant. We serve as an educational resource and support network for outreach ministries within our Diocese. We act to facilitate communication among Diocesan Council, the Department of Outreach, the Bishops, the Convocations and all whose ministries address issues of compassion and care. We address broader issues of social and economic justice, advocacy work for the poor, and issues relating to non-violence and peace keeping. The Committee works toward the implementation of diocesan resolutions pertaining to these issues, as well as the resolutions and policies of General Convention. The commission hopes to inspire, encourage, and enable the parishes and missions of the diocese to heed our Lord's directive to feed the hungry, clothe the naked, and minister to the homeless and those in prison.

In 1997 we saw the creation of two new Christian Social Ministries sub-committees. Helping Churches Serve Children (HCSC), Judy Gloster and Jo Rankin serving as co-chairs, will encourage and support local congregations in identifying the needs of "at risk" children in their communities, and in providing programs to help meet these needs. The new Racism Committee, with Gail Stroud as Chair, with the assistance from a Jessie Ball duPont grant will be working with clergy and laity through Racial Awareness workshops.

The Episcopal Housing Ministry of Raleigh has obtained tax credits to build 72 new units in Apex which will be called West Haven. Fox Haven, a 48-unit apartment complex that opened in 1996 was dedicated by Bishop Gloster on November 4, 1997. The ministry has property under contract in Southeast Raleigh with enough land for 140 lots.

Representatives from the Peace

Initiative Network attended the American Friends of SABEEL conference in Washington, DC (SABEEL is an ecumenical group supporting Palestinian Christians and working for tolerance and peace in the Middle East). With other denominations, PIN has started a North Carolina chapter of Friends of SABEEL. PIN sponsored one of the North Carolina sites for the nation-wide teach-in on the Jewish settlement of Har-Homa/Abu Ghneim. PIN assisted in the circulation of the petitions for the sharing of the city of Jerusalem, also for the closing of the US Army School of the Americas at Ft. Benning, GA, and worked to avert the launching of Cassini. The Episcopal Peace Fellowship helped sponsor and staff the peace booth at the North Carolina State Fair in October.

In February, representatives from CSM, along with Bishop Gloster, attended the national church conference on "Justice, Peace, and the Integrity of Creation."

A highlight of the year occurred on September 13, when Bishop Daniels of East Carolina and Bishop Gloster of our Diocese broke ground in Newton Grove for "El Centro Episcopal." When completed, the community center will house both the program and the sacramental ministries of the Episcopal Farmworker Ministry. Our Diocese, represented by the Rev. Bobbie Armstrong and the Rev. Kathleen Awbrey helped to host the National Churches' Committee on Migrant Ministry which met in Kinston, North Carolina, on October 9-11 and visited ministry sites in North and East Carolina.

The Christian Social Ministries Committee is also actively involved in issues pertaining to ministry to the aging, issues of economic justice, AIDS/HIV, and pastoral concerns on homosexuality. We are represented in, and support, both Episcopal Appalachian Ministries and our Global Missions work.

In July, the Rev. Kathleen Awbrey was called by Bishops Johnson and Gloster to be the new Coordinator of Christian Social Ministries for the Diocese. Kathleen has served as a priest in our Diocese for several years. She brings gifts and talents which will enrich and inspire our ministries. We look forward to working with her in fulfilling our Baptismal promises to "seek and serve Christ in all persons, loving our neighbors as ourselves, respecting the dignity of every human being and to strive for justice and peace."

The Rev. Thomas Garner, Chair

Communications Commission

The Communications Committee has spent the past year working on defining its role within the new diocesan structure. The committee envisions for itself a broad role that includes an advisory role for diocesan communications, and

also seeks to support communications within congregations (which includes newsletters, bulletins), communication between congregations and with the wider community (which includes public relations) and communications from congregations to the Diocese. This vision for our work reflects the principle that communications is not a one-way street, but is in many ways best portrayed as a network of messages moving in many directions. Our committee is especially eager to find ways to support the ministry of the Diocese in light of rapidly changing ways that people communicate with each other.

In the past year, we have tried to be of support to diocesan staff in offering advice and feedback on communications. We offered a workshop in the fall with a specific goal of helping parishes with their communications (newsletters and bulletins). The workshop was not very well attended, causing us to rethink the ways we may be of support to congregations.

In the coming year, we have set the following goals:

We will continue to offer advice and support to the diocesan communications officer and others at Diocesan House.

We hope that, with the acquisition of a new computer system at Diocesan House, there will be increased capability and responsiveness through e-mail and through the diocesan home page. We will work to offer support through that transition.

Until new computers are up and running, we hope to bring the diocesan home page up to date.

We will be sending a survey to all congregations in January, in hopes of learning how parishes are communicating, and in what ways the Communications Committee can be helpful. We will also ask for feedback on the effectiveness of diocesan communications. We are hopeful that people will fill out these surveys. They will be a great help for us in our ministry.

Based in part on the feedback from those surveys, we plan to offer workshops of interest to people in the congregations of our Diocese, either at the Summit or at locations throughout the Diocese. Among the members of our Diocese, we have people with great ability and experience in the communications field. In the coming year, we hope to make good use of these resources. Comments, feedback and concerns are welcome. Contact the Rev. Jay Sidebotham at St. Luke's, Durham. 919/286-2273.

The Rev. Jay Sidebotham, Chair

Companion Diocese

The Companion Diocese Commission met several times over the year. Planning and working together have been a major part of this third year of our five-year relationship between the Diocese of North Carolina and the Diocese of

Costa Rica. Our formal relationship will continue until the year 2000.

Our mission statement is:

The Companion Diocese Commission, a commission of Convention accountable to the Bishop of the Council of the Diocese of North Carolina, has the mission of furthering a partnership between the Diocese of North Carolina and a companion diocese, based on "mutual responsibility and interdependence in the Body of Christ."

In fulfillment of its mission, its goals are to:

1. Establish and implement between this Diocese and its companion mutually agreed upon programs that enable us to share with one another our talents, ministries, and resources.

2. Explore one another's history and culture.

3. Communicate with and effectively involve the congregations of this Diocese in this mission.

Our mission was carried out in the following ways this year:

• In February, Bishop and Mrs. Wilson, along with other adults and youth from Costa Rica, came to North Carolina and attended our Diocesan Convention as well as visited churches and other points of interest.

• A group of young people from our Diocese went to Costa Rica to teach in vacation Bible schools in several churches.

• Two trips to Costa Rica under our sponsorship helped rebuild San Lucas Church in Germania. Volunteers were from the Episcopal Churches of Oxford; Church of the Holy Innocents, Henderson; Chapel of the Cross, Chapel Hill, and its sister parish, St. Paul AME, Carrboro; St. Paul's Lutheran Church, Norlina, and St. Delight's Holiness Church, Manson.

• We were represented at the Diocese of Costa Rica's Diocesan Convention in November by two Companion Diocese Commission members.

Monies have been sent to the Diocese of Costa Rica to help with building projects as well as monies have been given by the Episcopal Church Women to help with the purchase of a computer. Other churches have sent monies to help with the day care center there as well as meeting other needs. Also, monies have been expended to help with seminary expenses for a Costa Rica priest.

In April 1998, there will be a new province formed with Costa Rica, El Salvador, Guatemala, Nicaragua, and Panama. The first Provincial Synod meeting will take place in the spring in San Jose, Costa Rica. A delegation from the Diocese of North Carolina will be present for this historic event.

We invite you to be a part of this "people to people" relationship.

Martha B. Alexander, Chairman

Department of Congregational Support and Development of the Diocesan Council

This department has one of the most exciting and challenging jobs in the Diocese. Our canonical mission is to "coordinate the work of those agencies that work directly with congregations." Each congregation is an important part of the Body of Christ, with unique gifts to offer. And as we have learned over and over, each congregation has its own unique needs.

The department consists of four Diocesan Council members, Fred Paschall, Skip Sprye, Carl McIntosh, and Judy Lane; Harrison Simons and Jane House from the Small Church Committee; Ken Kroohs from the Congregational Support Committee; Ward Purrington from the New Congregational Development Committee; a representative from the Stewardship Committee [Skip Sprye]; Dan Brown, the Diocesan Evangelism Officer; Rene McSwain, member at large; and Vicki Wesen, Diocesan Canon for Congregational Support; with the Bishop and the Bishop Suffragan *ex officio*. The bodies listed above have provided separate reports of their activities in this annual report.

In its first year as a department of Council, our group met four times to organize and determine how to accomplish our work. Our first tasks were to prepare committee charters to submit to Diocesan Council and to consider the budget requests of our members. We have spent considerable time in ongoing discussions of: ways to respond to the needs of developing and growing congregations, the problems and successes of mission churches, the development of clusters, the hiring of a diocesan church planter, and the role of convocations. Our primary achievement has been to provide a place where we can communicate with each other, support and affirm those who work in this area, and serve as a link between those people and Diocesan Council.

The department brings together people who devote countless hours to supporting our congregations, including those who provide stewardship education, assist mission churches, and search for effective ways to plant new churches or provide evangelism and support for existing ones. Of special note is the devoted work of Vicki Wesen; of Harrison Simons, who is retiring after many years of service to the small churches of the Diocese; and of Rene McSwain, who works tirelessly as a volunteer consultant and educator in the field of church development.

Now we are looking ahead, setting goals that we hope will offer congregations the useful resources they need to nurture the ministries of their members and the mission of the Church.

Judy Lane, Chair

Constitution and Canons

As of the date of this report, the Commission on Constitution and Canons has met on one occasion during 1997. It has received a number of proposals for canonical change which it will consider for presentation to the Convention for its action. Among these are

A. Canonical changes relating to the establishment of new congregations, particularly adding clarifying language to Canon 20 to the effect that, in establishing the asking for any congregation, the Diocesan Council would take into consideration the support being provided by that congregation to mission congregations.

B. A request from Diocesan Council that a new Canon be prepared to regularize the organization of the Ephphatha Deaf Congregation and to provide for its representation at the Diocesan Convention.

C. A request from Diocesan Council that Canon 19 be amended to establish term limits for Convocational deans and wardens.

The Commission considered a request that provisions relating to the election of Trustees of the University of the South be added to the Canons of the Diocese. It was the view of the Commission that this was not necessary and that it was the University that established the qualifications for directors and not the Diocese. The Commission also considered language potentially clarifying certain provisions of the Canons, but determined not to bring them forward at this time.

In addition, the Commission may present or report on other matters to which it is asked to give attention at or prior to Convention.

Alfred L. Purrington, III, Chair

The Diaconate

This year was the tenth anniversary of the Diaconate as a distinct order in this Diocese. A special celebration and program was held during Clergy Conference in the context of servant ministry. Ginny Going, Bobbie Armstrong, Patsy Walters, and Chuck Oglesby were the first vocational deacons to have gone through this Diocese's formation program.

During 1997 we continued to develop deacons for this Diocese as well as the Diocese of Southern Virginia and have begun a relationship with the Diocese of East Carolina. In January 1997 Martha Hart and T. J. Bland were ordained to the diaconate. Martha was assigned to Chapel of the Cross, Chapel Hill, and T.J. to St. Andrews in Greensboro. Al Moore has been approved for ordination and will have been ordained in December 1997. There are currently eight participants in the Formation Program.

Other activities of this Commission include:

- the biennial meeting of the North American Association of the Diaconate which was held in San Francisco. The chair of the Commission and Deacon Kermit Bailey who is on the NAAD board represented this Diocese;

- the annual spring retreat with both bishops where the deacons came up with a vision statement. A follow-up meeting was held in September to develop strategies;

- the revision of the course of "The Ministry of the Deacon" which was completed and will be implemented in the spring semester of 1998. This course will be available for any deacon wishing a refresher course as well as required for those seeking ordination to the permanent diaconate;

- the Congregational Information Packet on Deacons and Diaconal Ministry in this Diocese which was further revised and approved by the Bishop;

- a regional information session on the diaconate which was held at St. Clements in Clemmons. Kermit Bailey helped organize and lead this meeting.

Anyone interested in more information about the diaconate should contact the Rev. Earl Brill, Director of the Diaconal Formation Program.

The Rev. Harriette H. Sturges, Chair

Diocesan Council

Canonical Requirements:

Canon 15.6 directs the Council Committee on the State of the Church to present an annual report to the Council and Convention which shall include:

1. Long-range objectives for the Church's work in the Diocese.
2. An evaluation of the present work and program of the Diocese in the context of its long-range objectives.
3. Specific recommendations for the program and the budget of the Diocese for the fiscal year next following that for which the budget is being adopted (1999).

Canon 15.2(h) directs Council to furnish to each annual Convention a full report of all its actions and all moneys expended under its direction during the preceding year, including a report from each department of Council with respect to the work done by such department.

Part I - Long range objectives for the Church's work in the Diocese.

Department of Outreach

- Maintain full partnership with the National Church by our participation in its programs and through giving our share of financial support to the National Church budget.

- Support the ministry of the Christian Social Ministries Coordinator who will

assist congregations in the development of outreach programs and work with our bishops to remind us that outreach is the life blood of Christian community.

- Strengthen the support of Overseas ministry and our Companion Diocese relationship through the work of the Committee on Global Mission and communicate the work of the committee throughout the Diocese.

Department of Christian Education and Formation

- Through the Chartered Committees on Youth, Ministry in Higher Education and Christian Education and Formation, to promote the Christian Formation of people throughout our Diocese at their respective ages and stages in life and faith.

Department of Congregational Support and Development

- Offer to all congregations of the Diocese the means to be strong, healthy communities.

- Continue liaison relationships with and financial support of mission churches, through the work of the Committee on Small Churches.

- Encourage and support the establishment of new churches; and study the need for a new church development officer.

- For congregations that need assistance with growth and development, provide individual partners as well as educational training resources.

- For the sake of the Diocese and all its congregations, encourage the diocesan staff to be ministers who provide support to the congregations and convocations, stewardship training and assistance through a Stewardship Officer, clergy deployment that emphasizes good matches between clergy and congregations, Evangelism training to help congregations grow, and awareness of available resources such as leadership training and parish grants.

Department of Finance

- Work with the departments of Council to formulate annual budgets for the Diocese based on anticipated income from parishes and missions considering the emerging ministry and changing needs of the Diocese.

- Continue to study the asking formula.
- Guide the Diocesan Council in making financial decisions between conventions.

Department of Business Affairs and Administration

- Work with the Business Administrator to upgrade both the telephone and computer systems at Diocesan House.

- Ensure the renovation and care of Diocesan House.

- Establish a fund to continue health insurance benefits to eligible retirees.

- Revise the minimum clergy salary policy for the Diocese.

Council Committee on Capital Funds

- Propose a plan for a Capital Funds Campaign to renovate and expand the Summit, if and when recommended by the Visioning Committee.
- Identify other programs to be supported by a Capital Funds Campaign.

Council Committee on the State of the Church

- Guide the Diocesan Council in studying the remaining recommendations of the Task Force on Structure for the Diocese of North Carolina.
- Use the report of the Visioning Committee to develop mission and vision statements for the Diocese.

Part II.A – An evaluation of the work and program of the Diocese in the context of its long-range objectives.

Department of Outreach

- The Diocese continued full partnership with the National Church by our participation in General Convention and various programs of the National Church. The Diocese continues to give our share of financial support to the National Church budget.

- A full-time Christian Social Ministries Coordinator has been hired to assist congregations in the development of outreach programs and work with our bishops to remind us that outreach is the life blood of Christian community.

Department of Christian Formation

- The Chartered Committee on Youth continues to support the youth ministries of our parishes and missions by sponsoring various workshops, retreats and consultations and by providing a resource center for youth ministry. Young people throughout the Diocese are given opportunities for fellowship and growth as well as for leadership by participating in any of the many Diocesan Youth Conferences, work camps, summer camps and mission trips, as well as by serving on the Chartered Committee itself.

- The Chartered Committee on Ministry in Higher Education continues to evaluate our Diocese's long-standing commitment to that ministry and to discern effective ways to support and strengthen it — both as the Diocese supports chaplaincy programs on various campuses and as parishes located near institutions of higher learning can be encouraged to reach out to those communities.

- The Chartered Committee on Christian Education and Formation supports the work of the parishes and missions of the Diocese through Christian Formation Conferences, the Christian Education and Formation Newsletter, and the Diocesan Christian Education and Formation Resource Center. Plans are underway to create regional resource centers throughout the Diocese.

Department of Congregational Support and Development

- The new Council Department on Congregational Support and Development oversaw the formation of four chartered committees: the Stewardship Committee, the Committee on New Congregational Development, the Committee on Small Churches, and the Committee on Congregational Support. In addition the Department oversaw the work of the Diocesan Evangelism Officer. The Department worked with the Canon for Congregational Support to sponsor several workshops on mission formation and on support of small, growing and declining congregations. The Committee on Congregational Support began a Diocesan Partners program, to train volunteer individuals who will establish partnerships with churches in need of support during times of change and challenge.

- Our Diocese works diligently in the area of Clergy Deployment to make good matches between clergy and congregations through careful screening and thorough search processes.

- Council included in the 1998 budget funding for a full-time Stewardship Officer for 1998, and a search for that person was begun.

Department of Finance

- The Committee on Budgets worked with the departments of Council to form the proposed budget for the Diocese for 1998.

Department of Business Affairs and Administration

- The department made the necessary changes in the administration of the Diocese required by the report of the Task Force on the Structure of the Diocese.

- The department supported the Business Administrator as she sought information and bids to upgrade both the phone and computer systems at Diocesan House.

Council Committee on Capital Funds

- This committee was formed to carry out the goal of supporting the ministry of the Summit through a Capital Funds Campaign. The committee will also study the advisability of including other programs or ministries of the Diocese in this campaign. The Committee's work will be in abeyance pending the report of the Visioning Committee.

Council Committee on the State of the Church

- Diocesan council has implemented most of the changes required by the *Report of the Task Force on Structure for the Diocese of North Carolina*. The reorganization of committees under departments of Diocesan Council seems to have improved communication, established a framework for the support and accountability of committees and stream-

lined the budget process. The following committee charters have not yet been approved: Youth, Global Mission.

Part II.B – A record of actions of Diocesan Council and the moneys expended under its direction.

The following committee charters were adopted:

Budgets
Property Management
New Congregational Development
Small Churches
Congregational Support
Christian Social Ministries
Grants
Communications
Christian Education and Formation
Stewardship
Social Responsibility in Investments
Ministry in Higher Education

In addition a Council Committee on Capital Funds Campaign was formed.

The following actions were taken by Council concerning the expenditure of moneys:

- the deficit for the Gloster consecration video was written off.
- Council endorsed the recommendation of the Small Church Commission not to pay severance to the vicar or employees of the former St. Clare's mission.
- Council renewed its request to the Standing Committee to sell property adjacent to Diocesan House, now zoned Residential, and to designate the funds from the sale for capital improvements and renovation of Diocesan House.

- Council voted to fund the chaplaincy position at UNC-Charlotte at half-time beginning July 1, 1997.

- Council permitted the Stewardship Commission to proceed with the search for a full-time Stewardship Officer with the position to be filled effective Jan. 1, 1998.

- Council authorized the Bishop to appoint a Visioning Committee of 20-25 members to articulate a vision that may be a rallying point for a Capital Funds Campaign to possibly begin in the year 1999.

- Council approved the use of \$10,000 from the Operating Budget to be used for a reserve for the administrative costs of the campaign.

- Council authorized the Committee on Capital Campaigns to retain Holloman Associates as counsel for the visioning process.

- The \$7,568.60 unexpended and designated for the CSM search was released and placed in the undesignated fund balance.

- Authorization was given for the Companion Diocese Commission to designate \$5,000 of its monies for the rehabilitation of the Church of San Lucas in Germania, Costa Rica.

- Council authorized the Committee on New Congregational Development to

administer and recommend expenditure of the portion of the ACTS Funds designated for mission expansion.

- The health insurance policy of the diocese was amended to the effect that coverage of dependents is extended only to dependents eligible at the time of employees' retirement.

- Council authorized the use of \$20,000 of income from the Erwin Trust to contribute to the construction of El Centro Episcopal at Newton Grove for the Episcopal Farmworker Ministry.

- To reimburse the Secretary of the Diocese for all in-state travel for 1997.

- The 1998 proposed budget was approved and recommended to Convention.

- The Property Management Committee was authorized to pay half the cost of surveying 4.39 acres, zoned residential, adjoining Diocesan House not to exceed \$4,000.

- Council authorized payment to be made to supply clergy providing services for students at UNC-Charlotte.

- Council authorized the payment of moving expenses for the Stewardship Officer.

- Council authorized raising salary to be paid Stewardship Officer to \$50,000.

- Adopted proposed 1998 budget as amended.

- Authorized Treasurer to pay for audit costs above budgeted amount.

- Authorized Treasurer to use unspent 1997 Charlotte chaplaincy funds to help pay for chaplaincy search.

- Created a trust fund in which future excess funds from retired clergy health benefits line item will be placed.

Part III - Specific recommendations for the program and budget of the Diocese for the fiscal year 1999.

- Continue our full partnership with the National Church by pledging our share of financial support to the National Church budget.

- Continue strong support of efforts to found new missions in growing areas of the Diocese.

- Develop the role of convocations in strengthening their congregations.

Ecumenical Relations

From an Episcopal perspective, the biggest ecumenical news of 1997 was definitely the proposed Concordat between the Episcopal Church and the Evangelical Lutheran Church in America. Passed by overwhelming majorities in both houses of the 72nd General Convention meeting in Philadelphia in July, the Concordat failed to get the needed two-thirds majority of the ELCA's Churchwide Assembly when it met in Philadelphia in September. The proposal failed by six votes. This obviously was a real disappointment to those on both sides who had labored to bring our

churches to the brink of full communion.

The major sticking point for the Lutherans seemed to be life long bishops in historic succession. The Concordat embraced this as the future pattern of episcopal ministry in both churches. Strong reservations about this approach to the office of bishop were voiced in the debate prior to the Churchwide Assembly vote, even though the Concordat envisioned the continuation in the ELCA of the present requirement that bishops be elected to six year terms.

After failing to pass the Concordat, the Lutherans did pass by large majorities several resolutions expressing their continuing commitment to full communion with the Episcopal Church. This led to the appointment before year-end of a drafting team charged with preparing a revised proposal for full communion between our two churches. A revised Concordat could be considered by the next Lutheran assembly in 1999. It remains to be seen if proposed revisions will be substantial enough to require new approval of our church in General Convention in the year 2000. If that turns out to be the case, then it would be 2003 before a second and final vote could be taken by the Episcopal Church. This interesting and important ecumenical initiative continues!

Another exciting, but far less publicized ecumenical action of this year's 72nd General Convention was the approval of a national dialogue between our church and the Moravian Church in America. The approved resolution states the purpose of the dialogue as "to re-affirm those things we hold in common, to explore the possibilities of full communion, mutual recognition of ministries, and shared mission and evangelism. In addition to establishing the dialogue, the convention also allocated funding for it for the next triennium - a very good and positive start! We here in North Carolina can feel particularly proud of this new national venture because the impetus for it came from our Diocese and state. The historic roots of Moravians in North Carolina, and our close association with them, led to our suggesting an official national dialogue. Again, more information about this will be forthcoming!

As on the national level, ecumenical work on the diocesan level continues on several fronts. The twelfth annual Lutheran/Anglican/Roman Catholic (LARC) Conference was held in November at the Trinity Conference Center, Salter Path, NC. LARC XII was sponsored by our Diocese, the Episcopal Diocese of East Carolina, the Roman Catholic Diocese of Raleigh and the NC Synod of the Evangelical Lutheran Church. Our bishop was in attendance and the speaker was the Rev. Dr. Walter Bouman, professor of systematic theology at Trinity Lutheran Seminary, Co-

lumbus, Ohio, and a leading Lutheran ecumenist. In three lectures, Dr. Bouman explored stumbling blocks to church unity. He reflected on church order, ethics, and dogma. His presentations were both thought-provoking and entertaining. I highly recommend this annual conference to anyone interested in gaining knowledge of the three church traditions represented by the conference.

Local dialogues with Methodists and Moravians complete the picture of diocesan level ecumenism. Both of these dialogues have many interested and enthusiastic participants from the churches involved and are advancing in a meaningful way the unity of the church. If you would like to be involved with one or both of these initiatives, then please let me know.

In closing, I would like to note how the ecumenical work of the Diocese is to be accomplished, since the adoption by last year's Diocesan Convention of the recommendations of the Task Force on Structure. Those recommendations abolished the Commission on Ecumenical Relations, leaving ecumenical work in the hands of the bishop and an appointed officer. The new structure does permit the officer to "call upon others to help," and that is exactly what I have done. Most of those who served on the former Ecumenical Commission have expressed an ongoing commitment to this important work, and so together we will continue to meet and pray and serve "that we all may be one." If ecumenism is an interest of yours, then you would be most welcome to join our happy band. On behalf of all those who support the ecumenical work of our Diocese, please know that we consider it a privilege to represent you.

*The Rev. Douglas G. Dailey
Ecumenical Officer*

Episcopal Appalachian Ministries

"Episcopal Appalachian Ministries serves the needs of the people of Appalachia in the name of the Risen Christ by proclaiming the Gospel in ways which will renew and empower and serve justice, so that all may share in the good creation with which God has blessed us."

Bishop Gary Gloster will begin service on the EAM Board of Governors in 1998. The Rev. Scott Allen, St. Bartholomew's, Plattsboro, is a long-term member of the Board. The diocesan EAM Committee is comprised of the Rev. Beth McKee-Huger, the Rev. Scott Allen, the Rev. Pat Earle, Laura Hooper, John McHenry, and the Rev. Kathleen Awbrey.

EAM is the Episcopal representative of CORA (the Commission on Religion in Appalachia), a nineteen-denomination planning and coordinating group. Laura

Hooper, St. Stephen's, Winston-Salem, completed many years of service on the CORA Board of Governors this year.

This year's report illustrates the cycles of life in the birthing of new activities and the conclusion of others. For the first time in many years, EAM sponsored a summer workcamp for 45 persons in Grundy County, Tennessee. (Please see the fall issue of *Mountain Echoes*, the EAM newsletter, for more details and photographs.)

In 1995, the Rev. Vicki Wesen was a participant in the EAM small church conference that asked for case studies of regional or cluster ministries. Patricia Ellertson of the Diocese of Southern Ohio has visited six such ministry sites as research for a book of case studies of successful alternatives to the "one priest/one altar" form of ministry. The book entitled *Distinctive Thumbprints of Regional Ministry* will be available early next year and will include a listing of additional resources.

Other recent regional EAM activities:

- Arranging for more than 1,000 Christmas presents for children collected by an anonymous donor to be shared with several groups in the southwestern Virginia coal fields.
- Working with the volunteer coordinator for the Commission on Religion in Appalachia (CORA) to find work sites for six Episcopal groups to do summer Appalachian workcamps. We provided cultural and educational materials for orientation for the workcamp groups.
- Co-sponsoring an ecumenical seminar on Urban Appalachians featuring a tour of several Cincinnati Appalachian community ministries.
- Serving as advocate and broker for community groups in CORA's Appalachian Development Projects Coalition (CORA/ADPC) as they seek funding from Episcopal Church sources such as the Presiding Bishop's Fund for World Relief and the United Thank Offering. \$27,500 from the Presiding Bishop's Fund was raised through this process for ADPC projects in 1997.

• Publishing a quarterly newsletter to share the culture, news, and issues of Appalachia and to feature various diocesan ministries.

• The North Carolina diocesan EAM Committee has been exploring ways Christians can become involved in welfare reform that integrates our commitment to social ministry, stewardship, Christian formation, evangelism, and youth.

Exciting plans for 1998:

- Publishing *Distinctive Thumbprints of Regional Ministry*.
- Sponsoring three workcamps: one for adults, one for youth, and one for families. EAM is the only organization that makes it possible for youth from small congregations that may not have a youth group, or enough members of a

youth group to do their own workcamp, to participate in this experience. John McHenry of St. Michael's, Raleigh, will help train staff for the family workcamp. We will be using his model for doing workcamps with young children.

• Co-sponsoring an ecumenical educational seminar in southern Pennsylvania.

• Providing staff support and materials for Synagogy 5, a national gathering for small church people to be held at Waycross Conference Center in the Diocese of Indianapolis, Sept. 24-27. Synagogy 4 was attended by a team from our Diocese.

• Providing statistical data on the Appalachian region by county, organized by diocese, to help clergy and lay leaders understand the community in which they minister. These statistics and narratives will detail migration patterns — original settlement and current trends; economic shifts; demographics of age and income; education; and employment.

• Calling together, in conjunction with CORA and the Episcopal Church's Justice, Peace, and Integrity of Creation (JPIC) Network, a task force of ecumenical and grassroots organizations to strategize how to address the social justice issues raised by mountaintop removal/valley fill strip mining. The first step will be to develop educational materials to answer such questions as the impact (both good and bad) on local communities: health, employment, future land use, displacement, and tax policies.

• Developing a "Speakers Bureau," with displays and pictures to give basic facts about EAM, plus specifics as to projects, ministries, and people in the dioceses, as well as facts and figures about Appalachia and Appalachian culture and values for diocesan conventions, Sunday School classes, adult forums, and special events.

Episcopal Appalachian Ministries focuses on strengthening ministry with and among Appalachians and other low-income groups by supporting dioceses in local community and church projects, operating as a clearing-house, hosting workcamps, organizing and advocating for Appalachia with the national church, providing current updates on legislative action for Appalachia on regional issues, maintaining communications with bishops and diocesan councils, serving as a communications link among dioceses of the region, and providing technical assistance on issues such as small church ministry development and Appalachian culture.

The Diocese of North Carolina contributed \$3,500 in 1997 towards these regional activities and \$3,500 is proposed in the 1998 budget.

The Rev. Beth McKee-Huger

Episcopal Church Women

Nineteen ninety-seven has been another vital, spiritually enriching year for Episcopal Church Women as they participated in the life and mission of this Diocese. We continue to have around 80 active branches and have increased liaison relationships to 29. These numbers allow the ECW to more effectively fulfill its mission of networking, spiritual growth, and leadership training for women. This report highlights some key activities on the diocesan level; it is important to remember that many more activities occur at the branch level.

Our annual meeting at St. Michael's, Raleigh, was a resounding success. The Keynote Speaker was the Rev. Elizabeth Geitz. She shared insights from her book *Entertaining Angels*, and the role and importance of hospitality in religion for individuals and the church. She also spoke on women in the Bible, the subject of her next book. Delegates found her engaging, thought-provoking and challenging. There was also an opportunity to share with each other in small group sessions. During the business session, we voted to change the ECW diocesan calendar to the calendar year. The date of the annual meeting will move to November and the yearly special meeting will move to the Spring. The change allows for the budget to be adopted closer to its implementation. Each branch was encouraged to switch over to the calendar year schedule for officer terms and budgeting. Many branches have responded with enthusiasm. Delegates voted to allocate \$3,000 to our companion diocese in Costa Rica for a computer for use by its ECW and monetary assistance for their delegates to attend Triennial. Branches also took up a collection of school supplies and small play equipment that is being taken down to Costa Rica [by groups] as room allows. We hope to sustain a close ongoing relationship with the women in Costa Rica.

This was a very successful year for the United Thank Offering. Coordinator Shirley Howsam reported ingathering contributions of over \$60,000 again. This Diocese continues to be a leader nationally in the level of giving. It being a Triennial year, our delegates voted for the recommended grants at the meeting. The Diocese submitted two grants and had one approved: \$25,000 was awarded to the Episcopal Farmworkers Ministry, El Centro Episcopal Community Center for site development costs; and 126 grants were awarded internationally for a total of \$3,039,451. In non-Triennial years, the national UTO committee decides on the grant recipients. Each diocese can submit two grant requests per year.

Colleen Hartsoe of St. Mary's, High Point, and chairman of the Lex Mathews Scholarship for Women, led the commit-

tee through the process of awarding \$8,000 to eight women for the 1997-98 academic year. This scholarship, for women over 35, is designed to assist women who are returning to school for reeducation or training for employment. Need and a feasible plan for using the skills acquired are the primary requirements for applicants. Each parish ECW president and/or rector receives application information yearly. Contributions are always welcome to further this ministry of self-sufficiency and may be made by sending a check — made out to the Diocese of North Carolina and marked for the Lex Mathews Scholarship Fund — to the Diocesan House, Raleigh.

As mentioned earlier, this was a Triennial year with the meeting being held in Philadelphia in conjunction with General Convention. According to the ECW by-laws, President Gail Fennimore, Past President Shara Partin, new UTO Coordinator Gertrude Murchison, and At-large delegate Ann Butler represented this Diocese. One highlight of the week was the first place award to *Patchwork* in the newsletter competition. We are very indebted to editor Karen Bourey, Secretary of Promotions, for the consistent improvement in this important communication tool. The eight days at Triennial were very busy with wonderful opportunities to meet people from all over the USA and for learning about the church. Triennial is basically an educational opportunity for ECW as opposed to the legislative responsibilities of General Convention.

This fall the Diocesan ECW board presented its yearly special meeting — a very successful Altar Guild Festival — held at the Camp and Conference Center under the leadership of Chairman May Sherrod, (Advent, Enfield). Over 100 people were in attendance to worship and hear keynoters, the Very Rev. Samuel Glenn Candler and Rosemary Dellinger Easton. Dean Candler extolled virtues and foibles, in a historical review of the altar guild, and he challenged us with concepts of what is holy and how things become holy. In the afternoon, Mrs. Easton gave a wonderful demonstration of the opportunities for creativity in altar flower arranging. Earlier in the fall, May made a trip to Costa Rica to assist the women with their Altar Guild activities. Linens were taken for each church and an Altar Guild manual was prepared in Spanish for their use.

The Secretary of Missions, Sandra Smith (Christ Church, Raleigh), continues to guide our commitment to seven missionaries. We have begun a relationship with Eduardo and Hilda Monzon in Costa Rica. The Durham Convocation will be their liaison group within the ECW. \$4,195 was collected for the Missionary Christmas Offering by 44 churches and distributed to the missionaries. \$1,440 was given for the Epiphany

Offering and awarded to John and Jamie Cao in China.

CPC Secretary, Sally Park (St. Paul's, Cary), continues to reinvigorate this Diocese's giving to the Church Periodical Club. Two agencies in the Diocese received grants for books — Thompson Children's Home and Thompson Child Development Center. We continue to support our seminarians with grants for books from CPC funds, and the Caos received a grant to buy Bibles for their missionary work in China.

At its September meeting the ECW board created a mission statement to guide its work: *The mission of the board of the Episcopal Church Women of the Diocese of North Carolina is to provide leadership through communication, education and motivation; and to provide fellowship and spiritual development opportunities for the nurture and enrichment of each woman in this Diocese.*

Gail Fennimore, President

Evangelism Officer

This year the Evangelism Committee has been busy adjusting to the reorganization of the structure of the Diocese. The work of the former Commission on Evangelism and Renewal is now under the Department of Congregational Support and Development. Much effort has been focused on defining the role of Evangelism under the new structure and the position of the Diocesan Evangelism Officer in this new arrangement.

In the early spring letters were sent to all members of the Committee for Evangelism and Renewal asking about their interest in continuing as members of the committee.

The most notable activity of the year was the "Growing Your Church" conference with the Rev. George Martin, consultant to the Seabury Institute, at St. Mary's Church, High Point. This conference was sponsored by funds from the Evangelism budget.

In November the Evangelism Officer met with the Rev. Hugh Magers, National Evangelism Officer, who conducted a workshop on Evangelism at Church of the Messiah, Rockingham.

The Rev. Daniel A. Brown

Department of Finance of the Diocesan Council (no report submitted)

Historic Properties Commission

The Commission on Historic Properties was created by Canon 45 as a result of the diocesan restructuring at the 1997 Convention. It removes the Historic Churches program from the Department of Property Management of the Diocesan Council, adds the responsibility for historic cemeteries — that is, burial places

owned by the Diocese, but no longer associated with or maintained by parishes or missions in union with the Diocese — and connects with the work of the Historiographer and the archival program.

The Historic Churches continued their annual services — Grace Church in Lawrence; St. Mary's Chapel in Hillsborough; St. Andrew's in Woodleaf; St. John's in Williamsboro; and Old Trinity in Scotland Neck. Repairs continue on St. James' in Kittrell, and are needed on St. Philip's in Germantown.

The annual Parish Historians Meeting was held at St. Timothy's in Wilson, with the Rev. Canon E. T. Malone, Jr., as featured speaker. His topic was the Episcopal Church in this Diocese during the Civil War.

Members of the Commission are Jane R. House, chairman, Elizabeth Etheridge, Joe Andrews, J. Robert Boykin, Lucy C. Davis, Hanna Kitchin, Eric Jackson, the Rev. Canon E. T. Malone, Jr., Bishop Robert Johnson and Bishop Suffragan Gary Gloster.

Jane Ruffin House, Chairman

Interfaith Officer

I accepted Bishop Johnson's appointment to this position in June with the stipulation that I would have to spend a considerable amount of time in preparation to be a competent adviser in matters of interfaith relations. Most of my activities in the intervening months have been devoted to that process of personal education.

I came to this position with the view that community-based interfaith understanding rather than doctrinal interchange was the most important element in becoming trusted by our neighbors of other faiths and being perceived by them as an honest dialogue partner. I have begun making contacts in the Winston-Salem community to establish opportunities for discussion and interchange between Episcopalians and members of the Buddhist, Muslim, and Jewish communities, with a view toward identifying issues of importance to us and working to develop models for ongoing exchange. To the extent that we gain success in these local discussions, I shall hope to use our experience in Winston-Salem to develop models for interreligious discussion that might be attractive to Episcopal churches throughout the Diocese.

On November 14, 1997, I represented the Diocese at a meeting of the Ecumenical Institute at Camp Caraway. The Ecumenical Institute is seeking to change the focus of its activities from academic theological exchange among Christian denominations to community-based dialogue between Christians and people of other faiths. I intend to continue my association with the Institute.

At the suggestion of Bishop Gloster, I have become a member of the United Religious Initiative. The goal of this initiative is "the creation of United Religions, a permanent, global assembly. In this neutral forum, the world's religions and spiritual movements engage in daily prayer, dialogue, and action for the good of life on this earth. It would appropriately parallel, in religious terms, the United Nations." (United Religions Initiative: <http://www.united-religions.org/>)

The witness of the Diocese of North Carolina in regard to peace in the Middle East was a matter of concern and debate at the last Diocesan Convention. Mindful of this concern, I announced in August a trip to the Middle East for June 9-22, 1998, that would have as a principal focus the political/military situation there and Christian responses to it. The trip will include Jordan, Syria, Israel, and Palestine, and will include opportunities to meet with those involved in the quest for peace and for the relief of human suffering in the area. I hope that some or all of the participants will serve as an *ad hoc* committee to help me formulate proposals for ways in which the Diocese and its churches may become involved positively in the Middle East. For additional information about this trip, see <http://www.wfu.edu/~horton/trip/>.

The Rev. Fred L. Horton, Jr.

Kanuga Conferences

The year 1997 was another good one for Kanuga Conferences, marked by excellent attendance at virtually all of its conferences, guest periods, and its summer Camp Kanuga for Boys and Girls.

In addition, enrollment at the Mountain Trail Outdoor School continues to grow at an amazing pace. Mountain Trail is an environmental/adventure based program designed for schools and for church youth groups which offers courses during the academic year. Just over 2,400 students, parents, and teachers participated in 1997.

The quality of Kanuga-sponsored programs continues to receive high marks on the evaluation forms completed by guests as they depart. Program content — and our guests' response to it — is most important to the Kanuga staff, because everything we do, from mowing the lawns, to scrambling eggs to making beds, to providing hospitality, to seeking gift support, is directed to providing meaningful, perhaps life-changing, experiences for those who come our way.

Especially significant programs of 1997 were the Young Peoples conferences, Christian Education, and Renewal, all of which had good enrollments and received excellent evaluations for program content.

Highlights for 1998 will be the May 31-June 3 introduction to the Alpha Course; the week of June 21-26 when Madeleine L'Engle and Esther de Waal will keynote respectively the Christian Education and Spirituality conferences; June 26-28, an old-fashioned tent revival

featuring four of our Church's most outstanding preachers; followed by a week of Renewal, Christianity and Literature and Christian clowning.

Kanuga is grateful for the service of North Carolinians on its various boards and committees, Dick Austin, John

Elliot, Joe Mayhew, Marshall Acee, Ben Latimer, Gilbert Galle, Charlotte; Monroe Freeman and Roy Rodwell, Durham; Jane and Tommy Goodrum, Dudley Colhoun, Winston-Salem; Vivian Varner, Chapel Hill; and Bishop Gloster are board members. Father Freeman is also a member of the Program Committee.

North Carolina sets an excellent example of support for Kanuga. Your people serve on our board and our committees, your people come in good numbers for all of our programs, your parishes come for family weekends, your parishes and people support us with your financial gifts, your people speak well of Kanuga to their friends, and most important — and we know because we feel the results — you include Kanuga in your daily prayers. Thank You!

Albert S. Gooch, Jr., President

The Liturgical Officer

24-25 Jan. - Joined with the Rev. Monroe Freeman, rector, Saint Titus' Church, Durham, and the Department of Music at North Carolina Central University, in welcoming to this Diocese Dr. Horace Clarence Boyer, General Editor of *Lift Every Voice and Sing II*, an African-American hymnal used widely in our Church. More than 100 church musicians, organists, pianists, choir members and music lovers participated in this excellent offering celebrating the African American singing tradition through stylistic singing of Negro Spirituals, 19th century white gospel hymns, and songs of social consciousness.

6-7 Feb. - In consultation with the Bishop and the Convention Worship Committee, planned and assisted with Convention Eucharist and Daily Services for the 181st Annual Convention held in Charlotte. The opening Eucharist was held on Thursday evening, 6 February, at the Covenant Presbyterian Church, with the Bishop of Costa Rica as celebrant, assisted by the Bishop and Bishop Suffragan of North Carolina. Glenn E. Busch, rector of Saint Mary's Church, High Point, and Convention Chaplain, was preacher. Others assisting at Eucharist and the daily services were clergy from the Charlotte Convocation, a team of acolytes from Holy Comforter Church, ushers and readers from the several Charlotte churches, organists and choir conductors from Saint Peter's, Holy Comforter and Christ Church in Charlotte. The combined boys choirs of Christ Church and Saint Peter's Church, Charlotte, and a 150-member Charlotte Convocation Choir, provided musical leadership for this beautiful liturgy. Convocation churches represented included Christ Church, Albemarle, Christ Church, Charlotte, Holy Comforter, Charlotte, Saint Andrew's, Charlotte, Saint John's Charlotte, Saint

Investment Committee

The Investment Committee is responsible for the oversight of the investment of the "Common Trust Fund" of the Diocese. The Common Trust Fund consists of 118 individual funds which include funds owned by other diocesan institutions and churches.

The Common Trust Fund is managed by NationsBank under a policy for Investment Guidelines and Distribution developed by the Investment Committee and approved by the Trustees. The primary goal of our investment policy is the preservation of capital with a secondary goal of achieving sufficient total return to provide income distribution of 5% annually and offset the erosion of economic inflation. The policy and guidelines are monitored constantly and reviewed formally each year.

Income is received by the Treasurer of the Diocese, and is credited to each fund "owned" by the Diocese, and is disbursed as directed by the diocesan institutions and churches whose funds are managed in the Common Fund. Disbursements from the funds "owned" by the Diocese are made in accordance with instructions of the donor or instructions from the Trustees of the Diocese for designated funds.

Following the policy of distribution of income adopted two years ago, a distribution of income was made quarterly at the rate of 1 1/4% of the market value of the Fund at the end of each calendar quarter in the period October 1996 through September 1997. This represents an annual rate of distribution of 5%. As a consequence the income distributed to each fund increased from \$2.05 per share in the previous year to \$2.17 in the year ending September 30, 1997.

Listed below is a summary of the investment performance of the Common Trust Fund for periods ended September 30, 1997:

	<u>1 Year</u>	<u>5 Years</u>	<u>10 Years</u>
Total Return	32.39%	14.86%	12.82%
Equities	49.84%	20.87%	15.88%
Fixed Income	9.37%	7.65%	9.38%
Cash	5.40%	4.71%	5.78%

Comparative Indices

	<u>1 Year</u>	<u>5 Years</u>	<u>10 Years</u>
S&P 500	40.38%	20.75%	14.73%
Lipper Growth & Inc. Avg.	35.43%	19.08%	13.37%
Lipper Growth Avg.	34.61%	18.91%	13.37%
Leh. Gov't. Corp.	9.59%	6.95%	9.42%
90-day T-Bill	5.24%	4.59%	5.64%
CPI	2.22%	2.67%	3.45%

Listed below is a comparison of the market value and income distribution for each share of the Common Trust Fund for the last five years as of September 30th, 1997:

	<u>1993</u>	<u>1994</u>	<u>1995</u>	<u>1996</u>	<u>1997</u>
Number of shares	284,248	303,488	329,109	425,673	446,651
Market Value per share	\$32.83	\$31.31	\$35.85	\$39.23	\$49.16
Income Distributed	\$435,032	\$471,000	\$468,000	\$872,130	\$970,969
Per share	\$1.53	\$1.55	\$1.42	\$2.05	\$2.17

As of September 30, 1997, the assets supervised by the Investment Committee were invested as follows:

<u>Description</u>	<u>Market Value</u>	<u>% of Total</u>	<u>Estimated Current Income</u>	<u>Current Yield</u>
Cash & Cash Equivalents	\$897,111	4.09%	\$50,337	5.61%
Fixed Income	\$6,618,950	30.14%	\$446,030	6.74%
Equities	\$14,443,085	65.77%	\$183,623	1.27%
TOTAL	\$21,959,146	100.00%	\$679,990	3.10%

John W. Red, Jr., Chairman

Peter's, Charlotte, All Saints', Concord, Saint Paul's, Monroe, Saint James', Mooresville, and Saint Luke's, Salisbury. Special gratitude goes to Saint Luke's Church, Salisbury, serving as our Altar Guild; to Judy Lane, local Worship Committee chairperson for designing and producing our worship booklets, and to Douglas Zeller and Ben Hutto, our music co-chairs for the Eucharist. A large congregation attended the Eucharist, and it was a joy to worship in that beautiful worship space.

16 Feb. - Supported the annual diocesan-wide Absalom Jones Festival Eucharist held at the Church of the Redeemer, Greensboro, with Carlton O. Morales as host rector. Preacher was Clifford C. Coles, rector of Saint Stephen's Church, Winston-Salem.

24 Feb. - The Commission on Liturgy met at the Church of the Holy Comforter, Burlington. The main topic of business was Convention's action to re-structure this Commission, namely ap-pointment by the Bishop of an Officer for Liturgy, and the gathering from across the diocese of ad hoc committees as required.

7-8 April - Assisted with the liturgies at the Clergy Retreat at The Summit, led by Brother James Koester, of the Society of Saint John the Evangelist in Cambridge, Mass.

25-26 April - Assisted with the planning of liturgies at the 115th Annual Meeting of the Episcopal Church Women of the Diocese, held at Saint Michael's Church, Raleigh, using the inclusive language rites from Supplementary Liturgical Materials.

5 May - Participated in the planning meeting at The Summit for the 1997 Altar Guild Festival. Committee members include May Sherrod, Chair, Martha Hedgpeth, Vivian Edwards, Hanna Kitchin, Margaret Motsinger, Alice Her-ring, Philip Byrum, and Rosemary Easton.

3 June - Participated in the meeting of the Advisory Board of the Leadership Program for Musicians Serving Small Congregations at Saint Matthew's Church, Hillsborough. Members are Shirley Kuhn, Chair, Philip Byrum, Jarrett Follette, Brooks Graebner, Ben Hutto, Timothy Kimbrough, Anne Scoggin, and John Shannon.

21 June - In consultation with the Bishop and the Ordinands, planned and assisted with the Diocesan Ordination Service at Christ Church, Raleigh, in which Bradley Mullis, Michael Dunnington, Lisa Frost-Phillips, and Reed Freeman were ordained to the priesthood, and Sanford Key, Gay Silver and Joan Vella were ordained to the diaconate. Winston Charles was preacher, and Diane B. Corlett served as Minister of Ceremonies. Dr. David Lynch, organist/choir director, and the Christ Church choir participated in the service. Penelope Olson, Assistant to the Canon for Publications and Records,

was an invaluable resource in designing and producing the service booklet.

9 July - Met with May Sherrod and Margaret Rodriguez to work on a Spanish-language Altar Guild Manual for use in Costa Rica, and in Spanish-speaking congregations within our Diocese. Mrs. Sherrod presented a draft of this volume to the Bishop of Costa Rica for his approval, in preparation for her visit to Costa Rica in September to meet with various Altar Guilds in that Diocese.

16-25 July - Represented by May Sherrod, Altar Guild Director of the Diocese of North Carolina, at the National Altar Guild meeting held during the Triennium in Philadelphia. Margaret Motsinger was elected President-elect of this organization during this meeting.

14 Aug. - The Advisory Board of the Leadership Program for Musicians Serving Small Congregations met at Holy Comforter, Burlington, to make plans for the 1998 beginning of the program in this diocese. Shirley Kuhn, Saint Andrew's Church, Rocky Mount, is the coordinator for this important Leadership program. Classes will begin on 17 Jan. 1998 at Holy Comforter, Burlington, and continue with 3d Saturday classes until 21 Nov. 1998. Faculty members include John E. Druessedow, Kristen Farmer, Jarrett Follette, Ben Hutto, Helen Jenner, Cynthia Shannon, John R. Shannon, and Brian S. Suntken.

13-15 Oct. - Planned and assisted with liturgies at the Clergy Conference at The Summit.

1 Nov. - In consultation with the Bishop and the Youth Commission, assisted with the Diocesan Acolyte Festival at Duke University Chapel, Durham. Diane Corlett was Minister of Ceremonies, Bradley Mullis was preacher, and our Bishop Suffragan was the celebrant.

1 Nov. - In consultation with the planning committee, assisted with the 5th Triennial Diocesan Altar Guild Festival, held at The Summit. The Bishop was celebrant for the All Saints' Eucharist, assisted by Martha Hedgpeth. Anne Scoggin was musician. The keynote address was given by Samuel Candler, Dean, Trinity Cathedral in Columbia, S. C., with Rosemary Easton, Saint Stephen's, Oxford, leading the flower workshop. Festival participants from across the Diocese brought a display of treasures including vestments and altar hangings, linens and banners, kneelers and communion ware. A capacity crowd participated in the day's activities.

During 1997 the diocesan Liturgical Officer, assisted by members of the Liturgical Committee, consulted with the Bishops, and assisted various clergy and congregations with a variety of musical and liturgical concerns including the celebration of a new ministry and the liturgies of Holy Week.

We are excited about the Leadership Program for Musicians Serving Small Congregations, leading to the Presiding Bishop's Diploma in Church Music. We are indebted to Shirley Kuhn, our coordinator, for her leadership and dedication to this important venture. This Program is committed to preparing capable and confident musical leaders who can encourage their congregations to sing well and to take their appropriate part in liturgical worship.

We are deeply indebted to the members of the Diocesan Liturgical Commission who have served faithfully through the years. At the pleasure of the Bishop, appointments will be continue to be made to the Liturgical Committee, and for special ad hoc committees as needed. Changes have been made in our structure through the years, and some will remember when there were two separate commissions, one for liturgy, and the other, music. Whatever the shape of Commission or Committee there must be an underlying commitment to the centrality of worship, and the mutual respect of musicians and clergy as colleagues in planning and leading worship in the family of God.

A longtime Commission member, Cristina Britton (Mrs. William J.), died in Charlotte on 22 Sept. 1997. For many years she served her parish church, Christ Church, as director of the Junior Choir, and she shared leadership in the diocesan Junior Choir Camp for more than 20 years. We are most grateful to Cris Britton for offering her talents to God and the people of God, especially the children of this Diocese. With innumerable other musicians and clergy, she has served this Commission and this Diocese well. We convey our sympathies to her family, and we commend her to God.

The Rev. Philip R. Byrum

Ministry

The Commission on Ministry advised the Bishop regarding aspirants, postulants, and candidates in the ordination process.

The Commission met six times in 1997 to interview men and women who think themselves called to the ordained ministry.

In addition, the Commission on Ministry met with the Standing Committee in May to review mutual concerns. Members of the Commission have redoubled their efforts to maintain supportive contact with postulants and candidates. The guidelines to the ordination process have also undergone revision this year and a new edition will be published in January 1998. Bishop Johnson continues to work closely with the Commission to ensure that a close, consistent, and compassionate relationship exists with those in the process.

William E. Smyth, Chair

Ministry with the Deaf

The committee met several times during the year to develop goals for ministry with deaf people in our Diocese and to present those goals to Diocesan Council for their consideration that we continue our work as a chartered committee. We continue to offer courses in American Sign Language, interpreted and signed services of worship and Christian education opportunities throughout the Diocese. We sent an interpreter to a national conference for Episcopal religious interpreters. We continue to offer information to congregations seeking to offer ministry to deaf and hard-of-hearing people.

The Rev. Diane B. Corlett, Chair

Ministry in Higher Education of the Dept. of Christian Formation

The Committee on Ministry in Higher Education envisions, supports, and coordinates the Episcopal Diocese of North Carolina's ministry in higher education.

Specifically, it oversees and evaluates the program of the six diocesan-funded campus chaplaincies: Duke University (the Rev. Anne Hodges-Copple); North Carolina State University (the Rev. Phil Wiehe); the University of North Carolina at Chapel Hill (the Rev. Stephen R. Stanley); the University of North Carolina at Charlotte (until October, the Rev. Ida Louise Johnson); the University of North Carolina at Greensboro (the Rev. Charlie Hawes); and, in Winston-Salem, Wake Forest University, Salem college, and the North Carolina School of the Arts (the Rev. Bob McGee). In addition, it is able to make some funds available to parishes which wish to reach out in particular ways to students on nearby campuses which lack a diocesan-funded chaplaincy; at present, the Committee is assisting the work of St. Titus', Durham, on the campus of North Carolina Central University, through the lay chaplaincy of Teddra Hussey-Bynes.

Through its budget, the Committee also supports joint ventures of the chaplaincies and diocesan-wide student programs, such as the forthcoming spring mission trip to Costa Rica. It is currently planning a one-day retreat for members of the several chaplaincies' local advisory boards.

The Committee was formed in the summer of 1997 as a result of the restructuring of the Diocese brought about by last year's Convention. In making the transition from the former department of the same title, the Committee has spent considerable time defining itself, developing its charter, and setting an ambitious agenda. Since June, it has been meeting on a bi-monthly basis, and alter-

and coordinates the Episcopal Diocese of North Carolina's ministry in higher education.

Specifically, it oversees and evaluates the program of the six diocesan-funded campus chaplaincies: Duke University (the Rev. Anne Hodges-Copple); North Carolina State Univer-

sity (the Rev. Phil Wiehe); the University of North Carolina at Chapel Hill (the Rev. Stephen R. Stanley); the University of North Carolina at Charlotte (until October, the Rev. Ida Louise Johnson); the University of North Carolina at Greensboro (the Rev. Charlie Hawes); and, in Winston-Salem, Wake Forest University, Salem college, and the North Carolina School of the Arts (the Rev. Bob McGee). In addition, it is able to make some funds available to parishes which wish to reach out in particular ways to students on nearby campuses which lack a diocesan-funded chaplaincy; at present, the Committee is assisting the work of St. Titus', Durham, on the campus of North Carolina Central University, through the lay chaplaincy of Teddra Hussey-Bynes.



Members of the Committee on Ministry in Higher Education attending the October meeting at Cranmer House, the Episcopal Campus Ministry Center at Duke University: bottom step, seated, Donna Harner (Durham) and All Kraemer (Greensboro); middle step, seated, Priscilla Swindell (Raleigh), and the Rev. Will Hinson (Charlotte); standing, left to right, Robert Wright (Chapel Hill), Bill Wells (Winston-Salem), Eddie Bass (Julian), Genie Carr (Winston-Salem), and Bob Williams (Fuquay-Varina).

sity (the Rev. Phil Wiehe); the University of North Carolina at Chapel Hill (the Rev. Stephen R. Stanley); the University of North Carolina at Charlotte (until October, the Rev. Ida Louise Johnson); the University of North Carolina at Greensboro (the Rev. Charlie Hawes); and, in Winston-Salem, Wake Forest University, Salem college, and the North Carolina School of the Arts (the Rev. Bob McGee). In addition, it is able to make some funds available to parishes which wish to reach out in particular ways to students on nearby campuses which lack a diocesan-funded chaplaincy; at present, the Committee is assisting the work of St. Titus', Durham, on the campus of North Carolina Central University, through the lay chaplaincy of Teddra Hussey-Bynes.

Through its budget, the Committee also supports joint ventures of the chaplaincies and diocesan-wide student programs, such as the forthcoming spring mission trip to Costa Rica. It is currently planning a one-day retreat for

members of the several chaplaincies' local advisory boards.

The Committee was formed in the summer of 1997 as a result of the restructuring of the Diocese brought about by last year's Convention. In making the transition from the former department of the same title, the Committee

has spent considerable time defining itself, developing its charter, and setting an ambitious agenda. Since June, it has been meeting on a bi-monthly basis, and alternating its meeting sites among the various campuses under its purview in order to gain a better understanding of the distinctive settings and challenges of each of the chaplaincies. Its members have taken on their charge with great energy, and attendance at each of the meetings has been excellent.

Two of the diocesan-funded chaplains regularly meet with the Committee as resource persons. In addition, the chair on occasion joins the chaplains at their monthly meetings, and he keeps both the Bishop Suffragan and the Chair of the Department of Christian Formation apprised of the Committee's work.

Among items on its agenda, four stand out as particularly worthy of note at this time:

- The Committee has undertaken a review of the overall mission of ministry in higher education within the Diocese, with an examination of the various existing models and of the rationale for the means and level of support provided at different locations. It is expected that, out of this process, the Committee will generate ways of helping to strengthen existing chaplaincies and of developing new models for ministry on college and university campuses, through diocesan-funded chaplaincies as well as through the ministries of local congregations and convocations.

- In consultation with the diocesan business administrator and treasurer, the Committee is working with the chaplains to develop greater clarity and consistency in the format of annual budget requests and reports. It is also examining long-range financial and fund-raising issues for campus ministry.

- The Committee is working to help the chaplains strengthen their own advisory boards in order to provide for a greater degree of local support and accountability.

- The Committee is exploring means of implementing a plan to conduct, every three or four years on a rotating basis, an on-site evaluation of diocesan-funded chaplaincies, to supplement the annual reports made by chaplains at the time of budget hearings.

In October, the chaplaincy at the University of North Carolina at Charlotte was vacated when the Rev. Ida Louise Johnson accepted a call to St. Michael and All Angels, Charlotte. She had filled that chaplaincy on an interim basis, beginning in the fall of 1996 at one-quarter time (it had previously been full time). Diocesan Council increased the position to half-time in the summer of 1997, to the delight of the Committee, which sees great opportunity for an expanded ministry on that campus. With strong local support and involvement, the Committee has begun to make provisions for interim pastoral and sacramental ministry at the University of North Carolina at Charlotte, while a search committee addresses the longer-term issue.

The Committee commends our chaplains for their hard and productive work in mission and evangelism, in providing pastoral and sacramental care, at institutions of higher education within our Diocese, where future leaders of the Church are being formed.

Robert E. Wright, Chair

Francis J. Murdoch Society

Founded by Margaret Murdoch in honor of her brother, the Rev. Francis J. Murdoch, late rector of St. Luke's, Salisbury, the Murdoch Society Funds are available to women and men preparing for the ordained ministry of the Episcopal Church in Episcopal seminaries. Loans are converted to non-repayable grants when the recipients are ordained.

Application forms are available from the Chair of the Society, whose name appears in the *Journal of Convention*.

The Murdoch Society has a small endowment which produces approximately \$2,800 per year. During 1997, the Society made a grant/loan to Sanford Key.

For additional information regarding the Murdoch Society, see Canon 37.

The Rev. Anne C. Pugh, Chair

North Carolina Episcopal Church Foundation

After authorization by the Diocesan Convention of 1953, the North Carolina Episcopal Church Foundation, Inc., was established in 1955 for the purpose of

aiding the expansion of the Church in the Diocese. An initial capital funds campaign in 1955 raised over \$300,000 to start the fund which has grown over the years by additional gifts and investment income and additions through the ACTS campaign. There are twelve Trustees of the Foundation with the Bishop, the Bishop Coadjutor, and Suffragan Bishop being ex-officio members with the power to vote. Four directors are elected annually for three-year terms by the Diocesan Convention after nomination by the Bishop. The Board meets quarterly. Through the Foundation, funds are available to parishes and missions and to other institutions owned by the Diocese for erection of buildings, acquisition of buildings and property, and repairs, renovations, and improvements to existing facilities.

Low interest loans are available to parishes and missions up to a maximum of \$75,000.00 per borrower, repayable over ten years. For wholly owned diocesan institutions, the maximum limit per loan is \$300,000.00. Grants also are available to missions up to a maximum of \$7,500.00 each for the same purposes, especially if the need is an emergency.

Funding decisions are based on the need for the project and funds available. Currently, the interest rate for parishes and institutions is 6% and for missions 5%.

The funds are managed by the Wachovia Charitable Funds Management. A representative of Wachovia meets with the board at its quarterly meetings and gives a Treasurer's report. Roughly thirty-two percent of the assets are invested in church notes (the money lent to churches) and the balance in stocks and bonds.

During the twelve months from July 31, 1996, until July 31, 1997, the foundation made a record number of grants and loans. Loans to four parishes and two missions total \$290,818.07, and there were seven grants made to missions totaling \$52,500. During the same period, five loans were paid off totaling \$118,793.00. As of July 31, 1997, our total assets were \$2,589,130.

The Foundation remains in sound financial condition.

Charles F. Blanchard, Chair

New Congregational Development

New Congregational Development met twice during the year as a Committee and twice with the Bishop. The Committee focused its attention and energies on trying to achieve funding for the implementation of the first and primary recommendation contained in its Report to the 181st Diocesan

agreed unanimously that the program of the National Church should be supported at the level requested.

It was interesting and enlightening to hear the representatives of each committee present describe the directions in which their work was moving and the needs each one was facing. We came away with both a renewed sense of the breadth and scope of our Diocesan Outreach thrust and also realization of the very real need we are experiencing for additional funds. A lot is being done with the money that is available. So much more needs to be done if we are to be serious about our calling to be disciples for Christ in our Diocese and in our world.

Julia S. Elsee, Chair

Overseas Mission

This was both a transitional and a busy year for your Overseas Commission.

"Transitional" in preparing for the new Global Mission Committee that will join the Companion Diocese and the Overseas Commission in 1998. "Busy" in the ministry to Haiti, Honduras and Mexico.

The Global Mission Committee will be an administrative committee designed to collect mission information from the various diocesan churches and organizations, to assist in the coordinating of programs and will serve the existing overseas ministries. The ongoing ministries are the companion relationship with Costa Rica, three ministries to Honduras, two to Haiti, and one to Mexico.

Martha Alexander, chairperson of the Companion Diocese, will be making that commission's report. This is a major ministry of our Diocese and has had a very active and exciting year.

Honduras

There are three ministries to Honduras:

1. Church of the Redeemer, Tegucigalpa

The Rev. John Macdonald, a South American missionary, and his wife Gail led the team that started this thriving church. John is the son of Somerled and Myrta Macdonald, Emmanuel, Southern Pines. The Rev. Mary Markham led a group from Emmanuel to the Church of the Redeemer to teach in a summer Bible study for children. They also visited a boys' orphanage operated by the Episcopal Diocese of Honduras and a trade school managed by the Diocese. Emmanuel and Good Shepherd, Raleigh, are supporting this ministry. Bishop Leo Friday of the Diocese of Honduras has recently appointed John Macdonald Canon of the Diocese.

2. Medical Mission

Peggy Wade, Church of the Nativity, Raleigh, led a medical mission to southern Honduras. This was the seventh trip for Peggy, who along with twenty other people from this Diocese, took medical supplies and clothing

collected from across the Diocese. The trip was almost canceled because of the loss of her translator and lack of funds. Then Peggy received a phone call from Good Shepherd in Raleigh with a gift of \$3,000.00 in support of the trip. The purpose of the trip is to continue the teaching of health providers in six communities. The health providers have their training in emergency medicine, caring for the patients until they can get to the hospital that is some three to four hours away. This is the fifth year we have replenished their medical supplies and supported them with continuing education. The team took with them 500 pairs of blue jeans, 500 health kits and sports bags. They are able to replenish the medical chest with donated medical supplies and gifts of money to buy medical supplies. The Church of the Nativity, Raleigh, has been the heart of this ministry for the last several years.

3. Credit Union

We have received word that southern Honduras is in the midst of a major drought. The six farm cooperatives that we have been working with, as well as their neighbors, have lost their summer crop due to lack of rain. The anticipated fall crop due for harvesting in November has not even germinated. This means they will lose both their food and seeds for planting for an entire year. The churches in this Diocese were able to send down with the medical team over \$9,000.00 to replenish the existing grain fund. Without this fund our friends would have to sell their farms and seek work in the large cities. Most would end up in cardboard housing and jobless.

We are assisting six communities consisting of sixty-six families or approximately two hundred people. We must be making a difference because thirty other communities have asked to join the program. If it had not been for the drought we would have been able to expand this ministry. Last spring Emmanuel, Southern Pines, sent \$6,000.00 to the United Communities (the name of the committee that manages the credit union and grain fund). This money will support the manager of the credit union, pay the expenses of the treasurer, assist in the purchasing of additional silos, and help them buy land. The land will be for future building of a warehouse to house the silos and to be a store front for the selling of the grain.

We also supported the completion of a sewer system in El Corpus, Honduras. Because only a small number of villages in Central America have sewer systems, their rivers and streams are polluted. We supported the creation of a Spanish school in El Corpus for Americans wanting to improve their Spanish skills. Local school teachers are being used as teachers. Students will live in local homes. This will bring new dollars into

the community and at the same time help us with our Spanish language skills.

Haiti

1. St. Croix Episcopal School

This school in Port-au-Prince received a gift of \$10,000.00 from St. Luke's Church in Salisbury. This is one of the major schools in Haiti consisting of a regular school (first grade through high school), a music school, and a trade school. This is the school that Bishop Fraser loved and supported, and it continues to have Mrs. Fraser's strong backing.

2. CODEC

St. Luke's Salisbury also gave a \$5,000.00 grant to CODEC. St. Mark's, Raleigh, Christ Church, Raleigh, and All Saints, Concord, raised the total to \$10,000.00. This is an agriculture project run by the Haiti Fund, Inc., based in New Bern, NC, uniting the work of the Episcopal and Presbyterian churches in the two Carolinas and Virginia. Over two million trees have been planted over the last seven years. The need for reforestation is great in Haiti. CODEC also operates several schools and water projects.

Small Parish Mission Program

When a small parish starts a mission committee, wonderful things happen. The Rev. Doug Hodsdon and members of St. Thomas, Sanford, developed a mission committee and also they went on a mission journey to Mexico. This is a small parish that developed a mission trip on their own. Eight of them went to Juarez, Mexico, where they visited an orphanage and Sunday school rooms in a new church, working alongside and living with the Mexicans. Doug will be sharing these experiences with the Convention in January.

You and/or your church can become part of this exciting ministry by getting in touch with one of the Global Mission board members.

William Bryant, Chair

Parish Grants (no report submitted)

Penick Village

The Penick Village, an Episcopal Retirement Community, models a ministry for older adults in which the quality of life takes precedence in all things. It provides a program to enhance self-direction, dignity, and personal privacy for all residents. The year 1997 has been a year of continuous planning for the 21st century, resulting in a new, bold, and exciting expansion plan for the Southern Pines campus. In addition, Penick Village has the following vital components of its program which will be detailed in this report, to include: first, a sound finan-

cial position; second, an undergirding ethical approach; third, an employee enhancement program; fourth, a training center; and fifth, other aspects of being a continuous care retirement community.

The bold, new, and exciting expansion plan includes a major face-lift for Penick Village, which will allow it to be both able to serve older persons with dignity and respect, while remaining competitive with other continuous care retirement communities. The program will include a new, modern apartment building, offering spacious units with a variety of meal options; a wellness center, to include an indoor lap pool, and exercise and therapy areas; a new building for the intergenerational day care program — the Kinder-Elder Kare; new entrance, roads, and walking trails; a renovation of the South Building (originally built in 1964) to be state-of-the-art while maintaining the quality and esthetic aspects of the building; a new chapel; and a new control building to unify the campus.

The Board has employed Spectrum Marketing to do the initial pre-sales in early 1998; Ernst and Yound to do the financial feasibility study; FSCS Architectural Firm, Roanoke, Va., to develop the plans; and Wheat First Securities to arrange the financing of the project. The Development Committee is working with the Long-Range Planning Committee to develop a list of special gifts and memorials as a part of the potential funding for the project. Area meetings will be held throughout the Diocese by spring 1998 to reveal the details of the program, to sign up prospective residents for the new apartments, and to discuss donor interest in the project. William Bryant is chairperson of this committee and is spearheading this major project for the Board. The project will strengthen the financial position of the Village with the increased number of units, which will help keep the monthly fees as low as possible, making Penick Village very competitive in the market place, and more able to serve those who lack the funds to pay for their care. Penick Village welcomes all communicants and parishes in the Diocese to explore ways of joining in this exciting 21st century ministry.

The Rev. Philip S. Brown, Exec. Dir.

Saint Augustine's College

For more than a century, Saint Augustine's College has taken pride in the historical legacy of its relationship with the Episcopal Church and the Chapel as a designated historic site and landmark. The institution is also rooted in a history of successfully educating African-Americans as well as other ethnic groups of the promise of their individual and collective future. The

broad mission has been to prepare students to become productive citizens in the national and world community. Therefore, the College continues to be dedicated to this broad aim. Also, various historical and social changes have transformed this institution into a multicultural place of learning whose primary purpose is to develop scholarship, leadership, and service needed for a global society. Under the leadership of Dr. Bernard W. Franklin, President, the College is aware of its commitment to encourage high standards of intellectual and moral development because it aims for academic excellence.

Against this background, the chaplaincy of the Rev. Dr. Raleigh D. Hairston provides a program that is in keeping with Saint Augustine's Christian origin. Programs of special meaning presented during the past year offer information and education for the College and community.

A symposium in honor of St. Mark's Chapel of Mordecai Park celebrated its 150th anniversary at Saint Augustine's College Chapel. The Rev. Canon E.T. Malone, Jr., Secretary and Historiographer of the Episcopal Diocese of North Carolina, spoke on "The Role of the Episcopal Church in Ante-bellum North Carolina." Other presenters were Dr. Alice Eley Jones, Professor of History, North Carolina Central University; Dr. Donald Mathews, Professor of History, University of North Carolina; Mr. Leonard A. Smith, Director of Music, Hayes-Barton United Methodist Church; Mr. Gary G. Roth, President and CEO, Capital Area Preservation; and Mr. Kenneth M. McFarland, Site Manager, Historic Stagville.

The Religious Christian Emphasis Week provided another opportunity to focus on the educational benefits of diversity. The annual event recognized the dedication of the Reverend Vaughn Booker, author of *From Prison to Pulpit*, who is rector of Meade Episcopal Church located in Arlington, Va.

Exchange worship services with other churches included St. Mark's Episcopal Church located at 1725 New Hope Road, Raleigh.

Thelma Roundtree

Saint Mary's School

Following the vision of the school's founder, the Rev. Aldert Smedes, the Saint Mary's board of trustees unanimously voted in March 1997 to become an all-girls boarding and day preparatory school with grades 9-12 and an additional post-graduate year. The college program will be phased out by the end of the 1997-98 year. Saint Mary's will once again be Saint Mary's School, just as it was when it was founded in 1842.

"Our goal is to focus all our energies and resources on becoming the best preparatory school for young women on the East Coast," says Saint Mary's President Clauston Jenkins. "This is a decision which the board and administration had contemplated for several years as part of our long-range planning. The board concluded that we could best serve female students in the eastern United States by becoming exclusively a high school. We are excited about this new direction which will position Saint Mary's as an educational leader and build on the school's tradition of excellence."

Saint Mary's emphasis is on preparing young women for college through superior academic programs; small classes; individual attention; and a supportive, collegial atmosphere on the school's historic Raleigh campus. Founded in 1842 by an Episcopal priest, Saint Mary's is building on the rich tradition of excellence the school has enjoyed for 156 years.

Saint Mary's provides a thorough liberal arts education and prepares its students for the next step in their education. Saint Mary's 1997 high school graduates were accepted at schools such as Duke, Wake Forest, UNC-Chapel Hill, Vanderbilt, Smith, William and Mary, Davidson, Emory, the University of the South, Furman and many others. Saint Mary's has excellent teaching faculty who work with students individually to ensure that each student reaches her full potential. The school operates within a strong honor code that teaches personal responsibility. Saint Mary's chapel program emphasizes the school's historical links to the Episcopal Church and represents one of the school's core values. Students attend chapel four times weekly as part of their regular weekday schedule.

Saint Mary's has a strong library and a substantial technological backbone linking its faculty, staff and students to each other and to the Internet. The school is set on a beautiful campus with historic buildings and grounds and excellent resources for academics, athletics and the fine arts. Located in a thriving, growing region, students are offered a variety of educational and cultural riches.

Saint Mary's excellent academic curriculum is combined with programs and activities that instill civility, honor, unselfishness and a set of core values founded on the Christian tradition. With this combination, the Saint Mary's School of 2042 will have much the same fundamental purpose as the Saint Mary's School of 1842. Saint Mary's School continues to do wonderful things for young women.

Mary Virginia Swain

Secretary of the Diocese

As Secretary of the Diocese, working under the canonical supervision of the Diocesan Council (Canon 5, Section 4, revised 1997), I supervised and coordinated publication of the 1997 *Journal of Convention*, served as Secretary of Convention for the 181st Annual Convention, February 6-8, 1997, and served as Secretary of Diocesan Council during 1997.

Additionally, I served as a member of the Historic Properties Commission, member of the St. James', Kittrell Historic Church Subcommittee, member of the Dispatch of Business Commission, member of the Ecumenical Commission, delegate to the North Carolina Council of Churches, and member of the Task Force on the Structure of the Diocese.

I was aided in many of these activities by Penelope Olson, Assistant to the Secretary of the Diocese, who completed the formatting and computer work for the *Journal*. It was returned from the printer in early August.

During 1997 I attended the Province IV Synod at Kanuga, the General Convention of the Episcopal Church in Philadelphia, Pa., the diocesan Episcopal Church Women's annual meeting, the national Episcopal Communicators Convention at Durango, Colo., several vestry meetings, ordinations, ribbon-cuttings, and ecumenical events, and presented the Roanoke-Chowan Award for Poetry at the annual meeting of the N.C. Literary and Historical Association.

Actions as Historiographer. The Secretary is Historiographer of the Diocese and also serves as Superintendent of the Diocesan Archives, in which latter capacity he assists parishes and individuals who are conducting research in church history. He also acts as liaison with state and local historical and preservation organizations. The Diocese is a member of Preservation North Carolina and of the N.C. Federation of Historical Societies. During 1997 additional books and materials were added both by purchase and donation to the Archives collection, which is open by appointment to church or public researchers. Acting as Historiographer, I preached for "Elizabeth Cooper Day" at St. John's, Henderson; preached at the centennial celebration at Church of the Messiah, Mayodan; lectured and presided at the annual meeting of diocesan church historians at St. Timothy's, Wilson; lectured at the St. Mark's Chapel 150th Anniversary Symposium at St. Augustine's College in Raleigh; and conducted an historic Morning Prayer service at St. Mark's Chapel, Mordecai Historic Park, Raleigh.

Publications and Records. The Secretary is also Canon for Publications and Records, and in that capacity serves as diocesan communications officer and editor of the diocesan newspaper, *The*

Communicant, as well as being staff liaison with the Communications Committee. During 1997 *The Communicant* received five awards from the national Episcopal Communicators organization: for Editorial Writing (Award of Excellence, 1st place nationally); for News Writing (Award of Excellence, 1st place nationally); for Photography, Entire Issue (Award of Excellence, 1st place nationally); for In-Depth Coverage (Award of Merit, 2nd place nationally); and for Graphic Humor/Cartoon (Award of Merit, 2nd place nationally). Penelope Olson, full-time Assistant to the Canon for Publications and Records, received an Award of Merit (2nd place nationally) for her design of Bishop Gloster's consecration service booklet.

Admission of Congregations. Under Canon 5, Section 5 (revised 1997), the Secretary of Convention is now responsible for receiving, processing, and reporting all applications for admission or readmission of parishes and missions into union with the Convention of the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Admission of New Congregations, which formerly carried out this work. During 1997 I received no applications for admission or readmission into union with Convention, nor for change of status from mission to parish or vice-versa. Because constitutional and canonical requirements regarding making of parochial reports and attendance at Convention have not been met, however, it appears that the mission congregation known as Holy Trinity, Townsville, is no longer in union with Diocesan Convention. I recommend, therefore, that the 182nd Diocesan Convention take appropriate action to declare Holy Trinity, Townsville, no longer in union with Convention.

Reports of Institutions. Under Canon 5, Section 6 (revised 1997), the Secretary of Convention is now responsible for soliciting and receiving reports from each of the institutions related to the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Institutions, which formerly carried out this work. I received reports from The Summit Camp and Conference Center, Penick Village, Thompson Children's Home, Kanuga Conference Center, the University of the South, St. Augustine's College, and St. Mary's School, and found them to be in good order.

Annual Statistical Reports. Under Canon 5, Section 7 (revised 1997), the Secretary of Convention is now responsible for receiving, reviewing, and evaluating the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein. The 1997 restructuring of the Diocese abolished the Commission on the State of the Church, which formerly carried out this work. My evaluation of

the statistical reports appears in a separate box titled "Secretary of Convention's Review of Annual Statistical Reports," which is printed following this report.

The Rev. Canon E. T. Malone, Jr.

Bishop's Committee on Sexual Ethics

During the past year, the committee has accomplished the following tasks:

The Church Insurance Company warranties require that we provide two four-hour workshops twice annually. One workshop refers to matters of sexual misconduct, and the other to matters of child abuse. During 1997, our committee has produced new materials for these workshops. Trainers have been retrained, using these materials. Beginning in 1998, the Diocese will offer the workshops in the fall and spring of each year, alternating between the cities of Charlotte and Raleigh.

With the Bishop's guidance, we have produced a new procedure for pastoral response in events of sexual misconduct within the church in our Diocese. This procedure is being incorporated in a rewritten, updated booklet, which will be available for all clergy and congregations at Diocesan Convention.

In the process of establishing this procedure, we sought the assistance of the clergy of the Diocese. A draft was mailed to all clergy, with the invitation extended for response via written or electronic means. The bishops hosted a clergy day at The Summit, where everyone had opportunity to study the draft, test it on a few "cases" and offer feedback for the committee. In addition, we were providing with a continuing education component about boundaries in professional relationships.

Finally, a Response Team Pool of clergy and laity has been formed and trained. This group will meet with the bishops three times annually, and are on call as needed by the bishops. An 800 number is being established to receive questions regarding instances of sexual misconduct within the church.

We are grateful to Bishop Robert Johnson for his guidance, support, and generosity as we have gone about this most important work of healing.

The Rev. Virginia Herring, Chair

Small Church Commission

This has been "The Year of the Small Church" celebrated at General Convention and featured in special articles in *The Living Church* and *Episcopal Life*. Small Churches still play an important role and witness in the Episcopal Church, USA and in our Diocese. Both our bishops participated in the annual Small Church Leadership Conference of

Secretary of Convention's Review of Annual Statistical Reports

Under Canon 5, Section 7 (revised 1997), the Secretary of Convention shall:

(a) Receive, review, and evaluate the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein, and submit to the delegates to the Convention its analysis and recommendations.

(b) Keep the structure and organization of the Diocese under continuing study."

The following is my review of the 1996 information as published in the 1997 *Journal of Convention* unless otherwise noted.

We have moved from a system of assessments and quotas to a new unified budget. In 1996 for the first time the Diocese instituted a system of unified askings and acceptances.

Year	Asking Accepted	Asking Paid Current Year	Write-offs	Asking Paid Following Year
1996	2,718,417	2,636,706	72,158	9,553

Our performance in the area of Seminary Assistance significantly improved in 1996.

Year	Assessed	Paid	Shortfall
1996	209,813	170,835	39,369
1995	194,512	118,832	75,680
1994	186,837	145,082	41,755
1993	175,239	122,760	52,479

The Summary of Statistics on page 268 of the 1997 *Journal of Convention* reveals a decrease in the number of Baptized Persons, as well as Communicants in Good Standing.

Year	Confirmations	Marriages	Burials	Baptized Persons	Communicants
1996	1,047**	455**	508	44,950**	32,172
1995	1,100	406	479	45,340	34,323
1994	1,123	444	580	44,494	34,012
1993*	930	483	517	43,561	32,649

*1992 figures were used to compile 1993 totals where figures were not available by June 15, 1994.

**Includes figures from updated parochial reports.

Statistics show that the number of Sunday Holy Communion services decreased while there was little change in weekday Holy Communion services and an increase in private services.

Year	Sundays	Weekdays	Private
1996	9,010	4,856	2,962
1995	9,356	4,918	2,680
1994	9,171	4,940	3,953
1993*	8,112	4,543	3,751

*1992 figures were used to compile 1993 totals where figures were not available by June 15, 1994.

Statistics for 1996 show a decrease in attendance at worship and participation in Church School for Preschool and Grades 1-12. Adult attendance in Church School increased.

Year	Avg. Sunday Service	Church School		
		Preschool	1-12	Adults
1996	15,337	2,330	5,194	3,512
1995	15,933	2,576	5,591	3,417
1994	15,420	2,192	5,264	3,759
1993*	13,717	2,196	4,991	3,385

*1992 figures were used to compile 1993 totals where figures were not available by June 15, 1994.

Using the Summary of Statistics, we had an increase of one deacon over 1995, and the number of priests increased by four. The number of parishes remained at 68, and the number of missions decreased from 51 to 50.

— The Rev Canon. E. T. Malone Jr.

the Virginia/Carolinas dioceses at Trinity Center, and several of our congregations were represented there.

This has also been a year of structure change in our Diocese. The Small Church Commission, under the new structure, became the Small Church Committee on a very active Department of Congregational Support and Development. We designed and presented a committee charter clarifying our responsibility to affirm small church ministry and witness. We requested that our number of members not be reduced due to the need of individual liaison support to many of the seventy some congregations with average attendance of one hundred fifty or less.

Some of these are mission congregations; some are developing congregations in growing and changing geographical areas of the Diocese; and some are witnessing congregations in small communities. Twenty congregations from these three categories receive mission assistance amounting to \$200,000. Until such time as the Department clarifies and divides responsibility for the three styles of congregational ministry represented in the Department, the oversight for funding of all mission assistance remains with the Small Church Committee under the direction of the Rev. Henry Presler.

The Warren County Episcopal Church Cluster (Emmanuel and All Saints) was a part of our funding and liaison work and we are pleased with its renewed witness under the priestly leadership of the Rev. Marvin Aycock. Four congregations in the Sandhills Convocation began this Spring an experimental cluster program with clergy and lay leadership from Church of the Messiah, Rockingham; All Saints, Hamlet; St. Mary Magdalene, Troy, and St. David's, Laurinburg. They have initiated some education and youth programs, a shared newsletter and some special developmental workshops. They are working to develop responsible program funding and team leadership and have received some initial assistance in 1997 from our contingency funds.

This Committee has met four times this year, once in Oxford. Henry Preslar chaired two meetings in the chair's absence; and Jane House represented the Committee at Department meetings.

Due to health, your Chair has submitted his resignation, effective at this Convention. My twenty-three years on diocesan small church committees and commissions has been an inspiration to my own parochial ministry. The deep commitment of lay and clergy committee members has been a continual strength to many churches of our Diocese. The support of our bishops and their staff through these years has been reassuring of our shared responsibility. Many of our churches have been

bright witness, affirming the importance of small church ministry in each community where the Episcopal Church is called to serve Christ.

We've seen old churches gain new life; new churches start, struggle and become parishes; a few struggling parishes restored to a healthy mission status — which is what each congregation first is — and should ever be. If we have no sense of the true meaning of mission we have a limited vision of God's call in Christ Jesus Our Lord.

Harrison T. Simons, Chair

Social Responsibility in Investments

(No report submitted)

Standing Committee (Summary Report)

Through the date of this report (12/1/97), the Standing Committee has met eight times to carry out its canonically assigned responsibilities. It expects to meet twice more prior to Convention.

The Committee consented to six piscopal consecrations and six piscopal elections.

The Committee reviewed, consented, and advised the Bishop to give his consent to real estate transactions by the Trustees of the Diocese with respect to property for St. Luke's, Yanceyville; St. Alban's, Davidson; Trustees of the Diocese with respect to property for Thompson's Children's Home, Charlotte; Church of the Good Shepherd, Rocky Mount; Holy Trinity, Greensboro; St. Luke's, Durham; Prince of Peace, Apex; Trinity Church, Scotland Neck; and St. Andrew's, Rocky Mount.

The Committee carried out its responsibilities in connection with the ordination process by interviewing and recommending to the Bishop two postulants to be admitted as Candidates for Holy Orders, three candidates to be ordained as deacons (transitional to the priesthood), one candidate to be ordained into the diaconate, and five deacons to be ordained as priests. The Committee consented and advised the Bishop to shorten the time before ordination of one person in the ordination process. The Committee recommended to the Bishop that one deacon not be ordained as priest.

The Committee acted as a Council of Advice to the Bishop on five occasions.

The Committee held a joint meeting on one occasion with the Commission on Ministry.

The Committee granted the Bishop its advice and consent to accept the resignation of a priest of the ministry of his Church and accordingly to be released from the obligations of the ministerial office and to be deprived of the right to exercise the gifts and functions of a minister of this Church.

The Committee granted the Bishop its advice and consent to depose a transitional deacon from the sacred ministry as a result of charges brought against the transitional deacon after the transitional deacon signed a waiver and voluntary submission to the discipline of the Church.

Mahlon W. DeLoatch, Jr., Secretary

Stewardship

**Stewardship ... all that we are...
all that we have... all of the time.**

Your Stewardship Committee exists for congregations and individuals to educate them about stewardship by offering conferences, educational materials and consultant teams, to call them to a lifestyle which includes giving to others and caring for the environment as evidence of following Jesus Christ; to encourage them in their efforts to become better stewards of God's creation, as well as their time, talents and money, and to live out the theology of returning to God a portion of our wealth in thanksgiving.

The major thrust of this year's committee was to answer to the Convention of 1997 and begin a search process for a full-time Diocesan Stewardship Officer. A search committee was formed and advertising was done both locally and nationally through planned monthly publications, newspapers, inserts and the internet. We were blessed with many good applicants and submitted three names to Bishop Johnson on December 22, 1997. After budget approval at the 1998 convention, the Bishop will announce his selection of the full-time Diocesan Stewardship Officer. The Stewardship Committee is excited about the future of this Diocese and the affect that a full time person will have in all of our lives.

The Environmental Committee continued under the committed and blessed leadership of Scott Evans and continues to promote an ever-increasing awareness of our challenges in this very vital area of our lives.

The Consultant Network had its busiest year ever, going into 23 different congregations on 43 different occasions. Thanks to Bill Wrenn and his consultant group the understanding of Stewardship continues to grow within this Diocese.

The Stewardship Committee co-sponsored and promoted a national stewardship council in Columbia, S.C., in the fall and promoted and brought nationally renowned Bruce Rockwell into three different convocations during October.

The Stewardship Committee is excited about the direction that this Diocese continues to take in order to be a pro-active, growing Diocese in numbers and in understanding of His grace. We look forward to seeing the influence and impact of the full-time Diocesan Stew-

ardship Officer and hope you will keep this person and the stewardship efforts of this Diocese in your prayers in the years to come. We are thankful for the opportunity to serve you, your congregations, and our Diocese.

Skip Sprye, Chair

The Summit

The Summit provides a place for all people to encounter God, God's creation, and God's community in a unique natural environment.

The Summit Board, consisting of 18 directors elected by Diocesan Convention, a representative of the Youth Commission and the President of the Episcopal Churchwomen, has met five times this year, with Letty Collins, John Koch, and Bishop Johnson also present.

This year we have continued to strengthen the board's own structure as we anticipate a capital campaign for much needed improvements and new construction. We began the year with four committees, Finance, Building and Grounds, Program, and Marketing, but Program and Marketing found enough common ground to merge. All board members serve on committees, which meet during every board meeting and sometimes more frequently. The committee chairs — Ralph Macy, Connie Sessoms, John Simons, and Marion Follin — have done an outstanding job, meeting regularly with John Koch and me for planning. It was at such a meeting, for instance, that we decided to begin regular reports from The Summit in *Please Note*.

The board serves as both a resource to and an advocate for The Summit. We confer with John Koch on policy decisions, such as the new reservation policy. We provide up-to-date information on programs and services at The Summit to our congregations. As we develop our advocacy role, we are working more closely with the Board of Visitors.

Ralph Macy and the Finance Committee worked closely with Letty Collins on monthly financial statements and the 1998 budget. Bishop Johnson has provided steady, enthusiastic, and much appreciated support for both the board and The Summit.

*The Rev. Janet C. Watrous
Presiding Officer*

Thompson Children's Home

The Thompson Board of Trustees approved a new mission statement on July 16, 1997, which reads as follows: "Thompson Children's Home, an agency of the three North Carolina Dioceses of the Episcopal Church, is called to serve children and families by facilitating healing, growth, and enriched relationships through professional treatment,

residential and educational services, advocacy and spiritual nourishment."

Thompson Children's Home and Executive Director Frank Kuhn, Ph.D., have identified three main focus areas in the strategic plan. The first focus area will utilize a cluster model and will include a continuum of services such as crisis care, group homes, foster care, adoption, family reunification support programs, independent living preparations, pregnant teen-parenting program, and the Thompson Child Development Center. This model will provide a continuum of care that is responsive to a changing environment and can be utilized state-wide. The second broad focus will be on re-orienting our Charlotte programs so that they may be able to support our projected cluster model and meet our current needs. This approach would include "Transitional Homes" off campus that will enable the children to move to a more community-based setting while maintaining access to the supportive systems needed. Providing crisis care for our children will help ensure that even when the family environment can not support the child, Thompson services will be available 24 hours a day. Continued focus on early intervention (especially at the child development center) and parental involvement will remain key to success. The third area will be exploration of the geographic need for residential services in various locations across the state. The assumption is that where the need is greatest, a cluster model can be put into place.

Thompson programs continue on the Charlotte campus and include residential treatment for children ages six through twelve, foster care, and weekend respite care. The Thompson Child Development Center, which opened its doors in 1996, now serves 90 children ages 6 weeks to five years in the North Charlotte area. Group homes in Goldsboro and Fletcher, NC, help bridge the gap from adolescence to adulthood.

After 111 years, Thompson Children's Home continues to serve children and families across North Carolina in partnership with the Episcopal Church.

Frank Kuhn, Executive Director

Trustees of the Diocese (no report submitted)

The University of the South

Some highlights from the past year at the University of the South (Sewanee):

- The Rt. Rev. Don A. Wimberly, Bishop of the Diocese of Lexington, was elected to a six-year term as Chancellor of the University of the South by the Board of Trustees at their annual meeting in May. Consecrated bishop in 1984, Bishop Wimberly served on Sewanee's Board of Regents from 1991 to 1997.

• Groundbreaking ceremonies for the Chapel of the Apostles and the Tennessee Williams Center were held following the Trustees' meeting. Both projects will be completed in 1998. The new Chapel of the Apostles will serve as a vital center of worship for the School of Theology and will provide important space for the training of Episcopal priests, according to Vice-Chancellor Samuel R. Williamson. The Tennessee Williams Center, honoring the playwright whose grandfather attended the School of Theology in the 1890s, will house the Department of Theatre Arts.

• Sewanee completed the 1997 fiscal year with another balanced budget. The Annual Fund is a key factor in achieving the balanced budget, and many thanks go to all those who contributed. In addition, at the end of the 1997 fiscal year, the university endowment was over \$200 million.

• In August Sewanee welcomed to the college a freshmen class numbering 362, one of the largest groups of entering students. The class of 2001 comes from the largest number of freshmen applications and has the highest academic qualifications ever. The total college enrollment is 1,266 students, of which 69 are from the Diocese of North Carolina.

• The School of Theology welcomed 20 new students, bringing the total seminary enrollment to 80. Of this number, two are from the Diocese of North Carolina.

• *U.S. News and World Report* ranked Sewanee 27th among all national liberal arts colleges.

• Sewanee is on the Internet! Check it out at www.sewanee.edu. Feedback on the university web pages is appreciated. Sewanee continues to be a leader in the use of technology in many of its functions.

• Enrollment in the School of Theology's Education for Ministry (EFM) program has risen to 7,090. North Carolina is a sponsoring diocese for EFM and has 22 active EFM groups in the diocese. For information, contact efm@sewanee.edu. For information on other School of Theology programs, e-mail theology@sewanee.edu.

• The Board of Regents has endorsed design plans for the construction of a new dining hall, the University Commons, clearing the way for the project to begin in the spring of 1998. The University Commons, designed by architect Malcolm Holzman, will provide a new place to create and foster community over a meal.

• The successful Campaign for Sewanee concluded on December 31, 1997. Although the goal of \$91.5 million has been surpassed, the final numbers or the campaign are not known as of this writing. To all who contributed to his effort to Sustain the Founders'

Vision, I share a quote from a letter from Stephen E. Becker, Vice President for University Relations: "Your generous support of Sewanee, along with the continued support of thousand of others, has pushed us over the edge of our goal and I cannot thank you enough".

Present trustees from the Diocese of North Carolina are the Rt. Rev. Robert C. Johnson, Jr., the Rt. Rev. J. Gary Gloster, the Rev. Winston B. Charles, Mr. Thomas M. Goodrum (also on Board of Regents), and Dr. George A. Brine.

George A. Brine, Trustee

Youth

The Diocesan Youth Ministries continued to evolve into a larger and fuller program during 1997. The six middle school and senior high conferences were well attended with a record 178 attendees at Bishop's Ball in December. Leadership Training Weekend for youth and adults in September was also well attended. Happening, a spiritual discovery and renewal weekend held twice a year for senior highers was full both times, and two work weekends at The Summit were successful as well.

The Youth Program offered its first youth trip to Costa Rica during the summer. It was attended by twenty young people and five adults representing eight parishes in the Diocese. They spent two weeks in Costa Rica visiting churches, helping with Vacation Bible School, and sightseeing.

The Camp Program at The Summit also continues to grow, thanks in no small part to Bill Deetz, the new Camp Director, and a fantastic staff of college students and older teenagers. Bill is slated to return as Camp Director for the summer of 1998. Summer Camp at The Summit continues to be a safe, fun, and rewarding experience for youth and children of all ages.

One of the greatest accomplishments in terms of youth for the Diocese this year was the acquisition of youth representation at Diocesan Convention. Each Convocation will be represented by one youth delegate, with seat and voice, and one youth alternate. The resolution that put this Canon in order was passed overwhelmingly at the 1997 Convention and speaks well for the Diocese's commitment to Youth Ministry.

There are currently fourteen paid (full- and part-time) lay youth ministers in the Diocese, with positions still opening up at various parishes. These youth ministers meet every other month, along with the Rev. Sally Harbold, Diocesan Youth Coordinator, to network, plan, and evaluate the youth programs of the Diocese. Youth ministers also meet monthly within some convocations for the purposes of joint projects and support.



RECORD CROWD AT BISHOPS' BALL: These young men were part of the record crowd of 178 who attended the Bishops' Ball in early December at The Summit. This popular event brings together young people from all over the Diocese, who are entertained by the prospect of observing ageing ecclesiastical figures on the dance floor.

The Youth Commission, made up of youth and adults from each Convocation, met six times in 1997 to evaluate policy and program, and to help in the planning and execution of youth events in the Diocese. The Youth Commission continues to work hard to support local youth ministry as well by visiting

parishes for support and in order to raise awareness of diocesan offerings.

With the continued support of Bishop Johnson, Bishop Gloster, and the Diocese, we will continue to move forward on the cutting edge of youth ministry in 1998 and beyond.

Kep Short, Chair

COMMITTEE ASSIGNMENTS

Assignment of Resolutions to Committees for Hearings (room location)

No.	Title of Resolution	Committee
1	On Reporting Deputies' Votes at General Convention in <i>The Communicant</i>	Program of the Church (Judicial)
1a	On Reporting Deputies' Votes at General Convention to the 182nd Annual Convention	Program of the Church (Judicial)
2	On the Mission of Convocations	Admin. of the Diocese (Salon E)
3	On Ecumenical Observance of the Millennium	Nat'l. & Int'l. Affairs (Board Room)
4	On Establishing a Chartered Committee for Environmental Stewardship	Admin. of the Diocese (Salon E)
5	Concerning Qualifications for Trustees of the University of the South	Program of the Church (Judicial)
6	On Limiting Terms of Convocation Deans & Wardens	Admin. of the Diocese (Salon E)
7	On Endorsing Recommendations for the Transit 2001 Commission	Social Concerns (Salon F)
8	On Endorsing the Kuala Lumpur Statement on Human Sexuality	Faith & Morals (Salon G)
9	On Conflicts of Interest and Church Leadership	Admin. of the Diocese (Salon E)
10	On Amending Canon 1, Section 3, to Require Local Reporting by Diocesan Convention Lay Delegates	Admin. of the Diocese (Salon E)
11	On Church Monitoring of Welfare Reform	Social Concerns (Salon F)
12	On Supporting the Work of the Farmworker Labor Organizing Committee	Social Concerns (Salon F)
13	On Supporting Ministries to Children	Social Concerns (Salon F)

NOTE: These are all of the resolutions that had been received by the December 1997 deadline, 40 days prior to the opening day of the 182nd Annual Diocesan Convention. The Report of the Diocesan Council is automatically referred to the Convention Committee on Program of the Church (Judicial)

RESOLUTIONS

Resolution No. 1.

On Reporting Deputies' Votes at General Convention in *The Communicant*

Resolved:

That the clergy deputies and the lay deputies from the Diocese of North Carolina to the future General Conventions of the Episcopal Church should report their votes and their rationales for their votes in the next issue of *The Communicant* immediately following that General Convention.

Comment:

In order to better promote communica-

tion among the people of the Diocese of North Carolina and keep them informed of the major issues that come before General Convention.

Laity: Bobbie Kendall, David L. Julian, Becky Weber, Terry Casto, Don Dixon; **Clergy:** Mark House, Henry A. Presler, Martin F. McCarthy, Reed H. Freeman, Ida Louise Johnson, Claude Collins, Gale H. Cooper, Walter D. Edwards, Jr.,
for the Charlotte Convocation

Resolution No. 1a.

On Reporting Deputies' Votes at General Convention to the 182nd Annual Convention

Resolved:

That the Clergy Deputies and the Lay

Deputies from the Diocese of North Carolina to last General Convention of the Episcopal Church should report their votes and their rationales for their votes on the key issues to the 182nd Annual Convention of the Diocese of North Carolina

Comment:

In order to better promote communication among the peoples of the Diocese of North Carolina and keep them informed of the major issues that come before General Convention.

Laity: Bobbie Kendall, David L. Julian, Becky Weber, Terry Casto, Don Dixon; **Clergy:** Mark House, Henry A. Presler, Reed H. Freeman, Ida Louise Johnson, Walter D. Edwards, Jr.,
for the Charlotte Convocation

Resolution No. 2.

On the Mission of Convocations

Resolved:

That an *ad hoc* committee be appointed to study the mission of convocations in the Episcopal Diocese of North Carolina, and that said committee report its findings and recommendations, if any, to the 1999 Convention of the Diocese.

Comment:

At present, there appears to be no purpose other than a geographical grouping of churches to form a convocation. Need for and responsibilities of the dean and lay warden are unclear. Lines of communication — and what is to be communicated — are seldom apparent. The intent of this resolution is not to

General Convention resolutions required to be made known to Diocesan Convention

EDITOR'S NOTE: The General Convention of 1997 adopted on first reading two resolutions — A020a and A089a — that would amend the Constitution of the Episcopal Church. Article XII of the Constitution requires that any proposed Constitutional amendments "be made known" to the Convention of every diocese, at the next meeting of such Conventions following the General Convention, and the abovementioned resolutions are reproduced below to fulfill that requirement. These proposed amendments will not be final until approved in a second vote at the 73rd General Convention in 2000.

A089a

Resolved. That Articles I, II, and IV of the Constitution are hereby amended to read as follows:

ARTICLE I.

Sec. 2. Each Bishop *Diocesan* of this Church having jurisdiction, every Bishop Coadjutor, every *Suffragan* Bishop *Suffragan*, every Assistant Bishop, and every Bishop who by reason of advanced age or bodily infirmity, or who, under an election to an office created by the General Convention, or for reasons of mission strategy determined by action of the General Convention or the House of Bishops, has resigned a jurisdiction, shall have a seat and a vote in the House of Bishops. A majority of all Bishops entitled to vote, exclusive of Bishops who have resigned their jurisdiction or positions, shall be necessary to constitute a quorum for the transaction of business.

ARTICLE II.

Sec. 4. It shall be lawful for a Diocese, with consent of the Bishop of that Diocese, to elect one or more *Suffragan* Bishops *Suffragan*, without right of succession, and with seat and vote in the House of Bishops. A *Suffragan* Bishop *Suffragan* shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention and by the Canons of the electing Diocese not inconsistent with this Constitution or the Canons of the General Convention. A *Suffragan* Bishop *Suffragan* shall be eligible for election as Bishop *Diocesan* or Bishop Coadjutor of a Diocese, or as a Bishop *Suffragan* in another Diocese.

Sec. 5. It shall be lawful for a Diocese to prescribe by the Constitution and Canons of such Diocese that upon the death of the Bishop *Diocesan* a *Suffragan* Bishop *Suffragan* of that Diocese may be placed in charge of such Diocese and become temporarily the Ecclesiastical Authority thereof until such time as a new Bishop *Diocesan* shall be chosen and consecrated; or that during the disability or absence of the Bishop *Diocesan* a *Suffragan* Bishop *Suffragan* of that Diocese may be placed in charge of such Diocese and become temporarily the Ecclesiastical Authority thereof.

Sec. 7. It shall be lawful for the House of Bishops to elect a *Suffragan* Bishop *Suffragan* who, under the direction of the Presiding Bishop, shall be in charge of the work of those chaplains in the Armed Forces of the United States, Veterans' Adminis-

tration Medical Centers, and Federal Correctional Institutions who are ordained Ministers of this Church. The *Suffragan* Bishop *Suffragan* so elected shall be consecrated and hold office under such conditions and limitations other than those provided in this Article as may be provided by Canons of the General Convention. The *Suffragan* Bishop *Suffragan* shall be eligible for election as Bishop *Diocesan* or Bishop Coadjutor or *Suffragan* Bishop *Suffragan* of a Diocese.

Sec. 8. A Bishop who has for at least five years next preceding, exercised jurisdiction as the Bishop *Diocesan* Ordinary, or as the Bishop Coadjutor, of a Diocese, may be elected as Bishop *Diocesan*, Bishop Coadjutor, or *Suffragan* Bishop *Suffragan*, of another Diocese. Before acceptance of such election a resignation of jurisdiction in the Diocese in which the Bishop is then serving, conditioned on the required consents of the Bishops and Standing Committees of the Church to such election, shall be submitted to the House of Bishops, and also, if the Bishop be a Bishop coadjutor, a renunciation of the right of succession. Such resignation, and renunciation of the right of succession in the case of a Bishop Coadjutor, shall require the consent of the House of Bishops.

ARTICLE IV.

In every Diocese a Standing Committee shall be elected by the Convention thereof, except that provision for filling vacancies between meetings of the Convention may be prescribed by the Canons of the respective Dioceses. When there is a Bishop in charge of the Diocese, the Standing Committee shall be the Bishop's Council of Advice. If there be no Bishop *Diocesan* or Bishop Coadjutor or *Suffragan* Bishop *Suffragan* canonically authorized to act, the Standing Committee shall be the Ecclesiastical Authority of the Diocese for all purposes declared by the General Convention. The rights and duties of the Standing Committee, except as provided in the Constitution and Canons of the General Convention, may be prescribed by the Canons of the respective Dioceses; and be it further

Resolved, That this resolution be sent to the Secretary of Convention of every Diocese to be made known to the Diocesan Convention at its next meeting.

A020a

Resolved, that this 72nd General Convention of the Episcopal Church add a paragraph to the Constitution, Article VIII, as follows:

A bishop may permit a minister ordained in the Evangelical Lutheran Church in America or its predecessor bodies who has made the promise of conformity required by that Church in place of the foregoing declaration to officiate on a temporary basis as an ordained minister of this church; and be it further

Resolved, that this resolution shall take effect on January 1, 2001, after adoption on second reading of the 73rd General Convention; and be it further

Resolved, that this resolution be sent to the Secretary of the Convention of every Diocese, to be made known to the Diocesan Convention at its next meeting.

create another level of administration, but to raise such questions as:

- If we need convocations, why?
- If we have them, what should they be doing?
- If we have them, can we find ways to make them more valuable to the Diocese, to congregations, and to members of our church?

The Rev. Very Randal A. Foster, Dean, Jeane Tinsley, Lynda F. Turbeville, the Rev. Dr. Sarah Lemmon, the Rev. James D. Franklin, Howard C. Broughton, Warden, John J. Dunlap, the Rev. William McInnis, the Rev. Fred L. Thompson, Jacqueline Williamson, the Rev. Jane Bruce, Myrta Macdonald, Penelope D. Broughton, the Rev. Daniel A. Brown, the Rev. Mary Page Markham, for the Sandhills Convocation

Resolution No. 3. On Ecumenical Observance of the Millennium

Resolved:

That the Convention request the Bishop to appoint a committee to plan with representatives of other communions appropriate celebration of the Millennium in the year 2000, and report to the Diocesan Convention of 1999.

Comment:

The North Carolina Council of Churches is considering plans for the celebration of the Millennium. This resolution provides a way for this Diocese to participate with that and other efforts.

The Rev. Douglas G. Dailey, Trinity, Statesville

The Rev. Thomas N. Rightmyer, St. Philip's, Durham

Resolution No. 4. On Establishing a Chartered Committee for Environmental Ministry

Resolved:

That the 182nd Diocesan Convention of the Diocese of North Carolina direct the Diocesan Council to establish a Chartered Committee for Environmental Ministry; and be it further

Resolved:

That the Diocesan Convention recommend to the Diocesan Council the following Charter for its approval:

Charge: The teaching of the Church calls for Christians to live in harmony with God's Creation (BCP, page 845). The Chartered Committee for Environmental Ministry provides leadership in the Diocese to follow this call. The focus of this ministry is to

- educate and motivate and model en-

vironmental advocacy and action for congregations and individuals;

- offer liturgical resources for celebrating the glories of God's Creation;
- raise up ethical aspects of environmental issues.

Membership: The Chartered Committee requests Diocesan Council to approve membership of up to twelve members, who will serve three-year staggered terms. Members may serve two consecutive terms. Three unexcused absences in one year will be considered a resignation from the Committee.

Meetings: The Chartered Committee for Environmental Ministry will meet at least six times a year.

Relationship to Diocesan Council: The Committee is to be accountable to the Council's Department of Outreach.

Structure: Subcommittees may include Communications/Networking, Education/Resources, and Activism/Action. *Ad hoc* subcommittees may be appointed to address specific concerns. Members of these subcommittees may include non-committee members; and be it further

Resolved:

That funding for 1998 be transferred from the Stewardship budget, where the work is currently funded.

Comment:

The Environmental Stewardship Committee currently functions under the umbrella of the Chartered Committee on Stewardship. The work of this committee encompasses more than just the stewardship facet of caring for God's Creation. We have developed educational and liturgical resources which have been sent to every congregation, addressed the ethical aspects of environmental issues, and supported environmental advocacy. It seems appropriate to acknowledge the proper role of this Committee, the work it has done and will continue to do, by establishing a Chartered Committee for Environmental Ministry. Funding of this work has been a line item in the Stewardship budget and would only need transferring.

*Scott T. Evans, Chair
Environmental Stewardship
Subcommittee of the
Chartered Committee on Stewardship*

Resolution No. 5. On Qualifications for Trustees of the University of the South

Resolved:

That the 182nd Annual Convention of the Diocese of North Carolina adopt and ratify the following minimum qualifications for trustees of the University of the South — which were adopted by the Board of Trustees of the University of the South at its 1997 Annual Meeting —

and shall use and consider these qualifications in the election of those trustees.

1. Trustees shall be personally committed to the aims and purposes of the University as set forth in its Mission Statement and Constitution, Ordinances, and other governing documents.

2. Each Trustee shall demonstrate his or her personal commitment to the University by, among other things, attending the Board of Trustees' annual meeting (in May), such other special meetings as may be called, and one orientation session for new Trustees, which sessions are held immediately prior to each annual meeting. Trustees shall also familiarize themselves with the Trustee Handbook and the University's governing documents, including its Charter, as amended, Constitution, and Ordinances.

3. Trustees shall serve as direct communicators between the University and the Diocese from which the Trustee was elected, and shall timely inform the Diocese of the actions of the Boards of Trustees and Regents, and of the University Administration.

4. Trustees shall provide a meaningful level of annual financial support to the University as a symbol of their commitment to its mission and financial well-being.

*The Rev. Winston B. Charles, Trustee
Christ Church, Raleigh*

Resolution No. 6. On Limiting Terms of Convoca- tion Deans and Wardens

Resolved:

Any person who has served as dean or lay warden of the same convocation in the Diocese of North Carolina for two three-year terms shall not be eligible for election to the next succeeding term of the same office in that convocation, and that election for deans and lay wardens shall be held in the several convocations under a staggered system so that approximately one-third of these officers are elected each year. The Commission on Constitution and Canons is directed to prepare appropriate canonical changes for consideration by the 183rd Convention to implement this resolution.

*The Rev. Canon E. T. Malone, Jr.
for Diocesan Council*

Resolution No. 7. On Endorsing Recommendations of the Transit 2001 Commission

Resolved:

That the Annual Convention of the Episcopal Diocese of North Carolina, meeting in convention in Raleigh, North Carolina, in January 1998, hereby endorse the recommendations of the Transit 2001 Commission to the Honorable James B. Hunt, Jr., Governor of North Carolina, and to the members of the

North Carolina General Assembly, and that a copy of this resolution be provided to each of them.

Comment:

Transit 2001 proposes increases in mass transit systems in North Carolina.

Public demand for transportation is increasing at a rate greater than population growth.

North Carolina's system of streets and highways is becoming increasingly congested, both in rural and urban areas.

Environmental damage and the consumption of present and projected levels of petroleum fuels are disproportionately greater from personal vehicles than from mass transit systems.

Mass transit systems are significantly safer than other modes of transportation.

Transit 2001 proposes reasonable and sound alternatives to excessive highway construction, pollution, and environmental damage, and lives lost in highway accidents.

Almighty God, whose hands hath given us all that we possess: Grant us grace that we may honor thee with our substance, and, remembering the account which we must one day give, may be faithful stewards of thy bounty, through Jesus Christ our Lord. Amen. (Prayer 38, BCP - 1979)

Almighty God, in giving us dominion over things of the earth, you made us fellow workers in your creation: Give us wisdom and reverence so to use the resources of nature, that no one may suffer from our abuse of them, and that generations yet to come may continue to praise you for your bounty; through Jesus Christ our Lord. Amen. (Prayer 41, BCP - 1979)

*Bertha "B" Holt
Holy Comforter, Burlington*

Resolution No. 8. On Endorsing the Kuala Lumpur Statement on Human Sexuality

Resolved:

That the 182nd Annual Convention of the Episcopal Diocese of North Carolina endorse The Kuala Lumpur Statement on Human Sexuality:

1. God's glory and loving purposes have been revealed in the creation of humankind. (Romans 1:18; Genesis 1:26,27) Among the multiplicity of his gifts we are blessed with our sexuality.

2. Since the Fall (Genesis 3), life has been impaired and God's purposes spoiled. Our fallen state has affected every sphere of our being, which includes our sexuality. Sexual deviation has existed in every time and in most cultures. Jesus' teaching about lust in the Sermon on the Mount (Matthew 5:27-30) makes clear that sexual sin is a real danger and temptation to us all.

3. It is, therefore, with an awareness of our own vulnerability to sexual sin that we express our profound concern about recent developments relating to Church discipline and moral teaching in some provinces in the North — specifically, the ordination of practicing homosexuals and the blessing of same-sex unions.

4. While acknowledging the complexities of our sexual nature and the strong drives it places within us, we are quite clear about God's will in this area which is expressed in the Bible.

5. The Scripture bears witness to God's will regarding human sexuality which is to be expressed only within the lifelong union of a man and a woman in (holy) matrimony.

6. The Holy Scriptures are clear in teaching that all sexual promiscuity is sin. We are convinced that this includes homosexual practices between men or women, as well as heterosexual relationships outside marriage.

7. We believe that the clear and unambiguous teaching of the Holy Scriptures about human sexuality is of great help to Christians as it provides clear boundaries.

8. We find no conflict between clear biblical teaching and sensitive pastoral care. Repentance precedes forgiveness and is part of the healing process. To heal spiritual wounds in God's name we need his wisdom and truth. We see this in the ministry of Jesus, for example his response to the adulterous woman, "...neither do I condemn you. Go and sin no more." (John 8:11)

9. We encourage the Church to care for all those who are trapped in their sexual brokenness and to become the channel of Christ's compassion and love towards them. We wish to stand alongside and welcome them into a process of being whole and restored within our communities of faith. We would also affirm and resource those who exercise a pastoral ministry in this area.

10. We are deeply concerned that the setting aside of biblical teaching in such actions as the ordination of practicing homosexuals and the blessing of same-sex unions calls into question the authority of the Holy Scriptures. This is totally unacceptable to us.

11. This leads us to express concern about mutual accountability and interdependence within our Anglican Communion. As provinces and dioceses, we need to learn how to seek each other's counsel and wisdom in a spirit of true unity, and to reach a common mind before embarking on radical changes to Church discipline and moral teaching.

12. We live in a global village and must be more aware that the way we act in one part of the world can radically affect the mission and witness of the Church in another.

Comment:

This statement was unanimously adopted on February 19-20, 1997, by 80 delegates representing the Anglican Church of the South in Kuala Lumpur, Malaysia, under the chairmanship of the Archbishop of Nigeria. The churches that delegates represented contain between 80 and 90 percent of the Anglicans in the world. This statement was unanimously and enthusiastically endorsed by the members of the Evangelical Fellowship of the Anglican Communion TRN Consultation as well on April 10, 1997.

*Neal Jones
Jere Royall*

Church of the Holy Cross, Raleigh

Resolution No. 9. On Conflicts of Interest and Church Leadership

Resolved:

That the Diocese of North Carolina adopt as its own the policy of the Episcopal Church, which is to discourage its leaders, whether clergy or lay, from using pastoral or other relationships of trust developed in the context of the exercise of their responsibilities for personal financial gain; and be it further

Resolved:

That it is the policy of the Diocese of North Carolina that any major bequests or gifts arising in the context of such a relationship shall be renounced, or, if accepted, shall be transferred and dedicated solely for an appropriate religious or charitable use.

Comment:

This policy was adopted by the 72nd General Convention and dioceses were urged to adopt similar policies.

The leadership of the Church is expected to observe the highest standard of ethical behavior, and professional integrity is affected by the appearance of certain behavior.

The practice of acceptance of major bequests or gifts for personal use of a person in a pastoral relationship with the maker of a bequest or gift conveys an improper appearance and the toleration of such practices places persons at risk of exploitation and the Church at risk of losing resources that might otherwise be provided for religious and charitable uses.

*Scott T. Evans, Chair
Deputation to General Convention*

Resolution No. 10. On Amending Canon 1, Section 3, to Require Local Reporting by Diocesan Convention Lay Delegates

Resolved:

That the 182nd Annual Convention of

the Diocese of North Carolina amend Canon 1, Section 3, by the addition of sub-section (c), as follows:

(c) Each lay delegate who attends a Convention shall, within 60 days after the adjournment of such Convention, report, either individually or jointly with the other lay delegates from his or her parish or mission, to such parish or mission and its vestry on the plans, deliberations, actions, and decisions of the Convention.

Comment:

The purpose of this Amendment is to fill the apparent gap between the plans and decisions of the Diocese made at each Convention and the awareness or understanding of such plans, deliberations, actions, and decisions by the congregations of the Diocese, and in particular, their vestries. This requirement is designed to create an expectation among delegates, congregations, and vestries, that the plans, deliberations, actions, and decisions of the Diocese made at a Convention will be reported widely by those lay delegates entrusted with the responsibility of representing their parish or mission at a Convention.

*A. Zachary Smith III
Christ Church, Charlotte*

Resolution No. 11. On Church Monitoring of Welfare Reform

Resolved:

That the 182nd Convention of the Episcopal Diocese of North Carolina support the position of the Executive Council of the Episcopal Church that encourages dioceses, parishes, and individual members of the church to monitor vigilantly the activities of their state and county governments in implementing welfare reform programs, and to bring the Christian message of compassion for and empowerment of those who are poor to their state policymakers.

Comment:

As a Christian community, we are called to stand with and seek justice for the poor. We believe, therefore, that welfare reform must focus not on eliminating programs but on eliminating poverty and the damage it inflicts. We need to empower, not punish the poor. Empowerment begins by putting people to work. We recognize the benefit to the entire community of helping people move from welfare to work when possible. We fear, however, that reform will fail if it ignores labor market issues such as the affordability of child care and the economic value of care-giving in the home. Successful welfare reform will depend on addressing these concerns as well as related issues such as pay equity, affordable housing, and health care. An

acceptable welfare program must result in lifting people out of poverty, empowering people through education, training, language skills, and other programs that will foster dignity as well as responsibility. Changes in our current welfare system will affect the Church's work in every community. Therefore, we urge everyone to become informed, aware, and prepared.

*The Rev. Thomas J. Garner
Church of the Epiphany, Eden*

Resolution No. 12. On Supporting the Work of the Farmworker Labor Organizing Committee

Resolved:

That the 182nd Convention of the Episcopal Diocese of North Carolina support the work of the Farmworker Labor Organizing Committee to begin a dialogue among the growers, farmworkers, and food processors of North Carolina that will insure fairness to all.

Comment:

Recognizing the situation of small farmers who are dependent on contracts with large processors/producers, FLOC has worked successfully in other states (Ohio, Michigan) to develop three-way agreements between the companies, the growers, and the farmworkers to increase wages and improve working conditions while increasing productivity. One of the strengths of FLOC has been its patience and creativity in developing contracts that benefit those who grow the food as well as those who harvest it and package it. Its concern for fairness for workers does not exclude fairness for other groups involved.

There is considerable support from the religious community within North Carolina for equity and justice in our farm fields. Support for this resolution is asked for by the Episcopal Hispanic and Farmworker Ministries from the dioceses of North Carolina, East Carolina, and Western North Carolina, as well as the Migrant Ministry Committee of the Episcopal Church.

*The Rev. Barbara K. Armstrong
Church of the Holy Family, Chapel Hill*

Resolution No. 13. On Supporting Ministries for Children

Resolved:

In response to the call of our Episcopal Church to develop a vision for ministries to children, each and every church in the Diocese is charged with the responsibility for (1) appointing a person or persons to serve as liaison with the Helping Churches Serve Children subcommittee of the Charter Committee for Christian Social Ministries, (2) commit-

ting to study, as a parish or mission, the biblical and theological foundation for helping children, (3) striving to develop programs for at-risk children in their communities, (4) praying as a parish or mission for all at-risk children and those who minister to them.

Comment:

Helping Churches Serve Children was formed in February of 1997 because of the growing awareness and need for advocacy of at-risk children both domestically and globally. The committee hopes to raise awarenesses of the needs of many of our youth and children and act as a resource to help parishes and missions find ways to reach out, provide programs, and serve them in their communities. This is in response to Christ's call to love and serve children and especially the impoverished. Also the House of Bishops at the 1997 General Convention passed a resolution adopting "A Children's Charter for the Church" as a vision for ministry to children and urged every diocese to be involved in working to serve our most vulnerable citizens.

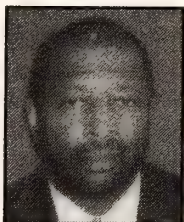
*The Rev. Martha A. Hart
Chapel of the Cross, Chapel Hill
Julia Williams Davis
St. Titus', Durham*

ELECTIONS

Diocesan Council

Lay Order: 3 to be elected to 3-year terms

Marshall Harvey. City or town: Raleigh. Congregation: St. Ambrose', Raleigh. Occupation: Social Worker. How long confirmed: 30 years. Congregational or diocesan offices, current or past: Parish — Past president, Laymen of St. Ambrose; lay reader; Lay Eucharistic Minister; Ushers' Guild. Convocational — Episcopalians Against Racism. NOMINATOR: The Rev. Arthur J. Calloway, St. Ambrose', Raleigh.



John Thomas Margeson. City or town: Raleigh. Congregation: St. Michael's, Raleigh. Occupation: Certified Public Accountant. How long confirmed: 34 years. Congregational or diocesan offices, current or past: Parish — Vestry, 1994-1996 (Senior Warden, 1996); Finance Committee, 1994-1997; Personnel Committee; Kitchen Committee (chairman); Building Committee, 1988-1997. NOMINATOR: The Rev. Kenneth G. Henry, St. Michael's, Raleigh.



John Ward Purrington. City or town: Raleigh. Congregation: Christ Church, Raleigh. Occupation: Lawyer. How long confirmed: 45 years. Congregational or diocesan offices, current or past: Parish — Vestry, 3 terms (Senior Warden twice, Clerk twice); Diocese — Committee to Nominate the Tenth Bishop (chair); Standing Committee; Diocesan Council, 2 terms; Trustee of the Diocese, 3 terms. NOMINATOR: The Rev. Nancy J. Allison, Christ Church, Raleigh.



May H. Sherrod. City or town: Enfield. Congregation: Church of the Advent, Enfield. Occupation: Homemaker. How long confirmed: 30 years. Congregational or diocesan offices, current or past: Parish — ECW (president); altar guild (chairman); Vestry (Senior Warden); delegate to Diocesan Convention; Diocese — Committee to Nominate the Tenth Bishop; ECW board, 4 terms; Director of Altar Work; Diocesan Council. NOMINATOR: The Rev. John Steed, Trinity, Scotland Neck.

Clergy Order: 2 to be elected to 3-year terms

The Rev. Nancy J. Allison. City or town: Raleigh. Position: Associate Rector, Christ Church, Raleigh. Number of years since ordination: 10. Number of years canonically resident in the Diocese: 4. Diocesan offices, current or past: Commission on Education and Formation, Convention Committee (Administration of the Diocese). NOMINATOR: The Rev. Dr. Robert C. Sawyer, Church of the Good Shepherd, Raleigh.



The Rev. Dr. Pat Earle. City or town: Greensboro. Position: Priest-in-charge, Church of the Messiah, Mayodan. Number of years since ordination: 8. Number of years canonically resident in the Diocese: 8. Diocesan offices, current or past: Small Church Committee (previously Small Church Commission); Episcopal Appalachian Ministries; Committee on New Congregational Development; Committee on Alcohol and Drug Abuse; 1998 Convention Committee (Program of the Church); diocesan representative on planning committee for Small Church Conference. NOMINATOR: The Rev. James T. Prevatt, St. Barnabas, Greensboro.



The Very Rev. Henry A. Presler. City or town: Monroe. Position: Rector, St. Paul's, Monroe, and Dean of Charlotte Convocation. Number of years since ordination: 11. Number of years canonically resident in the Diocese: 12. Diocesan offices, current or past: Ecumenical Commission, Small Church Commission (budget director). NOMINATOR: The Rev. Gary D. Jones, St. Peter's, Charlotte.



Ecclesiastical Court

Lay Order: 1 to be elected to 3-year term

Ira J. Folsom, Jr. City or town: Charlotte. Congregation: St. John's, Charlotte. Occupation: Retired. How long confirmed: 48 years. Congregational or diocesan offices, current or past: Parish — Vestry (Junior Warden); building and grounds supervisor; usher; Stephen Minister; Convocation — Lay Warden; Diocese — Parish Grants Commission; Diocesan Council. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Prezell R. Robinson. City or town: Raleigh. Congregation: St. Augustine's Chapel. Occupation: President Emeritus, St. Augustine's College. How long confirmed: (information not supplied). Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, Junior Warden); lay reader; Diocese — Standing Committee; Diocesan Council; Church Pension Fund Commission; N.C. Episcopal Church Foundation. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

Clergy Order: 1 to be elected to 3-year term

The Rev. Janice M. Chalaron. City or town: Rocky Mount. Position: Rector, St. Andrew's, Rocky Mount. Number of years since ordination: 6 1/2. Number of years canonically resident in the Diocese: 7 1/2. Diocesan offices, current or past: Summit Board. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

The Rev. Edward C. Scott. City or town: Concord. Position: Rector, All Saints', Concord. Number of years since ordination: 10. Number of years canonically



resident in the Diocese: 11. Diocesan offices, current or past: Diocesan Council. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

Penick Village Board of Directors

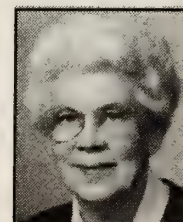
Ten persons, lay or clergy, to be elected to 3-year terms

Henry S. Craumer. City or town: Raleigh. Congregation: St. Mark's, Raleigh. Occupation: Retired. How long confirmed: 50 years. Congregational or diocesan offices, current or past: Parish — various offices, St. Michael's, Raleigh, and St. Mark's, Raleigh; Diocesan — Penick Village Board (current). NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.

Nancy B. Ellis. City or town: Pinehurst. Congregation: Emmanuel, Southern Pines. Occupation: Social psychologist and volunteer. How long confirmed: 40-plus years. Congregational or diocesan offices, current or past: Parish — Diocesan Convention delegate (past); Christian Education Committee (past chair); Long Range Planning Committee (past chair); Sunday School teacher (past); Rector Search Committee (past chair); Vestry (past Senior Warden); Stewardship Committee (past chair); Fall Pledge Campaign (past chair); Diocesan — Penick Village Board (current member Day Care Committee). NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



Alice Herring. City or town: Wilson. Congregation: St. Timothy's, Wilson. Occupation: Real estate broker. How long confirmed: 27 years. Congregational or diocesan offices, current or past: Parish — Altar Guild (director); Lay Eucharistic Minister; chalice bearer; Worship Committee; parish ECW (president); Diocese — Penick Village Board, 1995-1998; Commission on Ministry, 1991-1995; Summit Board, 1991-1993; diocesan ECW (convocation chairman, treasurer, Committee on Working Women); Commission on Women's Issues; Lex Mathews Scholarship Fund Committee; delegate and alternate to 11 Diocesan Conventions. NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



J. Tate Lanning, Jr. City or town: Raleigh. Congregation: St. Michael's, Raleigh. Occupation: Consulting engineer.

How long confirmed: 48 years. Congregational or diocesan offices, current or past: Parish — Vestry, 3 terms (Senior Warden, 2 terms, Clerk, 2 terms); chalice bearer; lay reader; Diocese — Summit Board of Visitors; delegate to 3 Diocesan Conventions; Cursillo; Penick Village Board, 1994-1997. NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



W. Ray Long. City or town: Raleigh. Congregation: Christ Church, Raleigh (since 1997). Occupation: Banker/investment management. How long confirmed: 40 years. Congregational or diocesan offices, current or past: Parish — St. Francis', Goldsboro, Vestry; St. Timothy's, Wilson, Vestry (Senior Warden); Finance Committee (chairman); Search Committee (chairman); Diocese — Delegate to 3 Diocesan Conventions. NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



Marie B. Osborne. City or town: Huntersville. Congregation: St. Mark's, Huntersville. Occupation: Retired. How long confirmed: (information not supplied). Congregational or diocesan offices, current or past: Parish — Vestry (Treasurer, present, Senior Warden, past); newsletter editor; lay reader; chalice bearer; Lay Eucharistic Minister; Convocation-Episcopal Presence Lake Norman Committee; Diocese — Penick Village Board. NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



Gail Perry. City or town: Raleigh. Congregation: Christ Church, Raleigh. Occupation: Fundraising consultant. How long confirmed: 35 years. Congregational or diocesan offices, current or past: Parish — Galloway Memorial Chapel, Elkin, Vestry; parish planning committee (chair); capital campaign (chair); Christ Church, Raleigh, Stewardship Committee; editor stewardship newsletter; confirmation teacher. NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.

J. Norfleet Pruden III. City or town: Charlotte. Congregation: Christ Church, Charlotte. Occupation: Lawyer. How long confirmed: 37 years. Congregational or diocesan offices, current or

past: Parish — Vestry (past Treasurer); Every Member Canvass (past chair); Stewardship Commission (past chair); Seeds of Hope (current chair). NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



Watson N. Sherrod, Jr. City or town: Enfield. Congregation: Church of the Advent, Enfield. Occupation: Bank president. How long confirmed: 25 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, Treasurer). NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



John H. White. City or town: Cary. Congregation: St. Paul's, Cary. Occupation: Retired. How long confirmed: 56 years. Congregational or diocesan offices, current or past: Parish — Vestry (current and past Senior Warden); lay reader; Stephen Minister; Lay Eucharistic Minister. NOMINATOR: The Rev. William S. McInnis, for the Penick Village Board.



Standing Committee

Lay Order: 1 to be elected to 3-year term

Joseph B. Cheshire, Jr. City or town: Raleigh. Congregation: Church of the Good Shepherd, Raleigh. Occupation: Lawyer. How long confirmed: 67 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, Junior Warden); delegate to numerous Diocesan Conventions; Diocese — Chancellor of the Diocese; Deputy, General Convention, 1985, 1988, 1991; Standing Committee; Conference Center Board; Diocesan Council; Trustee of the Diocese; Trustee of St. Augustine's College; Nominating Committee for Bishop Coadjutor; General Convention Committee on Constitution and Canons. NOMINATOR: The Rev. Philip R. Byrum, St. Timothy's, Wilson.

Robert (Bob) Millikin. City or town: Mooresville. Congregation: St. Patrick, Mooresville. Occupation: Clinical social worker. How long confirmed: 40-plus years. Congregational or diocesan offices,



current or past: Parish — Vestry (Clerk); Lay Eucharistic Minister; lay reader; chalice bearer; acolyte; Christian Education Visioning Committee; altar guild; mission liturgical ministry; delegate to Diocesan Convention. NOMINATOR: The Rev. Brian S. Sunken, the Rev. Gayanne Silver, St. Patrick, Mooresville.

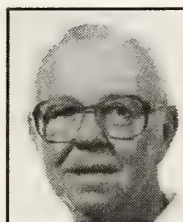
Shara R. Partin. City or town: Chapel Hill. Congregation: Church of the Holy Family, Chapel Hill. Occupation: Home-maker. How long confirmed: 35 years. Congregational or diocesan offices, current or past: Diocese — Episcopal Church Women (president, 1994-1997); Diocesan Council, 1991-1994; Companion Diocese Commission. NOMINATOR: Joseph S. Ferrell, Chapel of the Cross, Chapel Hill.



Bruce H. Rinehart. City or town: Charlotte. Congregation: Christ Church, Charlotte. Occupation: Commercial real estate broker. How long confirmed: 48 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, Junior Warden); Building Committee (chairman); Sunday School teacher; Outreach Committee; Every Member Canvass (chairman); ACTS Committee for Christ Church (chairman); Christ Church Foundation trustee; Building, Grounds, & Memorials Committee (chairman); delegate to 12 Diocesan Conventions; Diocese — Chairman, 1997 Diocesan Convention Committee; State of the Church Commission; Small Church Commission. NOMINATOR: The Rev. Dr. Fred W. Paschall, Jr., Christ Church, Charlotte.



Samuel W. Tinsley. City or town: Sanford. Congregation: St. Thomas', Sanford. Occupation: Retired. How long confirmed: 54 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden); choir member, 5 years; Centennial Event (chairman). NOMINATOR: The Rev. Douglas G. Hodsdon, St. Thomas', Sanford.



Clergy Order: 2 to be elected to 3-year terms

The Rev. Douglas G. Dailey. City or town: Statesville. Position: Rector, Trinity, Statesville. Number of years since ordination: 9. Number of years canonically

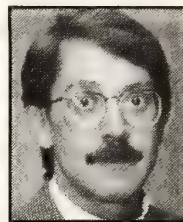
resident in the Diocese: 4. Diocesan offices, current or past: Education and Formation Commission, 1994-1997; Diocesan Ecumenical Officer, since September 1997. NOMINATOR: The Rev. M. Blair Both, St. Martin's, Charlotte.



The Rev. Elizabeth Wade Grant. City or town: Durham. Position: Deacon, St. Joseph's, Durham, and part-time Episcopal Chaplain, Duke University Medical Center. Number of years since ordination: 8 1/2. Number of years canonically resident in the Diocese: 8 1/2. Diocesan offices, current or past: Standing Committee, 1993-1996; Commission on the Diaconate, 1989-1995; Commission on Women's Issues; Diocesan Convention committees — Social Concerns (chair, 1990), Faith & Morals (chair, 1992, 1995, 1997, 1998); Diocesan Visioning Committee, 1997 — . NOMINATOR: The Rev. Virginia N. Her-ring, St. Anne's, Winston-Salem.



The Rev. Randall Keeney. City or town: Advance. Position: Vicar, St. Clement's of Alexandria, Clemmons. Number of years since ordination: 9. Number of years canonically resident in the Diocese: 3. Diocesan offices, current or past: Diocese of Georgia — Alcohol and Drug Commission, Christian Education Commission, HIV/AIDS Task Force of Albany, Ga.; Diocese of North Carolina — Anglican-Methodist Dialogue; Commission on the Diaconate. NOMINATOR: Sandra T. Walker, St. Clement's, Clemmons.



The Rev. Timothy E. Kimbrough. City or town: Chapel Hill. Position: Rector, Church of the Holy Family, Chapel Hill. Number of years since ordination: 14. Number of years canonically resident in the Diocese: 14. Diocesan offices, current or past: Trustee of the Diocese, since 1997; Standing Committee, 1990-1993, 1994-1997 (president, 1996); General Convention Deputy, 1994, 1997; Ecumenical Officer, 1989-1994; Commission on Ecumenical Relations, 1987-1997; Commission on Liturgy, 1985-1997; Nominating Committee for Suffragan Bishop, 1989; Commission on



Youth, 1986. NOMINATOR: The Rev. Monroe Freeman, Jr., St. Titus', Durham.

The Rev. Grayce M. O'Neill. City or town: Roxboro. Position: Vicar, St. Mark's, Roxboro. Number of years since ordination: 3 1/2.

Number of years canonically resident in the Diocese: 3 1/2. Diocesan offices, current or past: Trustees of the Francis J. Murdoch Memorial Society; Commission on Youth; Credentials Committee, 1998 Diocesan Convention; Committee on N.C. Anglican-Methodist Dialogue.

NOMINATOR: The Rev. Dr. Earl H. Brill, St. Luke's, Durham.



The Rev. John Wesley. City or town: Reidsville. Position: Rector, St. Thomas', Reidsville. Number of years since ordination: 27. Number of years canonically resident in the Diocese: 5. Diocesan offices, current or past: Summit Board; Head spiritual advisor, Cursillo Secretariat; Evangelism Commission (chair, 1993-1996); Continuing Education Grants Committee; Committee on N.C. Anglican-Methodist Dialogue.

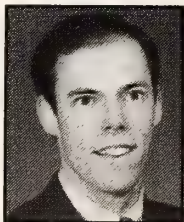
NOMINATOR: Ken Howard, St. Thomas', Reidsville.



The Summit Board

Lay Order: 3 to be elected to 3-year terms

Greg Current. City or town: Greensboro. Congregation: Holy Trinity, Greensboro. Occupation: General Manager, Guilford Mills. How long confirmed: 27 years. Congregational or diocesan offices, current or past: Parish — Church of the Advent, Spartanburg, S.C., acolyte leader, 1984; Holy Trinity, Greensboro, EYC president, 1976-1977; Profile/Transition Committee, 1995; lay reader, 1988-1997; EYC youth counselor, 1996-1997; Vestry, 1997-present; outreach ministry; covenant prayer groups; foyer dinner groups; Diocese — Summit Board, 1996-1997 (appointed to fill unexpired term). NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

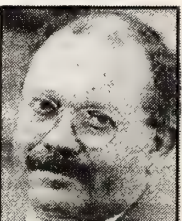


Polly G. Redd. City or town: Charlotte. Congregation: Holy Comforter, Charlotte. Occupation: Elementary teacher. How long confirmed: 37 years. Congregational or diocesan offices, current or

past: Parish — (past) choir; usher; Christian Education director; lay director for parish life; Vestry; Worship Committee; (current) lay reader; ECW officer; Sunday School teacher; Christian Education Committee; usher; Diocese of Kentucky (past) convocation dean, diocesan lay reader; Diocese of N.C. (past) ECW vice-president; Liturgical Commission; (current) Summit Board. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Connie Sessoms, Jr. City or town: Charlotte. Congregation: St. Michael & All Angels, Charlotte. Occupation: President, Tomahawk Trucking, Inc. How long confirmed: 27 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, current & past; Junior Warden, 1980-1984; Treasurer, 1979-1980); lay reader, 1980-current; Lay Eucharistic Minister, 1992-1997; St. Michael's Mens Guild, president 1993; Vicar's Search Committee, 1997; Christ the King Vestry, 1996-1998; Diocese — Summit Board, 1995-1997; Commission on Ministry, 1989-1992; CSM Director's Search Committee, 1997; Suffragan Bishop's Nominating Committee, 1984. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Clergy Order: 3 to be elected to 3-year terms

The Rev. Diane B. Corlett. City or town: Raleigh. Position: Rector, Church of the Nativity, Raleigh. Number of years since ordination: 11. Number of years canonically resident in the Diocese: 11. Diocesan offices, current or past: Standing Committee; Diocesan Council; Ecclesiastical Court; Trustee of the Diocese; Liturgical Commission; Small Church Commission; Committee on Deaf Ministry; Penick Village Board; Historic Churches Committee. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



The Rev. Gay M. Silver. City or town: Harrisburg. Position: Assistant, St. Patrick, Mooresville. Number of years since ordination: 1/2. Number of years canonically



resident in the Diocese: 1/2. Diocesan offices, current or past: Thompson Childrens Home Board; Education & Training Commission; delegate to Diocesan Convention; Faith & Morals Convention Committee (chair, 1994). NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

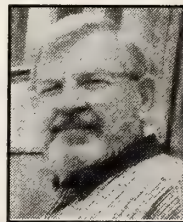
The Rev. Janet C. Watrous. City or town: Raleigh. Position: Associate Rector, Church of the Good Shepherd, Raleigh. Number of years since ordination: 20. Number of years canonically resident in the Diocese: 12. Diocesan offices, current or past: Commission on Ministry, 1986-1989; Standing Committee, 1992-1995; Deputy to General Convention, 1991, 1994, 1997; Bishop's Committee on Sexual Ethics, 1996-present; Environmental Stewardship Subcommittee of Stewardship Commission, 1996-present; Summit Board, 1995-1997. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Thompson Children's Home Trustee

Lay Order: 1 to be elected for 3-year term

Don Dixon. City or town: Charlotte. Congregation: St. Margaret's, Charlotte. Occupation: Retired CPA senior partner, Arthur Anderson Accountants. How long confirmed: 9 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, Junior Warden); chalice bearer; lay reader; Sunday School teacher; designed St. Christopher's/St. Margaret's merger; registered instructor, Bethel Bible Series. NOMINATOR: The Rev. M. Filmore Strunk, St. Margaret's, Charlotte.



Foss Tyra Smithdeal, Jr. City or town: Stanley. Congregation: St. Patrick, Mooresville. Occupation: Retired. How long confirmed: 32 years. Congregational or diocesan offices, current or past: Parish — Vestry; lay reader; Lay Eucharistic Minister; acolyte; Christian Education teacher; Liturgical Committee; Long Range Planning Committee (chairman); Friends of St. Patrick (chairman); lay reader/lector trainer; Parish Discernment Committee; Vicar Search Committee; delegate to Diocesan

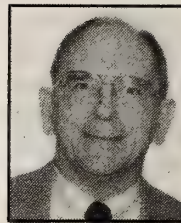


Convention. NOMINATOR: The Rev. Brian S. Suntken, the Rev. Gay M. Silver, St. Patrick, Mooresville.

University of the South Trustee

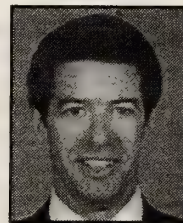
Lay Order: 1 to be elected to 3-year term

George Atkins Brine. City or town: Durham. Congregation: St. Joseph's, Durham. Occupation: Research chemist. How long confirmed: 40 years. Congregational or diocesan offices, current or past: Parish — Vestry (Senior Warden, Treasurer, Auditor); Lay Eucharistic Minister; lector; usher; teller; Diocese — Delegate to Diocesan Convention; Credentials Committee of Diocesan Convention (chair); delegate to N.C. Council of Churches; Trustee, University of the South (chair, Regents' Reports Committee; member, Agenda Committee, Growth and Development Committee); RELATED TO THIS OFFICE: 1967 graduate of University of the South; Wilkins Scholar; Order of Gownsmen; Benefactor. NOMINATOR: The Rev. Steven B. Clark, St. Joseph's, Durham.



Jeffrey William Runge. City or town: Charlotte. Congregation: St. John's, Charlotte. Occupation: Physician. How long confirmed: 30 years. Congregational or diocesan offices, current or past: Parish — Liturgical Committee (chair); choir. RELATED TO THIS OFFICE: Graduate of University of the South; University

Choir; All Saints' Chapel Council; Order of Gownsmen (president); Chancellor's Society; Charlotte Manigault Society; Order of the Purple; Omicron Delta Kappa; Phi Beta Kappa. NOMINATOR: The Rev. Fred W. Paschall, Jr., Christ Church, Charlotte.



PLEASE NOTE

Due to last-minute changes, the proposed budget was not available for printing in this pre-Convention issue of *The Communicant*.

The budget, as passed by the 182nd Annual Convention, will be printed in full in the post-Convention (February) issue.

Diocesan Council summary

December 17 meeting highlights

• Heard report from Bishop Johnson that all Council nominees for Ecclesiastical Court accepted nominations.

• Heard request from Bishop Johnson that Council members submit their preferences for 1998 department assignments to him by Jan. 1. He thanked retiring class for its work.

• Acknowledged receipt of resignation of the Rev. Anne Pugh from Council, effective Dec. 1, 1997.

• Heard report from Bishop Gloster on his, Bishop Johnson's, and Canon Wesen's attendance at conflict intervention conference in West Palm Beach, Fla.

• Heard report from Bishop Gloster on his participation in Charlotte ecumenical observance of World AIDS Day.

• Heard report from Treasurer that approximately \$30,000 was available in undesignated fund balances, prior to this meeting.

• Heard report from Treasurer regarding her and Councilmember Elsee's visit to Church of the Holy Cross, Raleigh, regarding its inability to pay its diocesan asking.

• Heard report from Treasurer that ACTS Mission Church Expansion Fund has principal of \$645,269.15, with interest income being reinvested.

• Made decisions regarding placement of Council department reports, chartered committee reports, and Diocesan Council report in next *Journal of Convention*.

• Approved Report of Diocesan Council for 1997, subject to further actions at this [December 17] meeting.

• Heard from Department of Congregational Support & Development regarding discussion on possibility of dividing Charlotte Convocation.

• Approved charter of Committee on Stewardship.

• Heard report that search committee was interviewing final candidates for diocesan Stewardship Officer position.

• Approved motion setting annual salary of Stewardship Officer at \$50,000, with benefits recalculated accordingly, and difference between this and prior stated salary provided by current undesignated fund balances.

• Heard report from Finance Department that Commission on Constitution and Canons declined Council request to

draft special canon for Ephphatha deaf mission, stating Ephphatha has status as special ministry under current Canon 20, Section 2.

• Heard report that Constitution & Canons also declined Council request to draft canon on term limits for convocation deans and wardens, stating it wanted direction from Diocesan Convention.

• Approved motion proposing resolution to Diocesan Convention limiting terms of convocation deans and wardens, directing Constitution & Canons to draft canonical changes by 1999 Convention.

• Adopted proposed 1998 Diocesan Budget, as amended at this meeting.

• Approved motion authorizing Treasurer, in consultation with Finance Department, to exceed budgeted 1997 line items to pay additional audit requirements.

• Approved charter of Committee on Ministry in Higher Education.

• Heard report from Department of Christian Formation regarding initial work of search committee for new half-time Episcopal chaplain at UNC-Charlotte.

• Approved motion authorizing Treasurer to encumber balance of 1997 Charlotte chaplaincy funds for use in chaplaincy search process, and that said funds be placed in diocesan undesignated fund balance.

• Approved motion creating common trust fund for retired clergy health benefits, and placing in it at end of 1997 excess funds from that line item.

• Postponed until March 1998 meeting

consideration of request by the Rev. Rod Reinecke for post-retirement diocesan health insurance coverage.

• Discussed for 20 minutes subject of bridging gaps between parishes and the Diocese, as well as in other church relationships.

• Heard report from Department of Business Affairs and Administration on questions regarding constitutionality of mandatory age 72 retirement. Bishop Johnson requested Council take no action pending further investigation and instructed Ms. Collins and Mr. Ferrell to obtain pertinent information for consideration at March 1998 meeting.

• Heard report that Department of Business Affairs and Administration has been unable to respond to request for ruling on diocesan provision of domestic partners' health benefits.

• Approved motion changing name of Chartered Committee on Social Ministries to Chartered Committee on Christian Social Ministries.

• Approved motion deferring consideration of proposal that Continuing Education Grants Committee be separated from the new Chartered Committee on Grants.

• Heard brief report from Bishop Johnson on work of diocesan Visioning Committee.

• Heard report from Mr. Ferrell that Standing Committee has approved sale of portion of diocesan property adjoining Diocesan House, consisting of 4.39 acres of total of 12.9 acres.

CONVENTION COMMITTEES

Administration of the Diocese

Anne Butler, Chair

The Rev. Marty McCarthy
Robert Millikin
May Sherrod

John W. (Bill) Adams
The Rev. T. Scott Allen
Kenneth F. Clark III
The Rev. Reed Freeman

Credentials

The Rev. John N. Ogburn, Chair

The Rev. Grayce O'Neill
Dan Walker
The Rev. Charles L. Wood

Howard C. Broughton
Mary Ellen Droppers
Brenda Gilchrist
Jane Ruffin House

Elections

The Rev. Lisa G. Fischbeck, Chair

The Rev. Ken Kroohs
Susan McConnell
Donnie Pope

The Rev. Robert Cook
Julie Davison
May M. Gibson
Julie Hege

Faith & Morals

The Rev. Elizabeth Wade Grant, Chair

The Rev. Gay Silver
Jo Singer
Arthur Turbyfill, Jr.

H. Colcock Brown
Dan Hall
The Rev. Robert Hamilton
Wadie Mikhail

National & International Affairs

The Rev. Monroe Freeman, Jr., Chair

Robert Merritt
The Rev. Timothy Patterson
Robert Powell

Margaret Bratton
The Rev. Fiona Bergstrom
"B" Merrill Holt
Robert Huffman

Program of the Church

The Rev. G. Kenneth G. Henry, Chair

The Rev. Edward Scott
Jeanne Tinsley
H. P. Bud Wansley

Stuart Collins
Mahlon DeLoatch
Lane Drew
The Rev. Pat Earle

Social Concerns

Mary Lou Steed, Chair

Joanne Stevenson-Jenkins
The Rev. Brian Sunken
Jerry Workman

Barbara Bonner
John Druesedow
The Rev. Charlie Hawes
The Rev. Helen Jenner



Here is St. Luke's Church, Germana, Costa Rica, after early fall visits by work crews from the Diocese of North Carolina. By October the bell tower was finished, roof completed, and flowers planted along the walk. The old building was demolished and rebuilt from the ground up.

News of the National Church

Virginia hosts "Burning Issues" exchange on sexuality

By Sarah Bartenstein

Is the Church's continuing debate over sexuality a gospel opportunity or a gospel threat?

That was the question posed to four speakers who addressed a standing-room-only audience at the third Burning Issues Conference on Dec. 8 and 9 at the Virginia Diocesan Center at Roslyn in Richmond, Va.

Members of the Diocese of Virginia were joined by Episcopalians from Massachusetts, Washington, D.C., North Carolina, South Carolina, Texas, and Kansas, to form an attentive and diverse group listening to some of the most articulate voices in the church today.

The Rev. Gray Temple of Atlanta, Dr. Louie Crew of Newark, Diane Knippers of Fairfax, and Bishop James Stanton of Dallas, agreed on at least one point: the sexuality debate can be a gospel opportunity for the Episcopal Church. Their reasons for reaching that conclusion, however, were different.

Temple, the rector of St. Patrick's Episcopal Church, Atlanta, characterizes himself as a liberal charismatic. He and Crew, the founder of Integrity, a ministry to gay and lesbian people in the Episcopal Church, favor the blessing of relationships between persons of the same sex, and believe such persons should be eligible for ordination. Knippers, president of the Washington-based Institute on Religion and Democracy and a board member of the American Anglican Council (AAC), and Bishop Stanton, AAC's president, oppose such actions, saying they represent a departure from the clear teaching of the church.

Dialogue 'in love and charity'

The conference format was helpful, Bishop Stanton observed, noting that parliamentary or legislative arenas are not conducive to a clear and helpful exchange of views, because of the sometimes combative nature of those settings, and because each person is limited to a few minutes to express his or her views.

That had been the intent of Bishop Peter James Lee of Virginia and the planners when they designed the conference: to provide a forum which could promote real dialogue rather than posturing or debate.

The presence of persons in the audience who are on either side of the question, as well as those who con-

fessed to continuing ambivalence, ensured that this was not a case of one side or the other "preaching to the choir."

During a 24-hour period marked by heartfelt exchanges, prayer, and a surprising amount of laughter, "people were in love and charity with each other," according to one participant, the Rev. April Trew Greenwood of Millers Tavern, Va.

Despite the overwhelmingly positive reviews coming from participants, however, many said they wished there had been even more time for discussion and questions. Bishop Stanton and others said they would like to see a continuation of the process begun at the conference.

Four different perspectives

Temple spoke first, after the speakers' order was determined by lot. He set the tone for the event, first by asking each participant to look at the persons seated on either side of themselves. Then, he urged, "Pray for them. Congratulate God for them. Agree with God about them."

He then began his comments by insisting that argument has not helped the church as it has tried to deal with issues of sexuality, because "no conflict is resolvable at the level at which it is waged."

"For the most part," he acknowledged, "we have not found each other's arguments plausible." Rather than rehearse those arguments, he said he preferred to "talk about how we talk."

He asked that conservatives stop calling liberals "revisionists, heretics, or libertines," and that liberals stop referring to conservatives as "homophobic, reactionary or developmentally challenged."

A helpful model for the conversation about sexuality, Temple suggested, might be the various ecumenical dialogues in which the Episcopal Church has engaged. A major hurdle in those conversations, he said, has been the historic episcopate.

To move such dialogues forward, "We will have to be willing to say something like this: 'We who have received grace through the apostolic ministry are eager to share that grace with those who have received grace through other ministries and are eager to have you share the grace of your ministry with us.'"

It is that posture, Temple argued, that is required in conversations on sexuality. He asked those on the opposite side of the sexuality issue, "Will you expose me to the grace you enjoy in that belief?"

I'd love to share with you the grace Jesus has offered to me as he has turned me inside out on this matter."

"Like participants in ecumenical discussion, all of us here share most values in common," Temple said. "All of us are saved, all know Jesus personally. All of us treasure the enrichment of our marriages that sexual fidelity and decorum provide. And all of us have received grace through the positions we espouse. May we share that grace? May we request it of each other?"

Temple asked that Christians "allow the Holy Spirit to lift us off the plane of conflict."

To the question raised by the conference title, "Gospel Opportunity or Gospel Threat?" Temple said, "There is no doubt in my mind that this debate is a blessing to the church. It compels the Episcopal Church to pray together."

Focus on marriage, family

Knippers, a member of Truro Church in Fairfax, Va., focused primarily on marriage and the family, and the ways that those institutions have been damaged by the culture.

Marriage "reflects the very image of the relationship between God and his people," she said. She called the current

debate on sexuality "a great apologetic challenge."

"Human sexuality is rooted in our physical nature as created beings. We are two sexes, wonderfully made for each other," she said. Beyond the physical nature of human beings, "we are also created as social creatures. God's plan for humankind is that its primary and most basic organization is in families....Families start with a marriage."

She said that marriage is not "a private contractual relationship," so that individuals are not free to change the rules about marriage or the limits that society places on it.

There are many purposes to marriage, she said, but two are particular to that relationship: The first is what Knippers called "the unitive function," in which two persons become one flesh. "But this unitive function doesn't simply unite two individuals," she said. "There is a great divide and difference in the human family and the two sexes. In marriage, we are united with the other." The second purpose to marriage is its procreative function: "be fruitful and multiply."

Knippers charged that those who are "working very hard to legitimize homosexual practice, within society and within the church" will intentionally or unintentionally change the institution of



Anglican Observer at UN sponsors forum

Bishop James Ottley, left, Anglican Observer at the United Nations, welcomes Archbishop David Gitari of Kenya to a forum about struggles of Christians in places of world crisis. ABC news anchor Peter Jennings, center, moderated the forum at St. Bartholomew's Church in New York, describing the series of stories as "brave, meaningful, and very personal."

(Episcopal News Service photo by James Solheim)

marriage from the model intended by God. Allowing anything less than what she called God's "gold standard" for marriage would lead to its disintegration as an institution. Some who would allow blessing of homosexual unions "consider the ideal of life-long fidelity, in either homosexual or heterosexual relationships, not only hopelessly outdated, but repressive. These persons want to use homosexual unions intentionally to break down and redefine marriage."

Bishop Stanton, who addressed the conference the following morning, said, "The great debate about sex is not about sex but about self and wherein lies its salvation."

He said that the argument, in its essence, has to do with our answer to these questions: What is the purpose of life? What is the purpose of your life? Are human beings created to be loved by God, or are they created to love God?

There are two traditions regarding these questions, he said, and the debate boils down to whether we are going to "supplant one tradition with another."

One tradition says, "I am what I am. I have a right to be what I am. This is God's gift to me," said Stanton. The other tradition is the "Christian notion found in St. Paul: your life lies in God. You find yourself only as you give, only as you yield, and fall into obedience."

"When I confirm, I ask confirmands, 'Do you promise to continue in the apostles' teaching and fellowship?' What am I asking people to commit to, if there isn't any such identifiable thing?"

He challenged the audience to read Scripture not as fundamentalists or literalists, nor to pick apart passages such as the purity codes found in Leviticus, but to seek and discern the "essential patterns" found in the Bible.

Crew began his presentation by reciting the Great Commission:

"Go into all the world and preach the Gospel," and following up with a story

about the late Mother Teresa: An American woman, a resident of New York City, wrote to the famous nun, volunteering to work with her order during the New Yorker's sabbatical. She also enclosed a check for the order's work in Calcutta. After waiting weeks for a reply, one day a tattered envelope arrived with the woman's original letter enclosed. On the letter, Mother Teresa had scribbled two words: "South Bronx."

Then Crew said to the conference participants, "I have two words for you." He paused. "Gay Virginia."

"How are you getting the word across that God loves your gay and lesbian brothers and sisters as much as he loves you?" he gently admonished, asking how Episcopalians in Virginia are reaching out to homosexuals.

He told his own story of denying his homosexuality until well into adulthood. Then he "entered into sinful behavior with strangers because they were the only ones I dared risk it with."

Then he met the man who would become his life partner, and entered into a relationship that led to "a recovery not of my autonomous self," in a reference to Bishop Stanton's comments, "but of my Christian self."

"Sex is not our besetting sin," said Crew. "Our besetting sin is not temptation to unfaithfulness. Our besetting sins are pride, selfishness, and unkindness."

"Sexuality is not a means of grace," he said, "but marriage is."

He told of visiting his father while the elder Crew was dying. "I know I'm not the son you wanted," he told his father, "but Dad, I love you very much."

"Louie, you're so wrong," his father responded. "You are the son I wanted."

Gay and lesbian persons likewise need to hear that they are loved and cherished for who they are, Crew emphasizes. "I know that I am on this earth to tell people, 'God wants you.'" he said. "There are thousands of people

who will never hear that unless I tell them.

"Do you know the whole world is waiting for us to get over this issue so that we can get on to the real issue, which is that God loves all of us?"

A step in the right direction

After the conference, several of the 110 participants said it was an important step in the right direction.

"I've been through a lot of these dialogue processes and this was the first where we got anywhere," said Roger Boltz of Dallas, director of the American Anglican Council.

"I was very encouraged by this conference," Boltz continued.

"This was a gathering of four voices who represent the great spectrum of diversity. They engaged the issue at levels other than emotion."

Boltz said he was impressed not only with the speakers but with those who came to hear them. "The audience that was here was ready to engage the issue." He said he would "love to see" the process continue.

The Rev. Rosemary Sullivan, rector of the Church of St. Clement, Alexandria, was also "impressed with the diversity of the group" who attended the event. She called the conference a "step in the right direction."

The event did not, however, cover up the real differences that exist in the church.

Bishop Lee called the event a "very searching, very intense conference. Without exception, the presenters were thoughtful and prayerful as were the attendees. It was an important gift to the church at large."

The Burning Issues Conference is a memorial to the late Robert F. Gibson Jr., the 10th Bishop of Virginia, who was a champion of racial justice in the 1960s and a prominent figure in the ecumenical movement. He died in 1990. The first Burning Issues Conference on racial justice was in 1992, and the second on the sanctity of life in 1994. This was the third conference in the series.

Sarah Bartenstein is executive for communications of the Diocese of Virginia

Sexuality debate heats up before Lambeth Conference

NEW YORK — A war of words about the variety of opinions on homosexuality within the Anglican Communion heated up in November when an outspoken liberal U.S. bishop and the evangelical Archbishop of Canterbury clashed in a series of public letters.

Strong accusations were made and tempers apparently flared during a harsh exchange of letters between Bishop John S. Spong of Newark, N.J., and Archbishop of Canterbury George Carey after Spong sent a "white paper" on homosexuality to all of the worldwide church's leading bishops.

In the paper, Spong accused Carey of showing "no moral credibility" and "disappointing those who expect more of his leadership role." He demanded that homosexuality be "openly and authentically" discussed at next summer's Lambeth Conference of Anglican bishops and questioned Carey's ability to lead such a discussion in an impartial manner.

Carey immediately responded, accusing Spong of using a "hectoring and intemperate tone" and inflaming an already explosive situation as nearly 800 bishops from around the world prepare to gather in Canterbury next July for the decennial Lambeth Conference.

Carey said he fears that the entire Lambeth Conference would be jeopardized by a "showdown" on the sexuality

issues. The conference is an advisory gathering which helps to set the worldwide agenda for the church.

Carey warned Spong and the other bishops of the "divisive potential of this, not just for the communion, but for people more generally. If bishops come to Lambeth expecting a showdown on this issue, I am quite clear that there will follow a very negative and destructive conflict. . ."

"I am fearful that when we meet at the Lambeth Conference in 1998, we will act out of our long-standing ignorance and fears, instead of out of the Gospel imperative and thus deal one more violent blow to these victims of our traditional prejudices," Spong wrote, adding he intended to "challenge the prejudice and ignorance that I believe has been inflicted upon this communion."

"I assure you that there will be open and honest debate on all issues that concern our Communion," Carey responded. "I expect that to characterize the discussion on homosexuality. I understand that you feel passionately about this, and that you have the support of a significant number of bishops. However, I ask you in turn to recognize that a very large number of bishops from all over the world disagree with you with equal passion."

Episcopal News Service

Maine elects Chicago priest as church's 8th female bishop

PORTLAND, Me. — The Rev. Chilton Knudsen, canon for pastoral care in the Diocese of Chicago, was elected the eighth bishop of Maine on Nov. 14. When she is consecrated she will be the fifth woman diocesan bishop and the eighth female bishop in the church.

Knudsen is a nationally recognized expert in cases involving sexual exploitation in the church. She succeeds former bishop Edward Chalfant, who took a one-year leave of absence and resigned in

May 1996 after admitting he had violated his ordination and marriage vows by having an affair with an unmarried woman.

Recognizing that the pain and stress from Chalfant's resignation is still evident, Knudsen said her first order of business will be promoting healing and reconciliation in the large diocese, adding, "I have a sense I need to be out there in the congregations for a lot of healing."

Episcopal News Service

Contributions from our readers

EDITOR'S NOTE: *The usual restrictions on length were waived for this letter because of its unusually informative nature.*

Reader explains why 1928 BCP needed fixing

James Chavasse, writing in the December *Communicant* says that the 1928 Prayer Book wasn't "broken" and did not need to be "fixed." While I was baptized and confirmed under the Book of 1928, and certainly am aware of that Book's beauties, I am not blinded to the fact that there were things in it that needed fixing. While there are some things that I do not like about the Book of 1979, on the whole I have come to appreciate it.

I am, as I write, taking out my old Book of 1928. Let us look at it. The first thing we see generally is that the layout is difficult to read; there was, it seemed, a concern to get as much text on the page as possible. For one who is not already familiar with the book, it is very difficult to follow. The '79 book is much easier on the eye. We notice that the '79 Book is mostly in modern idiom; some people did not like this, but for them the '79 Book provided Rite 1. The whole point of having the liturgy in English was to make it understood of the people. If you want a liturgy that is beautiful, but incomprehensible, stick with Latin.

When we look at the Daily Offices, what is the main difference we see? First, that there are more Canticles. How could anyone object to that? By choice of Canticles, the minister—priest or lay reader—can adapt the service to the particular season or occasion. As all the Canticles are drawn from Scripture—except for the *Te Deum*, the *Gloria*, and the *Phos Hilaron*—I cannot see how anyone can object to the contents. Furthermore, the Daily Office now has rubrical provision for a sermon; the '28 Book did not—although one was often appended. The use of the *Phos Hilaron* as an Invitatory at Evening Prayer is an ancient custom; the *Phos Hilaron* is as old as some parts of the New Testament. And how can anyone object to the enrichment of the Daily Office by the addition of the Order for Worship in the Evening (commonly called The Service of Light) and Compline? Personally, I wish that they were available in Rite I format.

Coming to the forms for Family Prayer, we see that the rubric reads, "The Master or Mistress having called

together as many of the Family as can conveniently be present, let one of them, or another who may be appointed, say as followeth, all kneeling, and repeating with him the Lord's Prayer." A couple of pages earlier there is a rubric commanding Masters and Mistress of households to see to it that their "Children, Servants, and Apprentices" learn their Catechism. We don't live like that now; I'm not sure that many of us lived like that in 1928.

Moving along, we come to the Prayers and Thanksgivings. Most of them are still in the Book of 1979, with additions. The Great Litany is almost the same in the two Books.

The Penitential Office is still in the Book of 1979, in three versions—Rite I and Rite II versions to be used before the Eucharist or separately at any time of the year, and a special version for Ash Wednesday. The Proper Liturgies for Special Days—the Palm Sunday Processional, the Maundy Thursday and Good Friday services, the Easter Eve service—were not in the 1928 Book at all, although most parishes used versions of them—cribbed from the Roman Catholics, or from some unofficial supplement, I believe. Now they're in the Book. How can anyone say that is not an improvement?

In the 1928 Book the Communion Service came first, then Baptism; they are reversed in the 1979 Book. Let's take the Communion Service first. What is the chief difference that we notice? In the 1928 Book, the *Gloria* is at the end, rather than the beginning; anyone who knows anything about liturgical history knows that the Liturgy is supposed to begin with an Act of Praise; it has always been so in the Roman Catholic and Eastern Orthodox liturgies. When, why, and how we

Anglicans displaced it is an interesting study, but the point is that the '79 Book restores it—the movement of the *Gloria* is just that: a restoration, not an innovation. Traditionalists should like that

of '79 has conformed the rite as printed to the practice. The other major change is that the service has a place for the Old Testament. The Lessons have been expanded from two to three, and there is a

place for a selection from the Psalter. How can anyone object to more Scripture? (Notice further that in the Book of '79 the sermon follows directly on the Gospel. In the Book of '28 the Creed and Announcements intervened—by which time one is likely to have forgotten the Scripture readings. In the new book the preacher expounds on the lessons while they are fresh in the congregation's mind; much sounder pedagogy!) Look at the beginning of the Eucharistic Prayer from the '28: "All glory be to thee, Almighty God, our heavenly Father, for that thou, of thy tender mercy, didst give thine only son Jesus Christ to suffer death upon the Cross for our redemption. . . ." There is no reference to Creation, no reference to Abraham or Moses or the Prophets, no mention of Our Lord's earthly ministry, no reference to the Resurrection. In the Book of '79, except for Rite 1, Prayer 1, there is reference to at least Creation, and most refer to the other parts of Salvation History. Clearly there is improvement here.

Of the Baptismal liturgies in the two Books, one sees a difference of emphasis. The '28 Book assumes that Baptism is a private service, attended by the Candidate's immediate family and friends; the emphasis is on the washing away of original sin. The '79 Book assumes that it is a public service, at-

tended by the entire congregation, and emphasizes the welcoming of a new member into the Christian community. Both are valid theologically; sociologically, the latter is more suited to our times. Because we are a more mobile society,

Poem: Wednesday, 7:30 pm, Music

Phillip Burgess keeps musical time
to time, similar to his heartbeat.
The EKG's on his score are interpreted, with loving care, so that
his choral patients can live in the music.
Truly a doctor, his prescription is to sing
a line like a proscenium arch.
Since we act out our song, full of life, we stand and deliver.

Sweet sopranos lift song on high
more often than not carrying the musical main line.
Standing tall and singing none too sweetly these
divas of descant direct anthems, show tunes and hymns.
Wonderfully winded, their notes enrich and echo through
church and cathedral.
I believe they can still be heard at the National.

Altos are alternative syrup to the song's structure.
Slightly darker, a bit thicker, their line seduces by
holding up the frosting.
When they harmonize with their comrades, the sopranos,
they reach down, wonderfully warm, and address the fall.
Their work makes Mary be Mary and Yes be Yes.

Much has been said about the leopard and his spots.
Of course, this plucky conceit is directed to sincere tenor singers.
I've heard it said that their voice, multifaceted, rises like smoke,
through musical molecules.
This is the catalyst that speeds the chemical reaction between audience
substance and choir reagent.
No one needs make this point. Tenors know it.

The bedrock of choir loftiness is the beloved basses.
We tumble and rumble our work down under
our laudable melodic leaders aforementioned.
We roll up our cassock sleeves and push and pull and
pump to prevent drag and sag and lag.
Do not blink, dear listener, for now and again the bass line
will run and give a most interesting ride.

What makes our godly offerings meaningful is the faith of
our rapt listeners.
The rehearsal is weekly and the presentation is less than 10 minutes
but the recognition and congratulation for music made well
is truly heavenly.
God bless you with music in your quiet moments.

EDITOR'S NOTE: This poem was submitted by Chip Dischinger, parishioner and choir member at St. Luke's, Salisbury.

idea. Also, the Book of '28 seems to assume that the usual beginning of the service would be the Decalogue, with the Summary of the Law substituted occasionally; I remember that in practice it was the other way around, and the Book

the bonds of community are not as strong as they were in earlier times; the Church should do all that it can to strengthen such bonds as we still have.

In the '28 Book we now have the Offices of Instruction, which have disappeared from the Book of '79. This may be considered a loss, but I never remember the Offices of Instruction ever being used, nor can anyone I have talked to remember them. The '79 Book has a rubric suggesting that portions of the Catechism might be used as a service, with prayers and hymns, so if a parish really wants to have the Offices of Instruction, there is provision for them in the new Book.

The Order of Confirmation in the new Book is clearly an improvement, for the following reasons:

1. The service is meant to take place in the context of a celebration of Holy Communion;

2. The old Book simply has the Bishop say, "Do ye here, In the presence of God and of this congregation renew the solemn promise and vow that ye made, or that was made In your name, at your Baptism. The New Book explicitly repeats those vows.

3. The old Book made no provision for those coming into the Episcopal Church from the Roman Catholic Church, or some other church whose theology of Christian initiation is similar to our own, who had been confirmed al-

ready in that Church. Reconfirmation certainly is not appropriate for such people. Also, those who had been confirmed, but who had slid away from the Christian life, to a greater or lesser degree, but wanted to become more intentional about their Christian commitment, had no way to make that recommitment in the old Book. Both options are given in the new one.

The Marriage Service in the new Book is very like that in the old, with the following enhancements: Scripture readings; more prayers; provision for the bride and groom, as their first act as a married couple, to take Communion together. Are these not improvements? Also, the provision for the Blessing of a Civil Marriage was not even in the old Book.

The Churching of Women has been replaced by the Thanksgiving for the Birth or Adoption of a Child. The former service emphasized thanksgiving for a safe delivery—good and proper, and that element is in the new service—but there is no indication that the addition of a new child to the family is an occasion of joy, and there is no way that the Church can bless an adoption in the old Book. If the child had been adopted through a Church agency, the Sisters at the orphanage may well have had the baby baptized there. Also, what if the child were born weak, and the hospital chaplain baptized him/her, but the child

then recovered? What if the parents wanted to take the child to be baptized at the grandparents' parish; how can the child's home parish welcome him/her? I can think of half a dozen other pastoral scenarios in which there might be a need to celebrate a new child's arrival, but for which the Baptismal Liturgy might be inappropriate. The Thanksgiving for the Birth or Adoption of a Child fills a pastoral need not addressed by the old Book. Also, in the Churching of Women, we find this rubric: "The Woman, that cometh to give her Thanks, must offer accustomed offerings. . . ." Am I the only person to find demanding payment for the Church's blessings offensive? On a different note, the rubric saying that pastors should urge parishioners to make wills has been moved from the Office for the Sick to the Thanksgiving for a Child; isn't that a more positive way of looking at things?

Moving on to the ministration to the sick and dying, the new Book gives services that are much less long-winded, and probably more able to be appreciated by a seriously ill person. As for the Burial of the Dead, I find that the new service, being even more of an Easter liturgy, is an improvement on the old. The provision for Communion as part of the funeral is especially welcome. (It was done under the old Book, although the Rubrics do not provide for it.)

I will not comment on the Ordination Services, or, as the New Book calls it "the Episcopal Services," as a meaningful commentary would become unnecessarily technical.

The biggest innovation in the new book is in the Lectionary—rather than having the same Lessons every year, there is now a three-year cycle for the Lessons at Communion, and a two-year cycle for lessons at the Daily Office. Under the old lectionary, there were several important passages of Scripture that never got read out on Sunday mornings. Now, it would be nice if most people attended two or three services on Sunday, and a few services during the week, but it is not going to happen; even in 1928 I don't think it was very realistic to expect it. An hour or so on Sunday morning is really the most one can expect of most people, so we have to cram as much teaching as we can into that hour—hence, more Scripture readings.

This has turned into a much longer letter than I intended, but when a person makes a sweeping statement like Mr. Chavasse's, it takes quite a bit to answer it; in short, however, his nostalgic preference for the Book of '28 does not stand up to any sort of rigorous analysis.

*Bruce Alan Wilson
St. Peter's, Charlotte*

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Writer agrees with Chavasse that "all is not...ginger-peachy," but . . .

I agree with Mr. James L. Chavasse of Good Shepherd, Raleigh, that "all is not . . . ginger-peachy" in the Episcopal Church, as he wrote in his letter published in the December issue. That's probably all that he and I agree on.

In his exhortation that Mr. Warren Smith's previously published letter should be required reading for "especially the bishops and clergy" and his assertions of the alleged control of our church by "ultra-liberal bishops," the "twisted tune being played by the hierarchy of the Church," and the alleged "attempt of the bishops and clergy to dumb-down the liturgy," Mr. Chavasse overlooks the role of the laity in the polity of the Episcopal Church.

Neither the ordination of women, nor the replacement of the 1928 BCP (and 1940 Hymnal), nor the positions of our church on matters of faith and social issues were forced onto the laity by the clergy. Lay representatives to diocesan conventions and lay deputies to General Convention vote on all such legislation.

Let me add that folks cannot become clergy without repetitive endorsement by lay persons, that clergy are not employed as rectors unless lay persons call them, and that lay persons participate in electing bishops, including those that Mr. Chavasse considers ultra-liberal.

Mr. Chavasse has a right to disagree with what has happened, and may happen, in the Episcopal Church. In essence, though, he disagrees not merely with certain clergy but with the majority of lay persons who comprise this church.

Finally, with respect to the decline in membership of the Episcopal Church: our membership peaked in 1966 (about when it peaked for Presbyterians, Lutherans, and Methodists too), so the decline began while the 1928 BCP was still in use. Personally, I think that the 1979 BCP largely rescued the Episcopal Church from imminent fossilization.

*Chuck Till
Nativity, Raleigh*



Hey! Things are great at Penick Village!

Folks may squabble over matters of theology, but at Penick Village, the Episcopal retirement center in Southern Pines, what matters is individual care, compassion, and personal relationships. Executive Director the Rev. Philip Brown joins Residents Council President Patricia Rosenthal in leading Penick Village into its 34th year of service to the Church.

Conservatives "hijack" Episcopal Church corporate name

By E. T. Malone Jr.

RALEIGH, Jan. 2 — There's a brand new company in town. You may have heard of it. It's called the Protestant Episcopal Church in the United States of America, Inc.

But that's been around since 1789, hasn't it?

Nope. It hasn't. And therein lies the rub. It seems that the national Episcopal Church, organized in 1789 but unincorporated until 1846, has as its actual corporate name "The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America." It was incorporated in the state of New York and operates to this day under that name at the Church Center at 815 Second Ave.

In what has been termed an at-

tempted "ecclesiastical coup d'etat," a group of conservative bishops in 1996 very quietly incorporated (in the state of Wisconsin) a new non-profit corporation called "The Protestant Episcopal Church in the United States of America, Inc." It has reportedly been registered in over 40 states since that time.

The incorporation papers state that its purpose is "to engage in religious, educational and charitable activities and particularly the executive, administrative and financial administration of the Protestant Episcopal Church in the United States of America, otherwise known as the Episcopal Church. It shall have charge of the church pension fund and the church's program..."

Former Presiding Bishop Edmond Browning only learned of this move in

December. He immediately asked the corporation president, Bishop William Wantland of the Diocese of Eau Claire, Wisc., to dissolve the corporation, but Wantland refused.

One theory reported is that Bishop Wantland, who co-founded the Episcopal Synod of America in 1989, and the other backers of PECUSA, Inc., may plan to challenge property ownership of church buildings and create a situation in which national, diocesan, and parish officials may have to defend themselves in literally hundreds of courts, at a staggering cost in terms of money, time, and legal talent.

Bishop Wantland, in his reply to Presiding Bishop Browning, said that the trustees of the new corporation believe that "the Episcopal Church has been moving away from the use of the name 'Protestant Episcopal Church in the United States of America' by amending the canons and Book of Common Prayer" to eliminate the word "Protestant."

Following the 1997 General Convention, members of the Episcopal Synod spoke of creating an independent Anglican province in the United States as a kind of haven for "orthodox" Episcopalians who oppose the ordination of women and homosexuals and disap-

prove of various liturgical changes, including possible blessings for same-sex unions. It is not clear whether creation of this new corporation is linked to such a provincial organization.

North Carolina situation

According to a spokeswoman for the Corporations Section of the Office of the Secretary of State in Raleigh, the new corporation was registered in North Carolina on Sept. 24, 1997.

"The registration just means basically that they are authorized to do business in North Carolina under that name," she said. "It also means that no one else may do business under that name."

The national church (Domestic and Foreign Missionary Society) is not registered as a corporation in North Carolina; nor is "The Episcopal Diocese of North Carolina," an unincorporated non-profit association.

Bishop Robert C. Johnson Jr. (see his letter, page 31) has termed this a sad and unfortunate situation and warned all members of the Diocese to be wary of any solicitations for funds in the name of "The Protestant Episcopal Church in the United States."

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Griswold installed

(Continued from page 1)

In one of the most poignant moments of the liturgy, Browning presented the primatial staff to Griswold, a symbol of the role of presiding bishop, asking that he "lead us in witness to the world that genuine authority and true joy come only through walking the way of the cross with Christ, our Savior and Lord."

When Browning presented his successor to the congregation, the cathedral erupted in sustained applause. After stepping into the congregation for a quick hug from his family, Griswold then moved to his chair behind the altar and led the congregation in prayer.

Homily emphasizes community

In his homily, Griswold related an experience he had at Assisi, at the foot of a crucifix that "spoke to St. Francis," in the church where Francis prayed at the beginning of his conversion.

As he sat in the dark chapel, Griswold said that he was "drawn to the cross as though it were a magnet" and soon moved "from observer to participant," reciting a prayer written by Francis at the foot of the cross. "In the silence of the chapel, the prayer spoke to me," Griswold said. He discovered that God's call to Francis was a clear one—"go rebuild my church," a call that soon took hold of Griswold as well. With it came the realization that the task was not his alone, that God was saying that "it belongs to everyone who has been baptized into my death and resurrection. You are all called to rebuild my church."

It is "a capacity for ambiguity and paradox that is part of the glory and frustration of the Anglican way," giving it "the ability to discern and welcome truth in its various forms," Griswold said. Through what he called the "subtle

yet exacting rhythms of our common prayer, the diverse and the disparate, the contradictory and the paradoxical, are woven together in the risen Christ." As a result, "different dimensions of truth, different experiences of grace, can meet together, embrace one another, and share the Bread of life."

In closing, Griswold said that he was "immensely hopeful" about the future of the church, "because of the good will and generosity of spirit which meets me almost everywhere I go..."

Renewal of the Baptismal Covenant

In what he called "the ground of today's liturgy," Griswold and a group of assisting bishops moved to a large baptismal font in the middle of the nave and led members of the congregation in a renewal of their Baptismal Covenant. After filling bowls of water from the font, the party moved throughout the cathedral sprinkling the entire congregation with the water.

Led by the new presiding bishop, the liturgy moved into the Eucharist, with communion stations scattered at key points throughout the cathedral. At the end of the communion, the dean and the bishop of Washington escorted the presiding bishop to the stall in the Great Choir reserved for his use.

After blessing the congregation at the conclusion of the service, Griswold moved slowly down the aisle, pausing at the baptismal font, where he was joined by his wife Phoebe and his family. Drawing on a common theme of his ministry — accessibility and availability — he greeted the hundreds who pressed forward with words of welcome and encouragement.

James Solheim is director of news and information for the Episcopal Church.

Clergy changes

(Continued from page 4)

Between 1961 and 1993, he served congregations in Cochran, Hawkinsville, Eastman, Harlem, Martinez, Albany, and Savannah.

The Rev. John E. Shields will serve as full-time assistant to the rector, St. Paul's, Winston-Salem, effective Jan. 1. He has been serving in the same position part-time.

Status of the Rev. Anne C. Pugh, who has moved to Richmond, Va., became non-parochial effective Dec. 3. She had been serving as deacon at St. Ambrose, Raleigh.

The Rev. Frank E. McKenzie, who has been serving as part-time vicar at Galloway Memorial Chapel, Elkin, since 1990, has resigned, effective Dec. 21. Fr. McKenzie, a native of Salisbury, spent most of his ministry in the Diocese of Western North Carolina prior to his retirement in 1990.

Church of the Holy Innocents, Henderson, has called as part-time interim rectors the Rev. Ralph E. Macy and the Rev. June T. Chandler, effective Nov. 30.

Christ Church, Charlotte, has called as its new rector, effective March 8, the Rev. Philip J. Tierney. He comes from Menlo Park, Calif., where he has been

serving as rector of Trinity Parish (Diocese of California).

The Rev. Nicholas Menjivar has been called as vicar of the new Hispanic mission being established in Durham. A native of El Salvador, he comes from the Diocese of Los Angeles, where he has been serving as assistant at All Saints, Oxnard.

The Rev. Marion F. Thullbery has been called as part-time assistant to the rector at St. Paul's, Smithfield, with duties in Clayton, effective Jan. 18.

The Rev. Harrison T. Simons retired effective Dec. 31 as rector of St. Stephen's, Oxford, and vicar of St. Cyprian's, Oxford. He had served in Oxford since 1970. Simons was a member of the Standing Committee (1992-1995) and Conference Center Board (1982-1985, 1987-1990), chair of the Small Church Commission (1980-1997), and president of the N.C. Episcopal Clergy Assn. (1975). Ordained priest in 1963, he served churches in Richmond and King George, Va., before coming to this Diocese. He will continue to manage the diocesan bookstore, Education/Liturgy Resources, in Oxford, which he has operated since 1979.

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Letter from the Bishop

Dear People,

Some sad news and some glad news.

First the sad. Our Presiding Bishop's office recently learned and announced that in the summer of 1996 three Episcopal bishops, two priests, and two lay persons incorporated a new non-profit organization in the State of Wisconsin, using a variation of the corporate name of the Episcopal Church. Since then, these founding trustees or their representatives have quietly if not secretly registered the new corporation in many other states, including North Carolina. The organization's name is "The Protestant Episcopal Church in the United States of America, Inc." The commonly used names of our Church are "The Protestant Episcopal Church in the United States of America" or "The Episcopal Church."

It seems obvious to me that this new non-profit corporation severely compromises the Episcopal Church's right to protect its name from misleading and unfair use. At the very least, it creates confusion within our Church and among the public at large.

Bishop Gloster and I agree with our recently retired Presiding Bishop Edmond Browning that the actions of the trustees of this new corporation are "unwise and inappropriate" and we deplore any such action which deliberately (or unintentionally) confuses and misleads members of the Church. We also caution you that if you receive any ap-

peal for financial contributions from "trustees of the Protestant Episcopal Church" you should be very wary.

Now the glad news. On Saturday, January 10, 1998, I and Gary Gloster, along with Connie and Judy and several other North Carolinians and more than 3,700 other Episcopalians, gathered in the National Cathedral in Washington, D.C., to celebrate the installment of our new Presiding Bishop, the Most Reverend Frank Griswold.

The liturgy for this grand occasion was planned on the theme of the ministry of all baptized persons. A central ceremony was the renewal of our baptismal vows with the new Presiding Bishop as we promised to follow Jesus Christ as our Savior and Lord and to strive for justice and peace among all people, and to respect the dignity of every human being.

Just as I enjoy our own diocesan convention because it gives me and others a glimpse of the whole Church of Christ beyond our congregational identities, even so I enjoy our national gatherings like General Convention and the installment of a new Presiding Bishop, because they give me and others an even clearer view of this earthly Body of Christ, the Church.

There we were, packed into the great cathedral, in all our varieties of age and sex and race and economic condition and theological position and liturgical preference, and yet all united in Christ. Joyful, prayerful, and hopeful, we re-

newed our vows and our spirits and our love for this old Church. I wish you could have been there, because I think you, too, would have sensed that the Episcopal Church is not as divided or fragile as some think. The Church is and, by God's grace, will remain a "wonderful and sacred mystery."

(Many of you will get to see and hear our new Presiding Bishop when he attends our Diocesan Convention in January 1999.)

Love and peace,

Bob
Bob Johnson

VISITATION SCHEDULES

Bishop Johnson

January 25

Epiphany, Rocky Mount – morning
St. Michael's, Tarboro – afternoon

February 8

St. Alban's, Davidson – morning
St. Margaret's, Charlotte – afternoon

February 15

St. Paul's, Smithfield – morning
St. Michael's, Raleigh – afternoon

February 22

St. Alban's, Littleton – morning
St. Anna's, Littleton – morning

March 3

St. Stephen's, Durham – evening

March 15

Chapel of Christ the King, Charlotte – morning
All Saints', Charlotte – morning

Bishop Gloster

January 25

Good Shepherd, Cooleemee – morning
with Ascension, Fork
St. Mary's, High Point – afternoon

February 15

St. Bartholomew's, Pittsboro – morning

February 18

Trinity, Scotland Neck – morning

February 22

St. James', Mooresville – morning
All Saints', Concord – afternoon

March 1

St. Matthew's, Hillsborough – morning
Holy Spirit, Greensboro – evening

March 15

Holy Innocents, Henderson – morning
w/Ch. of the Good Shepherd, Ridgeway

Letter from the Bishop Suffragan

Dear friends,

Isaiah, in that cataclysmic scene in the temple where it is filled with smoke and the six-winged seraphs are flapping about, is overwhelmed with the presence of God. He declares, "Holy, holy, holy Lord God of hosts, heaven and earth are full of your glory." (Isaiah 6:3) There is no place that is not pregnant with the essence of God. One of the joys of being a Christian is the power of this reality. Everything can reveal the essence of God, everything can be a sign of the Divine presence. Ever so frequently a scene, a conversation, a passage, or an encounter speaks in that earth shaking and revealing manner and we know that it carries with it something of God.

In his novel, *The Covenant*, James Mitchner begins his extremely long, detailed and artfully described saga of South Africa with the life and migrations of a small clan of "little brown people." They live together as a clan, they number twenty-five, and their lives are linked

together delicately in the battle for survival. The leaders of this tiny band are Kharu and her husband Gumsto. Together with the others they strive to eke out a meager livelihood which allows them to survive against the elements, the terrain, and the wild life with whom they share the desert.

At one place in their story, they are fleeing to escape a drought and to find water which will give them life and ensure the continuation of the clan. One day Kharu sees in the distance over the barren soil a tortoise. She runs to catch it and returns with it held aloft as a celebration of this gift of life. Quickly a fire is started with the rubbing of two sticks and the feast is prepared. Soon the creature is cooked and the steam pops the shell apart filling the air with bewitching aromas.

When the meal is cooled enough to eat Kharu begins the ritual of sharing. She apportioned its juices and its meat "...not much more than a smear to each

of the twenty-five, and an extra dab to Kusha, who was pregnant, and although the amount that each received was scarcely enough to chew, it had a wondrous effect for it reminded the small people of what food was like. It could not possible have satiated anybody, but it sustained everyone."

When we gather in worship, when we pray for one another, when we break bread together, when we join hands to make a public statement, when we cry with someone in a moment of loss, or laugh in celebration and joy, we receive a "dab." Not much, but, oh, so vital. These "dabs" are reminders of what heavenly food is like. These dabs are not enough to satiate us, but they are enough to sustain us—everyone.

Mitchner's small band of "little brown people" remind us of what it means to live in true community, to share and in sharing have life. True community is sharing. Sharing is the essence of our faith. Sharing is life itself.

In January we will gather in Convention as a family, the clan. This gathering too will be a "dab," a little piece of life that can reveal the essence of heavenly food, the Presence of God. It is my hope that as we gather we will offer our gifts, receive and accept the gifts of others and in this sharing be sustained. There are many many differences, there are many feelings and beliefs, as well as interpretations of the vast array of the elements of the faith we sometimes awkwardly share. No one of us has it all and no one of us is totally empty. As the members of the clan knew that they needed each other, may we know that we need each other, particularly with our differences. Together we can know the presence of Christ and in that knowing be sustained. Thanks be to God.

Peace and challenge,

Gary
Gary Gloster

1998 CONVENTION SCHEDULE

Thursday — January 29

3:00 p.m. Registration Grand Ballroom Prefunction
 3:00 - 4:30 Open House at Diocesan House 201 St. Alban's Drive
 4:00 Dispatch of Business Meeting Presidential Room
 4:30 Orientation Session (optional) Location to be posted
 The Rev. Kenneth Henry, St. Michael's, Raleigh
(Supper on your own)

7:00 ✕ **Holy Eucharist II** Grand Ballroom

8:30 Bishop's Pastoral Address
 Legislative Session No. 1
 • Call to Order — Certification of Quorum — Agenda adopted
 • Formation of the Convention
 • Council Report
 • Late nominations and resolutions

9:15 ✕ **Closing Devotions**
 9:45 Hearings
 • Administration of the Diocese Salon E
 • Faith & Morals Salon G
 • National & International Affairs Board Room
 • Program of the Church Judicial
 • Social Concerns Salon F

Friday — January 30

7:30 a.m. *(Breakfast on your own)*
 8:30 ✕ Registration continues Grand Ballroom Prefunction
 ✕ **Morning Devotions** — Bible Study Grand Ballroom
 Legislative Session No. 2
 • Bishop Suffragan's Pastoral Address
 • Treasurer's report
 • First balloting, Constitution & Canons, other business,
 introduction of new clergy and senior seminarians

11:45 ✕ **NOON DAY PRAYERS** Grand Ballroom
 12:00-1:30 Convention Luncheon — box lunch
 • For all clergy, delegates, & registered paid guests Dogwood

1:30 Clergy Spouse Luncheon Grand Ballroom
 Legislative Session No. 3
 • Visioning Report
 • 60-minute time for "hopes and concerns"
 • Ballots, resolutions, reports

4:45 ✕ **Evening Devotions**

7:00 **Convention Banquet** Grand Ballroom

Saturday — January 31

7:30 a.m. *(Breakfast on your own)*
 8:30 ✕ Registration continues Grand Ballroom Prefunction
 ✕ **Morning Devotions** — Bible Study Grand Ballroom
 Legislative Session No. 4
 • Constitution & Canons
 • Budget for 1998
 • Reports, ballots, resolutions
 12:15 p.m. ✕ **Closing Prayers** — adjourn and depart

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THE COMMUNICANT

VOL. 89, No. 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JANUARY 1998



Passing the Primate's Staff

The Most Rev. Frank T. Griswold, left, accepts the primatial staff, symbol of his new office as Primate and Presiding Bishop of the Episcopal Church, from retiring Presiding Bishop Edmond L. Browning. See story, page 1. (Photo by David Stedman/Episcopal News Service)

THE COMMUNICANT

VOL. 89, No. 2

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

FEBRUARY 1998

Diocese remains committed to National Church

Convention OKs \$712,000 contribution

By E. T. Malone Jr.

RALEIGH, Feb. 18 — The Episcopal Diocese of North Carolina, meeting here at the North Raleigh Hilton Hotel for its 182nd Annual Convention Jan. 29-31, reaffirmed its commitment to the national and worldwide mission of the Episcopal Church, urged by Bishop Robert C. Johnson Jr., who told the 500 delegates that he believes that North Carolina is part of the "vast center" of the Church.

Overwhelmingly defeating a motion to reduce giving to the national church, delegates approved a contribution of \$712,000, which constitutes 22.3 percent of the 1998 diocesan budget of \$3.157 million. The \$712,000 figure, however, is the same amount that the Diocese gave the national church in 1997; so, in effect, the national contribution was frozen at the 1997 level.

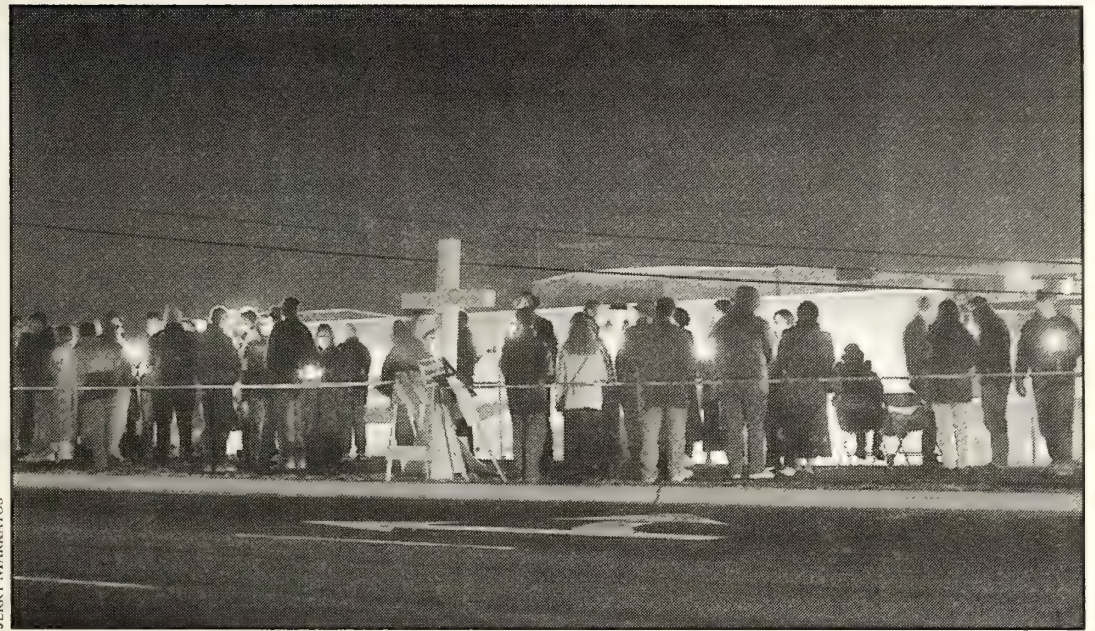
North Carolina ranks fourth among the 100 domestic dioceses in its financial support of the national church.

Bishop Johnson also announced hiring of a new full-time diocesan Stewardship Officer, William E. Wrenn of Wilson, and a full-time priest, the Rev. Nicholas Menjivar for a new Hispanic mission in Durham, the first such effort in the Diocese.

Sexuality statement rejected

Delegates considered a resolution asking the Diocesan Convention to endorse the Kuala Lumpur Statement on Human Sexuality. This is a manifesto that originated in early 1997 at a meeting of Asian and African Anglican leaders at Kuala Lumpur, Malaysia, and which criticized Western-oriented Anglicans for perceived leniency in sexual matters. After lengthy hearings on opening night, the Convention Committee on Faith and Morals recommended rejection of the resolution.

It was brought to the floor on Friday, Jan. 30, through a minority report, but after de-



JERRY MARKATOS

Many Convention delegates participated in an anti-death penalty vigil at Raleigh's Central Prison.

bate was defeated by a margin of 420 to 60. Several speakers said that they hoped to avoid bringing such a potentially divisive issue to a vote, but others called for a vote, maintaining that only in that manner could the mind of the Convention on this issue be revealed.

"Reporting" also rejected

Convention also rejected —

at the recommendation of legislative committees — three resolutions that would have required diocesan deputies to General Convention to report their votes and would have required delegates to Diocesan Convention to report to their vestries.

The two resolutions affecting General Convention deputies were proposed by lay and clergy delegates from the Charlotte Convocation. The Rev. Kenneth Henry, a clerical deputy to the last General Convention, chaired the Convention Committee on Program of the Church hearings that recommended rejection of the reporting resolutions, calling such reporting impractical because of the hundreds of votes taken by each deputy at General Convention.

Proponents of the resolutions, angry that they were never brought to a floor vote, argued that their intent was to receive reporting only on a small number of significant issues considered by General Convention.

The resolution on reporting of Diocesan Convention actions to local vestries was rejected as an unnecessary codification of

something that should already be done routinely.

Impasse on environment

Another subject receiving lengthy discussion during Convention hearings was a resolution presented by Mrs. Scott Evans of St. Stephen's, Durham, calling for creation of a Chartered Committee on Environmental Ministry. The resolution proposed consolidating all diocesan environmental activity under one committee, which would be an umbrella for the entire spectrum of environmental work, from education, to liturgy, to advocacy.

Evans, chair of the Environmental Stewardship Subcommittee of the diocesan Stewardship Committee, argued that the committee needed independence because stewardship is only one aspect of its work.

Ann Thompson of St. Ambrose, Raleigh, member of the Christian Social Ministries Committee, in debate on the Convention floor, countered that environment should be a subcommittee of CSM, as a reflection of the national



JERRY MARKATOS

For the first time, Convention delegates sat at round tables for Bible study, following the model of General Convention.

(Continued on page 6)

Around the Diocese

Church Leadership Conference set March 14 at The Summit

BROWN SUMMIT — Lay and clergy leaders in the parishes and missions of our Diocese should find both good advice and spiritual inspiration at a Church Leadership Conference to be sponsored by the diocesan Office of Congregational Support on Saturday, March 14, at The Summit here.

The one-day event, which begins at 9:00 a.m. and concludes at 3:30 p.m., will feature eleven workshops, offered at three different times.

It is intended for vestry members, clergy, congregational leaders, and anyone interested in exploring ideas, discovering tools, developing skills, experiencing resources, sharing ideas, and growing as spiritual leaders.

Cost for the conference is \$20.00 per person. Checks should be made to Episcopal Diocese of North Carolina and sent to Church Leadership Conference, Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, N.C. 27619-7025.

The workshops are as follows:

1. Managing Meetings for Action.

Leader: Steve Hallmark, presenter, trainer, and corporate communications consultant.

2. Redefining Leadership: Coordinating a Network of Commitments.

Leader: Steve Hallmark.

3. Using Memory to Create Possibilities.

Leader: Steve Hallmark.

4. Mutual Ministry Review.

Leader: Sally Williams, consultant.

5. "H.E.L.P. (Honestly Evaluating Lay People): a.k.a., 100 Hats or 100 Heads."

Leader: Bill Wrenn, Stewardship Officer (Diocese of North Carolina).

6. "Episcopal Epistemology: a.k.a., The Odds of Building Consensus."

Leader: Bill Wrenn.

7. "The Leadership of Stewardship: a.k.a., Wise Men Still Follow the Star."

Leader: Bill Wrenn.

8. Strategies for Building an Effective Vestry.

Leader: Dolly King-Weathersbee, consultant.

9. Spiritual Discernment for Leaders.

Leader: Rene McSwain, congregational development consultant.

10. Youth & Leadership: Yours & Theirs.

Leader: The Rev. Sally Harbold, Coordinator for Youth Ministries and Christian Education (Diocese of North Carolina).

11. "Gifts for the Good." Leader: The Rev. Kathleen Awbrey, Coordinator for Christian Social Ministries (Diocese of North Carolina).

Lunch will be served at 12:30 p.m. Workshops in which no interest is indicated will not be held. For further information, contact Office of Congregational



Absalom Jones Festival

Lining up for the procession outside St. Augustine's College Chapel in Raleigh on Sunday afternoon, Feb. 15, for the diocesanwide Absalom Jones Festival were, from left, retired Bishop Robert W. Estill; his chaplain the Rev. Arthur Calloway (St. Ambrose, Raleigh); the Rev. Ida Johnson, celebrant (St. Michael and All Angels, Charlotte); the Rev. Frank Gose (St. Ambrose, Raleigh/Trinity, Fuquay-Varina); the Rev. Kathleen Awbrey (face obscured) (Diocesan Coordinator for Christian Social Ministries); Dean Monroe Freeman, preacher (St. Titus', Durham); Connie Sessoms Jr., lector (St. Michael and All Angels, Charlotte); the Rev. Albert Moore (Christ Church, Raleigh); and retired St. Augustine's College president Dr. Prezell Robinson.

(Photo by E. T. Malone Jr.)

Support, Diocesan House, (919) 787-6313 or (800) 448-8775.

Diocese selects Bill Wrenn as new Stewardship Officer

RALEIGH — Bishop Robert C. Johnson Jr. announced on the last day of Diocesan Convention here the hiring of veteran stewardship consultant Bill Wrenn of Wilson to the newly-created post of Diocesan Stewardship Officer.

"To me, stewardship centers upon the conversion of people, not the collection of dollars," said Wrenn. "It makes me try to align what I say and what I do. I can't say, 'I love you' and then go do something that destroys you. Or me."

A 1972 University of North Carolina graduate who has served on the diocesan Stewardship Commission since 1985, Wrenn currently heads the consultants network. Active as a volunteer

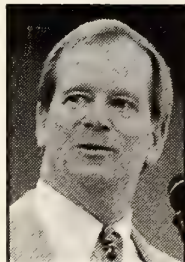
consultant during that entire time, he worked with over twenty diocesan congregations during 1997.

He is a member of St. Timothy's Church, Wilson, where he has served on the vestry and as Senior Warden, 1987-1988. Wrenn and his wife of 24 years, Martha, live at 4729 Quaker Rd., Wilson. They have two daughters, Katherine, 19, a student at N.C. State University, and Martha Wade, 16, a student at Hunt High School in Wilson.

Wrenn has been employed since 1973 with several firms in the general area of office equipment sales and management. He has additional training in management from Wilson County Technical Institute and the University of North Carolina at Chapel Hill.

He began work on Feb. 16 and will have an office at Diocesan House in Raleigh, as well as working out of his home.

"I very much look forward to having Bill as part of our diocesan staff," said Bishop Johnson. "We expect that having him working full-time will revitalize our stewardship efforts."



Bill Wrenn

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Bishop

The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

The Rev. Canon E.T. Malone Jr.

Production Assistant

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This & that

YOUTHDELEGATES: The seven convocations of the Diocese each elected one youth delegate and one alternate delegate to **Diocesan Convention** this year. These young people had official seats in a special section on the Convention floor. They had "voice" — that is, could speak and debate — but were not allowed to vote. There has been an unofficial youth presence at the last couple of Conventions, but the 1997 Convention adopted a new **Canon 44** making their participation official. The elected terms are for one year. By convocation and parish, they were as follows: **ROCKY MOUNT** — Anna Short, All Saints', Roanoke Rapids (delegate), Easley Brown, All Saints', Roanoke Rapids (alternate); **RALEIGH** — Sebastian Montagne, St. Timothy's, Raleigh (delegate), Elizabeth Carter, Church of the Nativity, Raleigh (alternate); **DURHAM** — Tori Callahan, St. Luke's, Durham (delegate), Neal Saxon, St. Matthew's, Hillsborough (alternate); **SANDHILLS** — Matthew Scully, Emmanuel, Southern Pines (delegate), Ben D. Hodsdon, St. Thomas', Sanford (alternate); **GREENSBORO** — Sam Laurent, St. Andrew's, Greensboro (delegate); **WINSTON-SALEM** — Erin Phillips, St. Anne's, Winston-Salem (delegate), Lizzie Rhodes, St. Thomas', Reidsville (alternate); **CHARLOTTE** — Jonathan Wade Alley, St. Martin's, Charlotte (delegate), Mary Katherine Varn, St. Martin's, Charlotte (alternate). Greensboro Convocation alternate Jocelyn Desrochers, Church of the Holy Comforter, Burlington, suffered a

broken leg and was unable to attend Convention.

CONVENTION PAGES: College, high school, and middle school students served as pages Jan. 29-31 at **Diocesan Convention**. Among those lending a hand from St. Augustine's College, Raleigh, were Andre Mallory, Lisa Louis, Derwin Williams, Anastacia Sands, Deanna Bain, and Tabisha McCoy; from N.C. State University, Raleigh, were Edward Southwell and Wil Hayden; from St. Mary's School, Raleigh, were Laquoia Johnson, Shannan Leath, Caroline Davis, Lizzie Davis, and Ashley Hastings; from Christ Church, Raleigh, were Stuart Small, Langley Bass, Michael Brewer, Braxton Anthony, and Kathy Calder; from Church of the Good Shepherd, Raleigh, were Callie Safley, Katherine Kershaw, Will Scruggs, Justin Virgili, and Landy Davis; from Church of the Nativity, Raleigh, were Nick Smith, Nancy Carter, Katherine Stephenson, and David Malone; and from Chapel of the Cross, Chapel Hill, was Ned Malone. Coordinator for the pages was the Rev. Sally Harbold, diocesan Coordinator for Youth Ministry and Christian Education.

We were sorry to learn of the death in Florida on Feb. 6 of Cecilia Kroohs, mother of the Rev. Kenneth Kroohs, vicar of St. Christopher's, High Point, and St. Paul's, Thomasville.

Word has been received of the death of Mrs. Caroline Penick, widow of the late Bishop Edwin A. Penick. She died on

Calendar of Diocesan Events

February	
27-Mar 1	Winter Seniors Conference, The Summit
March	
4-11	House of Bishops, Kanuga
10	Communications Committee, St. Luke's, Durham
13-15	Marriage Encounter Weekend, Lexington
14	Diocesan Church Leadership Conference, The Summit
18	Diocesan Council, Diocesan House, Raleigh
19	Clergy-in-Transition Workshop, The Summit
20-22	Happening # 31, The Summit
23-24	Clergy Retreat, The Summit
April	
3-5	Spring Youth Conference, The Summit
5-6	ECW Evans-Harris Conference, Francis Center, Tarboro
17-19	Spring Work Weekend, The Summit
17-19	Board of Visitors, The Summit
22	Diocesan Council, The Summit
May	
1	Deadline, Lex Mathews Scholarship applications
20	Diocesan Council, Diocesan House, Raleigh
24	Spring UTO Ingathering
31-Jun 3	Province IV ECW & Altar Guild, Kanuga
June	
18	Diocesan Council, The Summit
20	Diocesan Ordination Service, Holy Comforter, Charlotte
July	
17-Aug 9	Lambeth Conference, Kent, England
October	
12-14	Clergy Conference, The Summit

Feb. 6 — her 99th birthday — at Penick Village in Southern Pines.

PROUD PARENTS: The Rev. Claudia A. Dickson and her husband Gilbert Greggs rejoice at the birth of their son, Caleb Dickson Gregg, born Feb. 2. Claudia is assistant to the rector at St. Michael's, Raleigh.

FOUND AT CONVENTION: Dark green Liz Claiborne wool blazer, women's size 6. To claim, contact Penelope Olson at Diocesan House, (919) 787-6313.

The first **Marriage Encounter Weekend** in our Diocese in several years will be held March 13-15 in Lexington. For further information, call toll free (800) 851-3779.

In the next issue of the paper, we hope to publish an in-depth story on **Episcopal schools** and the philosophy behind them.

Word has been received of the death in Raleigh on Feb. 1 of Ruth Henderson, mother of Tom Henderson (husband of the Rev. Ginny Going).



Calvary Church, Wadesboro, hosts "Amazing Grace" Festival

Twenty-nine groups and individuals competed in a number of categories on Sunday, Jan. 18, as Calvary Church, Wadesboro, hosted Anson County's First Annual Amazing Grace Musical Competition. The walls of Calvary resounded with the sounds of guitars, drums, saxophones, and keyboards as musicians from all over the county came to praise God and participate in celebration of Anglican priest John Newton's famous hymn. Participants included full church choirs, bands, and individuals. The event was part of the entire community's Martin Luther King Day celebration and was co-sponsored by the Anson County Arts Council.

The Bishop's Address to the 182nd Convention

EDITOR'S NOTE: *Following is the complete text of the Rt. Rev. Robert C. Johnson Jr.'s Address to the 182nd Convention of the Episcopal Diocese of North Carolina, first business session, at the Convention Center of the North Raleigh Hilton, Raleigh, N.C., Jan. 29, 1998.*

Some good things have happened in the Episcopal Church and in our Diocese since we last met together in Convention. I have chosen to mention only sixteen of those good things. There are many others.

First, a new Presiding Bishop has been installed, Frank Griswold, who wants to emphasize our unity in Christ while respecting our diversity on issues.

Second, Bishop Edmond Browning, after a 12-year tenure as Presiding Bishop, has left a legacy of openness and inclusiveness in our Church which, I hope, will ensure that there will indeed be "no outcasts" in the Episcopal Church. People may choose to leave or choose not to join, but we will never ask people to leave or discourage them from joining.

Third, in our Diocese we continue to be strong supporters of the National Mission and worldwide mission of our Church. We are fourth from the top among the one hundred domestic dioceses in actual dollars given to the National Mission, and we are seventh in percentage of our diocesan income given to the National Mission of our National Church.

Fourth, furthermore, the congregations in our Diocese are sixth among all dioceses in giving to support our Episcopal seminaries. Of the 1 percent quota asked for seminary support, we give 67 percent of the 1 percent of our budgets. Not perfect, but respectable.

Fifth, Gary Gloster and I have a mutually supportive and trusting relationship as your bishops. His deep faith and practical wisdom and dependable sense of humor are a blessing to me and to us all.

Sixth, your bishops and Diocesan Council and our many commissions and committees have carried out substantially the restructuring provisions approved by our 1997 Convention. A few changes in the Chartered Committees have been requested and approved by Council, and two or three charters are still being negotiated. But reports thus far are that the revised structure has resulted in more efficiency than before, more accountability, and more communication and cooperation in accomplishing our diocesan work.

Seventh, at the request of the Task Force on Structure approved at last

year's Convention, the Trustees of the diocese and I are studying the suggestion to divide the Treasurer's position from the Business Administrator's position. We are awaiting the recommendations of an independent organizational consultant and hope to have a report for you no later than next year's Convention.

Eighth, we have a new Coordinator of Christian Social Ministries, Kathleen Awbrey, whom you will hear from later in this Convention. Kathleen continues a tradition in this Diocese, begun by Bishop Fraser and Lex Mathews in 1975, a tradition of strong

believe that the Stewardship Officer will address both poles of that tension. As the Stewardship Officer challenges, educates, and assists us all to honor God appropriately with "our" resources, there will be more and more money for local ministries and for more diocesan support to congregations. I hope you will approve that increase from part-time to full-time Stewardship Officer in the 1998 budget.

Eleventh, we are, I believe, providing excellent support to congregations. With three Chartered Committees—the Committee on Small Churches, the Committee on Congregational Support,

and Diocesan Council continues to keep that option open.

Twelfth, meanwhile the Raleigh and Charlotte Convocations have begun regional planning and fund-raising to establish a new congregation in each of those two convocations. I am very grateful to the Raleigh and Charlotte Convocations and to Vicki Wesen again for these two "pilot" projects, and Gary and I are following their progress with great interest. We are eager to learn if such regional cooperative efforts to open new churches might be more effective than the traditional parochial or diocesan missions.

Thirteenth, another good thing happening in our Diocese is your response to the opportunities for ministry to and with our Spanish-speaking brothers and sisters. In addition to the Newton Grove ministry of Father Tony Rojas, partially funded by our Diocese, and the new Hispanic Center at the former St. Andrew's Mission in Durham, with Father Nicolas Menjivar. Several of you are hosting Hispanic congregations and outreach in your own congregations.

Fourteenth, another good thing is the Vision Committee now at work in our Diocese. Its purpose is to listen to everyone in the Diocese and to formulate a vision statement of what kind of Diocese we want to be and what ministries we want to support. Each one of you will have the opportunity at this Convention to assist the Vision Committee by expressing your opinions. Please take advantage of that opportunity during tomorrow's agenda, and be as honest and outspoken as the Spirit leads you! The Committee needs your ideas and will include them in special convocation meetings later this year when all members of the Diocese will be invited to participate in a similar exercise.

The Vision Committee is a result of Diocesan Council's endorsement of a Capital Funds Campaign to rebuild, remodel, and expand The Summit, and to fund a couple of other diocesan projects. It became obvious to the Capital Funds Committee, after hearing from professional advisors, that no campaign could succeed unless we as a Diocese can agree on a common vision for the future. So the Vision Committee is pursuing such a vision. If the common vision can be identified, then the Capital Funds Committee will resume its work. If the common vision cannot be identified and endorsed by the Diocese at large, then the campaign will wait. So, please help. We need your vision to inform the common vision.

Fifteenth, another good thing that strengthens our life and work as a Diocese is *The Communicant*. Even as we

***You, the clergy and lay ministers of Christ,
are the front line of the Christian mission.***

You are where the faith meets the world.

***It is in you and through you
that the love and compassion of Christ
come to life for other people.***

advocacy for peace and justice ministries in our congregations.

Ninth, the Racism Sub-committee of the Chartered Committee on Christian Social Ministries has received a grant from the Jessie Ball duPont Fund to provide anti-racism training to every bishop, priest, deacon, and congregation in our Diocese. Gary Gloster and I enthusiastically endorse this training, and we ask and expect all of you to respond positively when you are invited to participate. Unfortunately, racism is alive and well in our society and in our Church. A sure sign of spiritual blindness is to believe that racism is somebody else's problem, not ours.

Tenth, after two years of endorsing the hiring of a Diocesan Stewardship Officer; and after two years of trying to find a part-time person for that position, with no success, your Diocesan Council has budgeted a full-time position for 1998; and a search committee has made its recommendations to me to fill that position.

We as a Diocese are increasingly experiencing tension between competing priorities. On one hand, some congregations are asking for a smaller diocesan budget in favor of increased congregational spending on worthy local ministries. On the other hand, many congregations have increased expectations from the Diocese and increased requests for more diocesan spending! I

and the Committee on New Congregational Development—Canon Vicki Wesen and Diocesan Council and those three committees try to offer to every congregation the resources and encouragement it needs for its particular circumstances. Assisting with this comprehensive support for our congregations are our Coordinator for Youth Ministries, Sally Harbold, who oversees our many diocesan-wide youth conferences and assists local congregations with their own youth programs; and our treasurer, Letty Collins, who provides treasurers' workshops and parochial report workshops and financial advice to every congregation; and The Summit, with John Koch and his staff, which provides the setting where many of our ministries are lived and planned and nurtured.

Last year's Convention endorsed the report of the Department of New Congregational Development titled "Plan and Recommendations for the Development of New Congregations." That plan included the hiring of a full-time Director of New Congregational Development; but the 1997 budget did not include the funding for such a position. Diocesan Council has not yet found or proposed the funding of that position in the diocesan budget. However, it is still possible to fund the position from the ACTS Campaign money reserved for the development of new churches;

anticipate increased electronic communication, Canon Ted Malone continues to provide us with the one communications instrument that is available to every person in the Diocese. As I visit the congregations around the Diocese, I regularly hear expressions of appreciation for *The Communicant* and its function as a unifying force among us. And I occasionally have people ask why they don't receive it. Just two weeks ago, a parishioner who joined one of our parishes five years ago told me during coffee hour that she has never received a single issue of *The Communicant*. Please remember that your church secretary or somebody in your congregation must be responsible for updating your mailing list with new people and changes of address regularly throughout the year. Please send all additions and changes to Diocesan House.

Sixteenth, and probably the most important of all the good things, the one that undergirds all the rest, is the faithful discipleship and the day-in, day-out ministries of our congregations. You, the clergy and lay ministers of Christ, are the front line of the Christian mission. You are where the faith meets the world. It is in you and through you that the love and compassion of Christ come to life for other people.

Several of your congregations have recently completed your own capital funds campaigns, or you are in the middle of one, or you are planning one soon. And still you support the wider Episcopal mission through your Diocese and National Church Mission. I commend you for your faithfulness; and I acknowledge that without you and your leadership, the Church would be dead in its tracks, a mausoleum instead of a mission.

Some disturbing things have also happened and are continuing to happen in the Episcopal Church and in our Diocese since we last met together in Convention. I have chosen to mention only four.

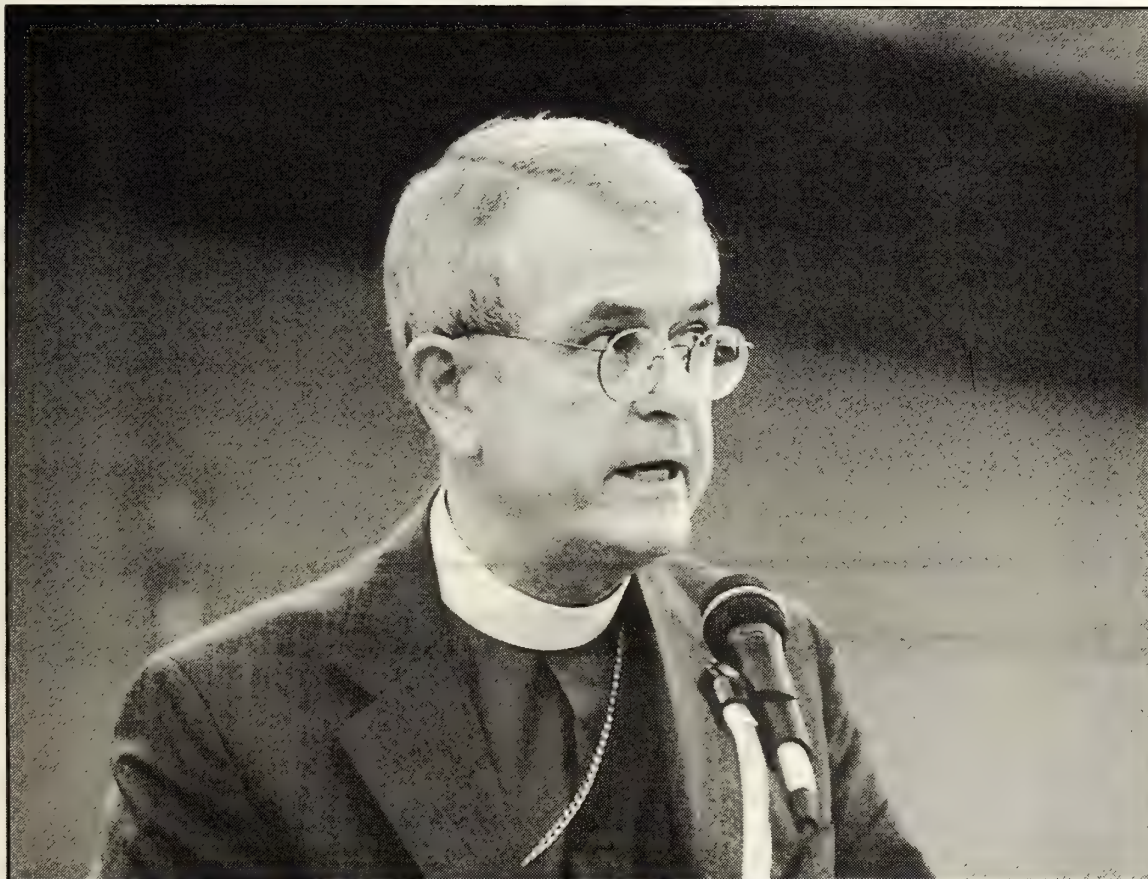
First, a small group of two bishops, two priests, and a lay person has formed a nonprofit corporation in Wisconsin to compete with the Episcopal Church in as many states as possible. The corporation's name is "The Protestant Episcopal Church in the United States of America, Incorporated." Its purpose, in addition to confusing members of the Church and the general public, may be to prepare a strategy for

retaining title to church property in case an unhappy priest or congregation decides to secede from the Episcopal Church.

Second, a larger but still minority group is beginning to carry out its threat to protest the ministries of ordained women as mandatory in every diocese and to protest certain views on human sexuality. This group's strategy is to ignore diocesan boundaries and the canonical prerogatives of bishops

really want her or him to be worried about your financial pledge? Is that the kind of timid preaching you want to encourage? And do you really want a bishop so spineless that you with your check book can control what he says or how he votes?

It is not my job as your bishop to mold you or this Diocese into my own image. But it is my job to preach and teach the Gospel as God leads me to understand it.



North Carolina is part of "vast center" of the church, says Bishop Johnson.

(Photo by Jerry Markatos)

and to establish a separate "Anglican" province in the United States which disregards the Constitution and Canons of the Episcopal Church.

Third, some dioceses are beginning to withhold money from the National Mission of our Church as a way to coerce the General Convention and the Presiding Bishop and the Executive Council to change decisions and policies.

Fourth, some congregations are adopting the same strategy with their dioceses and with their bishops: withholding money to control decisions and policies. As far as I am aware, only a very few vestries in this Diocese are beginning to consider such action.

Please be very careful in such conversations and before taking such actions. What you think is the cure may be worse than what you think is the disease. When your rector or vicar prepares the sermon for Sunday, do you

It is not your job to mold me into your image. It is your job to be faithful to the Gospel as God leads you to understand it.

And if God seems to be leading us to understand part of the Gospel differently, particularly these days on issues of sexuality, that does not necessarily mean that one of us is right and the other is wrong. It might just mean that God likes a little excitement in the church. Or it might just mean that both of us are partly right and partly wrong. But in any case, it cannot mean that we can dismiss each other; it means that we need each other.

When you pray for me (and please do!), don't ask God to change my mind to agree with you. And I promise when I pray for you, I will not ask God to change your mind to agree with me. Let's never begin a prayer assuming that we know the full mind of God.

Let's pray that we both be open together to the Spirit and that we both honor the Christ in each of us.

Some people worry that the Episcopal Church is off course and out of touch with God and with the grass roots of the Church. Some other people—and I am one of those—believe that God has used the Episcopal Church to lead the Anglican Communion on the issue of women's ministries in the Church. And some people—and I am one of those—

believe that God is providing us now the opportunity for the Episcopal Church to lead the Anglican Communion on the issue of full and equal inclusion of gay and lesbian Christians in the Church's ministries and sacraments.

As far as I can tell from your comments and letters, this is the most serious objection that some of you have to my leadership as your bishop. If that is true, if that is your major negative criticism of me, we are truly blessed! Some dioceses and bishops have a long list of grievances with each other.

If you disagree with me, I am almost certainly not going to change your mind. If I disagree with you, you almost certainly are not going to change my mind. I do change my mind often, but I almost never change it back again to a previous conviction.

We have both arrived at where we are prayerfully and carefully. And when we must disagree with each other, cannot we still agree with Saint Paul (I Cor. 12:21): "The eye

cannot say to the hand, 'I have no need of you,' nor again the head to the feet, 'I have no need of you.'"

Shortly before he was installed, Presiding Bishop Frank Griswold said in an interview: "I think it's very important not to lose sight of the fact that there is a vast center" within the Church, comprised of people "who can talk with one another civilly and who have a profound sense of being one Church."

Unless I seriously misread this Diocese, based on my thirty-four years of ordained ministry here, we are part of the "vast center." We can talk to one another not only civilly but charitably and cordially, and we do know that we are one in Christ, one in that sacred mystery, the holy catholic Church of God. Amen.

+++++

More news of the Diocese

"Baptism and Boundaries" topic of next TIAS program, March 12

RALEIGH — Dale Martin will lead a program titled "Baptism and Boundaries," the Thursday, March 12, initial spring offering of the Triangle Institute for Anglican Studies. This Lenten program, to be held at 7:00 p.m. at Christ Church at 120 E. Edenton St. here, will offer a historical overview of earliest Christian practices and interpretations of baptism. It will suggest ways that modern Christians might appropriate those ancient traditions for reflection on their own baptism and its meaning to their sense of identity, community, and ethics.

Light refreshments will be served prior to the start of the formal program. For further information, call the Christ Church parish office at (919) 834-6259.

Diocese plans workshop series on racism over next 3 years

RALEIGH — Funded by a grant from the Jessie Ball duPont Fund, the Racism Subcommittee of the diocesan Christian Social Ministries Committee will conduct a projected series of 18 workshops over the next three years on the issue of diversity and racism awareness.

The staff of Diocesan House, including the bishops, will be the first to take part in the two-day workshops, on Tuesday, March 31, and Wednesday, Apr. 1. Diocesan House will be closed on those two days.

Future workshops will involve Standing Committee, Diocesan Council, convocation deans and wardens, clergy, and other groups.

English theologian, author to visit St. Philip's, Durham

DURHAM — The Rev. Kenneth Leech, community theologian, St. Botolph's Church, Aldgate, London, and prolific author, will visit St. Philip's Church here on Friday, March 27-Sunday, March 29, for a series of talks and sermons.

Fr. Leech is the best-selling author of such books as *We Preach Christ Crucified*, *Spirituality and Pastoral Care*, *The Eye of the Storm*, *Soul*

Friend, Experiencing God, and *True Prayer*.

He will present a clergy address on Friday evening, March 27, and a Lenten meditation on Saturday morning, March 28. On Sunday, March 29, he will preach at the 8:00 a.m., 9:00 a.m., and 11:00 a.m. services, and speak at the 10:00 a.m. adult forum.

For further information, contact the parish office at (919) 682-5708.

Godly Play workshop March 6, 7 at St. Francis', Greensboro

GREENSBORO — Jerome Berryman, Canon Educator at Christ Church Cathedral, Houston, Tex., will conduct a conference on "Godly Play," a new Christian education program for children, on Friday and Saturday, March 6-7, at St. Francis' Church, Greensboro. For further information, contact the parish office at (336) 288-4721. The conference is sponsored by the diocesan Committee on Christian Education and Formation.

Diocese

(Continued from page 1)

church's new model of organization under its Department of Justice, Peace, and the Integrity of Creation (JPIC).

On the diocesan level, CSM has been active in its support of efforts to detoxify a Warren County hazardous waste landfill.

The legislative committee considering the resolution recommended rejection, but the issue was brought to the floor when a vote for consideration was requested and approved.

Finally, the resolution was amended to "authorize" rather than "direct" Diocesan Council to approve creation of a chartered Committee on Environmental Ministry. This, in effect, passed the buck to Council.

Death penalty protest

Because of an impending execution at Raleigh's Central Prison, Bishop Johnson asked the Rev. Jack Durant, deacon at Church of the Nativity,

Raleigh, to preach at the opening Eucharist Thursday night.

Durant, whose daughter was murdered in the 1960s, spoke of his journey toward forgiveness and his opposition to capital punishment (see page 10 for complete text). Later that night many of the delegates, Bishops Johnson and Gloster, and retired



St. Augustine's Choir wows Convention

St. Augustine's College Concert Choir director Richard Banks recognizes soprano soloist Nikita Thompson, left, during the Choir's well-received performance of sacred music during Diocesan Convention's Friday night banquet.

(Photo by Cecil L. Patterson)

Bishop Robert W. Estill took part in a candlelight vigil outside the prison prior to the 2:00 a.m. Friday execution.

Other major actions

The Convention also approved resolutions on supporting ministries to children at-risk, on supporting work of the Farmworker Labor Organizing Committee, on promoting mass transit, on studying the role of convocations, on qualifications for trustees of the University of the South, on limiting terms of convocation deans and wardens, and supporting detoxification of the Warren County PCB landfill.

Convention approved, after extended debate, by a 207-181 vote, a resolution calling for church monitoring of welfare reform.

It also adopted as its own the policy of the national Episcopal Church regarding conflicts of interest and church leadership.

The Convention Committee on Program of the Church responded to the report of Diocesan Council, praising Council's work but asking Council to examine carefully the causes for the recent demise of some mission congregations.

Delegates also participated in an exercise providing information to the diocesan Visioning Committee, as it attempts to determine the need for a capital campaign for improving the conference center and possible other projects.

The Diocese affirmed its work with companion diocese Costa Rica and heard remarks from Costa Rican priest Rosa Brown.

Letter

Raleigh reader offers advice: "Don't change Prayer Book, let Prayer Book change you!"

I had just read Bruce Alan Wilson's lengthy reply (December 1997 *Communicant*) to James Chavasse's letter on the substantive (or non-substantive, depending on one's viewpoint) nature of prayer book reform, when the Lenten issue of *The Anglican Digest* arrived. On page 5, the editor of *The Digest* wrote a succinct but compelling article, thoroughly upholding Mr. Chavasse's viewpoint. *The Digest* editor noted, "The authors of the 1979 [Prayer] Book had little tolerance for the theology of the old Book. They did not like the penitential tone of the Communion service, nor the classic Anglican — and thoroughly biblical — themes of repentance and atonement. The assumption that the

Prayer Book has to catch up with a "theological curve" sends us to Ephesians 4:14-16. We recall *The Anglican Digest's* founder, who in the 1970s understood that the revisionists were about much more than "updating the language." His recommendation? "Don't change the Prayer Book. Let the Prayer Book change you." Good advice for the 21st century.

This debate is not just about what happened in 1979, but, more importantly, what may be about to happen in the next revision.

Garland S. Tucker III
Christ Church, Raleigh

EDITOR'S NOTE: Ephesians 4:14-16 warns against Christians being "tossed to and fro and carried about with every wind of doctrine, by the cunning of men, by their craftiness in deceitful wiles" (RSV).

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Elected at Convention

Standing Committee: (LAY ORDER) Shara R. Partin; (CLERGY ORDER) The Rev. Elizabeth Wade Grant, the Rev. Timothy E. Kimbrough.

Diocesan Council: (LAY ORDER) Marshall Harvey, John Ward Purrington, and May H. Sherrod; (CLERGY ORDER) The Rev. Dr. Pat Earle, the Very Rev. Henry A. Presler.

Ecclesiastical Court: (LAY ORDER) Prezell R. Robinson; (CLERGY ORDER) The Rev. Edward C. Scott.

Summit Board: (LAY ORDER) Greg Current, Polly G. Redd, and Connie Sessoms, Jr.; (CLERGY ORDER) The Rev. Diane B. Corlett, the Rev. Gay M. Silver, and the Rev. Janet C. Watrous.

Penick Village Board: Henry S. Craumer, Nancy B. Ellis, Alice Her-ring, J. Tate Lanning, Jr., W. Ray Long, Marie B. Osborne, Gail Perry, J. Nor-

fleet Pruden III, Watson N. Sherrod, Jr., and John H. White.

University of the South Trustee: (LAY ORDER) Jeffrey William Runge.

Thompson Childrens Home Board: (LAY ORDER) Foss Tyra Smithdeal, Jr.

Bishop's Appointments Confirmed by Convention

Trustees of the Diocese: The Rev. G. Kenneth G. Henry, J. Ward Purrington.

Historiographer: The Rev. Canon E. T. Malone, Jr.

Commission on Ministry: Kent Otto (to fill an unexpired term, until 2000); The Rev. Barbara Armstrong, the Rev. John Shields, Jan Freeman, and Alice Robbins (all until 2002).

Summit Board Presiding Officer: The Rev. Janet C. Watrous.

Necrology for the 182nd Annual Convention, 1998 (Former Delegates, who have died since 1997 Convention)

Joseph Melville Broughton III, Christ Church, Raleigh
Andrew Davis Bruce, Jr., Trinity, Scotland Neck
James Lee Bulla, Jr., St. Mary's, High Point
Albert L. Butler, Jr., St. Paul's, Winston-Salem
Joseph Chaplin, Church of the Holy Comforter, Charlotte
William Francis Clingman, Jr., St. Paul's, Winston-Salem
James Evans Davis, St. Philip's, Durham
Gertrude Goss Embree, St. Philip's, Durham
The Rev. Earle H. Fisher, served Advent, Enfield;
St. Mark's, Halifax; and St. Michael's, Tarboro
The Rev. Allen J. Green, retired to Wagram, N.C.
E. Craig Jones, Jr., St. Paul's, Smithfield
Raymond Usher Jordan, Trinity, Fuquay-Varina
John King, St. Paul's, Louisburg
Oliver Henry Lackie, St. Andrew's, Charlotte
Harlee Wingate Lyon, St. Timothy's, Wilson
H. Gilliam Nicholson, St. Michael's, Raleigh
Katherine Nowell, Church of the Holy Comforter, Charlotte
The Rev. Willis M. Rosenthal, served Ravenscroft School, Raleigh; St. Christopher's, Garner; All Saints', Hamlet; St. Matthew's, Salisbury; and Good Shepherd, Cooleemee
Luther Winborne Self, Church of the Good Shepherd, Asheboro
Joseph Vail, St. Stephen's, Erwin
O. W. "Joe" Wall, St. Paul's, Louisburg
Elizabeth C. Webb, St. Paul's, Louisburg
George Betton Whitaker, Jr., St. Paul's, Winston-Salem

Resolutions considered at Diocesan Convention

1. On Reporting Deputies' Votes at General Convention in The Communicant. (Committee recommended rejection)

1a. On Reporting Deputies' Votes at General Convention to the 182nd Annual Convention. (Committee recommended rejection)

2. On the Mission of Convocations. (Adopted substitute)

Resolved:
That a task force be appointed by the Bishop to study the structure, purpose, and mission of convocations in the Episcopal Diocese of North Carolina, and that said task force report its findings and recommendations to the 183rd Convention.

3. On Ecumenical Observance of the Millennium. (Adopted without change as printed in January *Communicant*)

4. On Establishing a Chartered Committee for Environmental Ministry. (Committee recommended rejection, but Convention voted to consider and adopted the resolution with amendment)

Resolved:
That the 182nd Diocesan Convention of the Diocese of North Carolina authorize the Diocesan Council to establish a

Chartered Committee for Environmental Ministry.

5. On Qualifications for Trustees of the University of the South. (Committee reported without recommendation. Adopted without change as printed in January *Communicant*)

6. On Limiting Terms of Convocation Deans and Wardens. (Adopted with amendment)

Resolved:
Any person who has served as dean or lay warden of the same convocation in the Diocese of North Carolina for two consecutive three-year terms shall not be eligible for election to the next succeeding term of the same office in that convocation, and that election for deans and lay wardens shall be held in the several convocations under a staggered system so that approximately one-third of these officers are elected each year. The Commission on Constitution and Canons is directed to prepare appropriate canonical changes for consideration by the 183rd Convention to implement this resolution.

7. On Endorsing Recommendations of the Transit 2001 Commission. (Adopted without change as printed in January *Communicant*)

8. On Endorsing the Kuala Lumpur Statement on Human Sexuality.

(Committee recommended rejection. Convention voted not to accept minority report, thus resolution was rejected.)

9. On Conflicts of Interest and Church Leadership. (Adopted as amended; Committee recommended rejection but resolution was brought to the floor after majority of Convention voted to consider it)

Resolved:
That the Diocese of North Carolina adopt as its own the policy of the Episcopal Church, which is to discourage its leaders, whether Clergy or Lay, from using pastoral or other relationships of trust developed in the context of the exercise of their responsibilities for personal financial gain.

10. On Amending Canon 1, Section 3, to Require Local Reporting by Diocesan Convention Lay Delegates. (Committee recommended rejection)

11. On Church Monitoring of Welfare Reform. (Adopted without change as printed in January *Communicant*)

12. On Supporting the Work of the Farmworker Labor Organizing Committee. (Adopted with amendment)

Resolved:
That the 182nd Convention of the Epis-

copal Diocese of North Carolina support the work of the Farmworker Labor Organizing Committee to begin a dialogue among the growers, farmworkers, and food processors of North Carolina that aims to ensure fairness to all.

13. On Supporting Ministries for Children. (Adopted substitute)

Resolved:
That the 182nd Convention of the Episcopal Diocese of North Carolina encourages every church in the Diocese to (1) pray as a parish or mission for all at-risk children and those who minister to them; (2) commit to study, as a parish or mission, the biblical and theological foundation for helping children; (3) strive to develop programs for at-risk children in their communities; (4) appoint a person or persons to serve as liaison with the Helping Churches Serve Children subcommittee of the Charter Committee for Christian Social Ministries.

14. On Supporting Detoxification of the Warren County PCB Landfill (Adopted substitute)

Resolved:
That the 182nd Convention of the Episcopal Diocese of North Carolina continue its support of environmental justice for Warren County by urging

(Continued on page 12)

Diocesan Convention • 1998 • Raleigh, N. C.



Dr. Bernard Franklin, president of St. Augustine's College, talks with the Rev. Gabriel DesHarnais during reception at Diocesan House. (Photo by Jerry Markatos)



Clergy spouses were treated to a luncheon on the second day of Convention. At left is Mary Williams, wife of retired Bishop Suffragan Hunt Williams.

(Photo by Cecil L. Patterson)



Pages David Malone, left, Nativity, Raleigh, and Ned Malone, Chapel of the Cross, Chapel Hill, distribute materials to delegates.

(Photo by Jerry Markatos)



Gail Fennimore, Church of the Holy Comforter, Charlotte, presents report of the Episcopal Church Women. (Jerry Markatos photo)



The Rev. Jack Durant, deacon at Church of the Nativity, Raleigh, who preached for the Convention Eucharist, gives the dismissal at the close of Convention.

(Jerry Markatos photo)



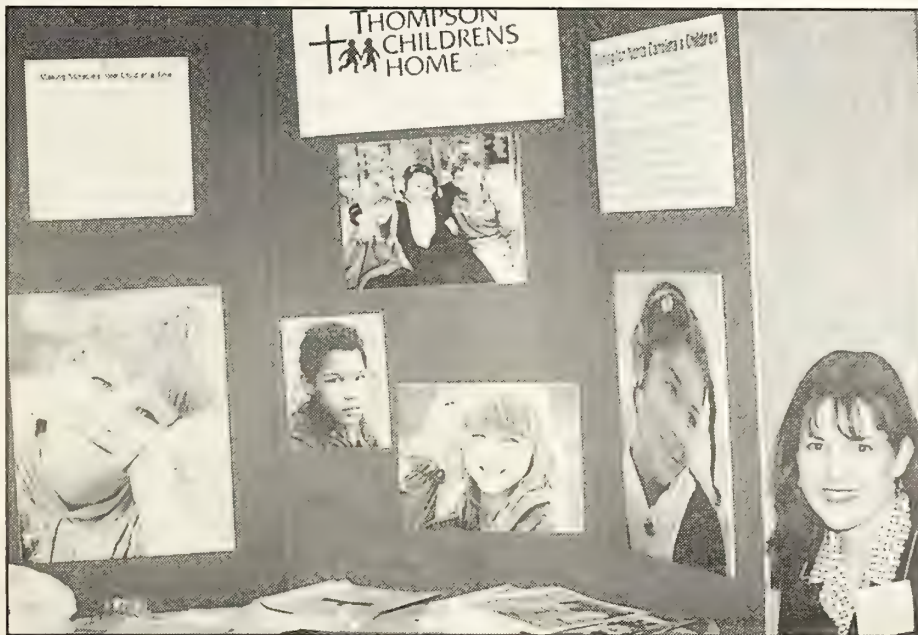
Joseph S. Ferrell, Chapel of the Cross, Chapel Hill, speaks while the Rev. Virginia Herring, St. Anne's, Winston-Salem, waits in line during debate on a Convention resolution.

(Photo by Jerry Markatos)



Enjoying the Convention banquet are Ruth and Joe Maurice, All Saints', Hamlet.

(Photo by Cecil L. Patterson)



Shari Tuz watches over Thompson Children's Home exhibit.

(Photo by Cecil L. Patterson)



Scott Evans, St. Stephen's, Durham, proposes creation of an independent chartered Committee on Environmental Ministry.

(J. Markatos Photo)



Ann Thompson, St. Ambrose', Raleigh, advocates placing environment under jurisdiction of Christian Social Ministries, following JPIC model of the National Church.

(Photo by Jerry Markatos)

Homily at Convention Eucharist

Durant describes "gigantic gift of grace"

EDITOR'S NOTE: *In anticipation of the execution early Friday morning, January 30, of Ricky Lee Sanderson by the State of North Carolina, Bishop Johnson yielded the usual time for his pastoral address during the Eucharist to the Rev. Jack Durant, Deacon, Church of the Nativity, Raleigh. The Bishop's address, given during the first legislative session, is printed in full on pages 4-5. Following the legislative session, vans were made available to transport delegates to Central Prison to take part in a candlelight vigil against the death penalty. The Rev. Mr. Durant's homily is reprinted here in full.*

In the late night of September 6, 1967, my daughter Mary, who was eight, lost her life in a particularly violent and horrifying way. She had gone to stay the night with her dear friend Lynn Sinclair, her lifelong best friend, when an enraged young man, who had recently been rejected by the oldest of Lynn's three older sisters, burst into the house with a shotgun and a hatchet. He shot and hacked the two sleeping children, killing them both; then he killed the middle of the three sisters, Libba, by striking her in the neck with his hatchet. After that, he fled into the night and was apprehended twelve days later in Miami, apparently planning to leave the country. These murders happened in Auburn, Alabama, where I served on the faculty of Auburn University.

Several months after his arrest, the murderer was tried, convicted, and sentenced to death; but, four years later, his sentence was reduced to life imprisonment because of a procedural mistake made by the trial judge; and he continues in jail to this day.

When I consider the course of my own feelings over the last thirty years, I can certainly discern no clean curve that moves me from vengefulness to forgiveness. If I see forgiveness as my goal, I must confess that I have stumbled and loitered along the way; and, at the same time, I think I have never felt a really obsessive desire for vengeance. In the earliest shock of the event, I had no concern whatever for the murderer; and, when some vague sense of choice did return to me, I chose a path perhaps more self-destructive than vengeance. I chose escape. I gave quick approval to a reduced sentence for the murderer, not because I had compunctions about the death penalty but because I feared that a prolonged death-watch for him would taint my fu-

ture in North Carolina, where I had a new post and a new life, and I steadfastly intended to leave the past behind.

In support of this intention, I proceeded then to take my own distresses underground. A few of my professional associates in Raleigh, people who had known me before I moved here, knew about Mary's death, but I took care not to mention it to any of my new acquaintances. If they came to know about it, they learned nothing from me, and they apparently knew not to broach it to me, for no one did. Even at home, little was said about it, possibly because my wife and I did not want the lives of our two surviving daughters to be colored by it. In any case, the matter fell into a great and curious silence that continued from 1971, when we arrived in Raleigh, until

*As people . . . our one hope lies
in reconciliation through grace,
despite our tireless longings
for retribution and escape.*

1987, when I dragged myself to the door of a therapist all but incinerated inwardly by twenty years of suppressed rage.

My months in therapy helped enormously. They helped me to analyze and to calm the covert rage that for so long had tormented me, and they opened my spiritual and emotional lives to some space for healing. I entered more fully than ever before into the life of the Christian community; and, in the embrace of this community, I dared once again to acknowledge the past. By slow degrees, affirming memories returned to me, and with them I began to rediscover the gentle child so cruelly wrenched from me two decades before, the child obscured from memory by my own misguided stratagems of escape.

And it was only after her presence and gentleness returned that I began to sense within myself a principled attitude to the death penalty. Previously, I had committed myself so vigorously to my own emotional escape that I had not really considered the destiny of the murderer. With the recovery of some perspective, however, I felt relief that he had not been executed because I would not in any circumstance have wanted an answering act of violence associated with the memory of my child, however unthinkable violent her own death had been. Her brief life had always represented affirmation and hope and spirited good will, and I would not have it that her death should represent something less.

This conviction, however, did not shake me from the view that my own circumstance as a survivor had exempted me from active efforts against the death penalty. I had already paid an enormous price, I thought, and I was content to let other people winnow the issues of policy. This comfortable passivity ended, however, in the summer of 1993, when my dear friend and pastor, Diane Corlett, invited me to participate in a campaign for legislation to exempt retarded people from the death penalty.

I prepared myself to speak before one of the House Judiciary Committees, but the chair did not recognize me during the hearing. So I converted my remarks into a letter, which I sent to everyone on the House and Senate rosters. In this letter, I asked that

legislators not see themselves as death-dealing avengers for surviving victims of murder, who, in their best natures (before violence struck them), would not promote law as an instrument of vengeance. I also argued that execution tends to defeat for surviving victims any hope they might have of experiencing peace through forgiveness.

I feel obliged to say that even as late as 1993, when I wrote my letter, the issue of forgiveness was fairly new to me. During my period of emotional escape, I felt no inclination to forgive anyone. If resentments rankled me, I simply suppressed them. But when at last I came face to face in therapy with the great hidden rage that consumed me, I knew that I had no recourse from forgiveness. Heaven knows, I had no great appetite for it, but I sensed the necessity of it. So I sought out the help of a spiritual director.

He spent time at the beginning just settling me down. Then he fashioned for me a meditative fantasy in which I visualize the murderer in the company of Jesus. I am in the room, too, but I take no active part in the encounter. I watch it; I let it happen. I listen to any words that might be spoken between them; I notice when they extend hands to one another, when they touch. I remain steadfastly passive, and I bring to the exercise only a prayer that my resentments might be healed.

For about nine years, now, I have practiced this exercise with some regu-

larity, and I can testify that good things seem to have happened. For example, I can make open references, as now, to the murders. I no longer rankle aggressively against the murderer. I am now able to speak his name aloud, if need be. I can accept the fact that God loves him, and I can accept with some relief the news recently given me (indirectly) that he feels remorse for his crimes and that he has taken up some study of scriptures.

To exacting minds, all this might seem a paltry kind of forgiveness, and perhaps they are right. But I embrace it as a gigantic gift of grace, a divine work in progress, a mighty salvation, a call to life, and I believe that I would not have opened myself to it if the execution had happened.

I am persuaded, in fact, that execution often offers itself as a priority option because it frees surviving victims—both individuals and societies—from resolving complex issues within their own characters. By offering to simplify matters, it comforts us in our own frailties; and, by commending violence as an answer to violence, it builds callouses around our hearts. It sends us in search of specious meanings for yet another death.

I readily confess that I am not qualified to be an impelling Christian apologist against the death penalty. My own vocation calls me to service, not to apologetics, and I am pleased to refer theological and doctrinal questions to others.

Perhaps I can go so far as to say, however, that I perceive in the Passion of Our Lord as powerful a testimonial against execution as one might find. It dramatizes, I think, all the vulnerabilities of human jurisprudence: institutional biases, jealousy of status, fabricated charges, false witness, administrative evasions, intractable precedents, crowd hysteria, cruel and unusual punishment. God alone can redeem such bleak and horrifying events; frail people cannot.

As people, I think, our one hope lies in reconciliation through grace, despite our tireless longings for retribution and escape. Only in reconciliation can we really claim the blessings promised us by Jesus or hear the bidding given us with great eloquence by the Moses of Deuteronomy, when he says: "Choose life so that you and your descendants may live, loving the Lord your God, obeying him, and holding fast to him." If we are to choose life, it has to follow that death lies wholly outside our option.

AMEN.

1998 Diocesan Budget approved by Convention

MISSION AND MINISTRY OF THE DIOCESE OF NORTH CAROLINA — SUMMARY OF NARRATIVE BUDGET

<i>As of 1/21/98 — *Changes from November Convocation Meeting</i>	1997 BUDGET	1998 BUDGET PROPOSED	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
THE EPISCOPATE:				
Salary/Housing Allowance of the Bishop	\$ 90,767	\$ 92,854	2.30%	2.94%
Salary/Housing Allowance of the Bishop-Suffragan	69,944	71,553	2.30%	2.27%
Support Staff (support staff team to directly assist the bishops)	53,295	49,557	-7.01%	1.57%
Benefits (pension, medical, dental, life)	60,178	61,088	1.51%	1.93%
Reimbursable Travel & Professional Expenses for the Bishops their support staff & reserve funding for the Bishops' cars	42,000	46,000	9.52%	1.46%
Bishops' Transition Costs (transfer to reserve account)	18,000	18,000	0.00%	0.57%
Contingency for unplanned costs	1,000	1,000	0.00%	0.03%
TOTAL EPISCOPATE COSTS:	\$ 335,184	\$ 340,052	1.45%	10.77%
DIOCESAN ADMINISTRATION:				
Officers of the Diocese Expenses:				
Stipend for the Sec'y of the Diocese	\$ 3,590	\$ 3,673	2.31%	0.12%
Journal Preparation, Printing, and Mlg	9,350	9,650	3.21%	0.31%
Salary of the Treasurer/Business Administrator	51,899	53,093	2.30%	1.68%
Audit (annual Diocesan audit)	13,500	17,250	27.78%	0.55%
Support Staff (support staff team to directly assist the officers of the Dioc.)	63,314	55,448 *	-12.42%	1.76%
Benefits (pension, medical, dental, life)	37,052	38,475 *	3.84%	1.22%
Reimbursable travel & professional exp. for the Treasurer/Business Admin. & business travel for support staff	6,000	5,500	-8.33%	0.17%
Chancellor travel and business expenses	1,750	1,250	-28.57%	0.04%
Commissions & Committees Required by Canon:				
Diocesan Council, Standing Committee, Constitutions and Canons, Convocation Deans/Wardens, Commission on Ministry, Historic Properties Commission	16,300	16,750	2.76%	0.53%
Convention(s) expenses	10,755	10,800	0.42%	0.34%
Administration (general expenses relating to the episcopate and administration of the Diocese)				
Business Insurance/Sexual Ethics Committee	17,850	8,317	-53.41%	0.26%
Diocesan House office expenses	71,333	77,035	7.99%	2.44%
Diocesan property capital expenditures	20,893	28,988	38.75%	0.92%
Contingency for unplanned future costs	1,000	1,000	0.00%	0.03%
TOTAL DIOCESAN ADMINISTRATION COSTS:	\$ 324,586	\$ 327,229	0.81%	10.36%
CONGREGATIONAL AND CLERGY SUPPORT:				
New Congregational Development	\$ 11,500	\$ 13,000	13.04%	0.41%
Less Trust Funds from Mission Church Expansion Trust	0	(9,000)	NEW	-0.29%
Total New Congregational Devel.	\$ 11,500	\$ 4,000	-65.22%	0.13%
Developing Congregations	\$ 0	\$ 6,950	NEW	0.22%
Salaries for the Canon for Congregational Support and business travel for support staff	51,978	54,612	5.07%	1.73%
Benefits (pension, medical, dental, life)	15,144	15,891	4.93%	0.50%
Reimbursable travel & professional expenses for the Canon for Congregational Support & business travel for support staff	10,850	12,400	14.29%	0.39%
Congregational Support Program Funds	15,320	10,520	-31.33%	0.33%
Mission Church Assistance	213,088	196,066	-7.99%	6.21%

<i>As of 1/21/98 — *Changes from November Convocation Meeting</i>	1997 BUDGET	1998 BUDGET PROPOSED	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
Small Church	3,900	3,820	-2.05%	0.12%
Salaries for the Stewardship Officer and support staff	0	54,446 *	NEW	1.72%
Benefits (pension, medical, dental, life)	0	12,357 *	NEW	0.39%
Reimbursable travel & professional expenses for the Stewardship Officer & business travel for support staff	0	12,000	NEW	0.38%
Stewardship (includes environmental and planned giving)	13,500	35,300	161.48%	1.12%
Evangelism & Renewal	1,400	1,000	-28.57%	0.03%
Deaf Ministries Program	\$ 9,000	\$ 10,500	16.67%	0.33%
Less: Deaf Ministries Funded from Trust Funds	(9,000)	(9,000)	0.00%	-0.29%
Total Funding for Deaf Ministries from budget:	\$ 0	\$ 1,500	NEW	0.05%
Spiritual Development Program	10,000	8,200	-18.00%	0.26%
Deacons Formation Program	12,650	11,125	-12.06%	0.35%
Resident Program	8,960	9,750	8.82%	0.31%
Clergy Wellness Program	650	3,600	453.85%	0.11%
Moving Clergy	3,000	3,000	0.00%	0.10%
Benefits for Retired Employees	212,770	259,485 *	21.96%	8.22%
TOTAL CONGREGATIONAL AND CLERGY SUPPORT COSTS	\$ 584,710	\$ 716,022	22.46%	22.68%
THE SUMMIT:				
Capital Repairs and Renovations	\$ 60,000	\$ 60,000	0.00%	1.90%
Equip. & Furniture, Major Repairs, & Purchase of New Items	22,500	22,500	0.00%	0.71%
Diocese Support for The Summit Pgms	20,000	20,000	0.00%	0.63%
TOTAL SUMMIT ASKING APPROVED BY COUNCIL	\$ 102,500	\$ 102,500	0.00%	3.25%
PROGRAMS ESTABLISHED BY CONVENTION:				
CHRISTIAN FORMATION:				
Christian Education & Formation	\$ 15,575	\$ 15,575	0.00%	0.49%
Youth Program:				
Salaries include the Coordinator for Youth & Christian Education and support staff	\$ 49,180	\$ 52,529	6.81%	1.66%
Benefits (pension/medical/dental/life)	14,649	15,504	5.84%	0.49%
Reimbursable travel and professional expenses for the Coordinator and business travel for support staff	5,000	6,000	20.00%	0.19%
Youth Program Funds	63,200	72,000	13.92%	2.28%
Total Youth Program:	\$ 132,029	\$ 146,033	10.61%	4.63%
Department of Higher Education:				
Salaries (Includes 2 full-time and 4 part-time chaplains and part-time secretarial assistance)	\$ 206,244	\$ 222,333	7.80%	7.04%
Benefits (pension/medical/dental/life)	63,286	65,401	3.34%	2.07%
Program and office expenses for the six diocesan-based programs (UNC-G, NCSU, Duke, Winston-Salem and Charlotte area colleges, and UNC-Chapel Hill)	70,199	78,648	12.04%	2.49%
Less: Congregation and other miscellaneous income	(21,000)	(27,290)	29.95%	-0.86%
Program assistance to Colleges and Universities not covered by Episcopal chaplains	12,700	14,315	12.72%	0.45%
Total Ministry in Higher Ed.:	\$ 331,429	\$ 353,407	6.63%	11.19%

SUMMARY OF NARRATIVE BUDGET (continued)

As of 1/21/98 - *Changes from November Convocation Meeting	1997 BUDGET	1998 BUDGET PROPOSED	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
Worship (provides liturgical and musical training)	\$ 7,200	\$ 7,200	0.00%	0.23%
Ecumenical Relations	2,300	900	-60.87%	0.03%
Diocesan Officer for Interfaith Relations	0	2,000	NEW	0.06%
TOTAL CHRISTIAN FORMATION:	\$ 488,533	\$ 525,115	7.49%	16.63%
COMMUNICATIONS:				
Salaries for the Canon for Publica- tions and Records and support staff	\$ 59,173	\$ 60,525	2.28%	1.92%
Benefits (pension/medical/dental/life)	19,616	19,894 *	1.42%	0.63%
Reimbursable travel and professional expenses for the Canon and business travel for support staff	6,000	5,000	-16.67%	0.16%
Publication of <i>The Communicant</i>	41,250	45,600	10.55%	1.44%
Communications Commission	1,850	700	-62.16%	0.02%
TOTAL COMMUNICATIONS:	\$ 127,889	\$ 131,719	2.99%	4.17%
MINISTRY OF THE DIOCESE:				
Christian Social Ministry:				
Salaries for the CSM Director and support staff	\$ 49,820	\$ 54,513	9.42%	1.73%
Benefits (pension/medical/dental/life)	15,633	14,129	-9.62%	0.45%
Reimbursable travel and profes- sional exp. for the CSM Director and bus. travel for support staff	6,000	8,000	33.33%	0.25%
CSM Commission Program Funds	56,500	75,768	34.10%	2.40%
Total for Christian Social Min.:	\$ 127,953	\$ 152,410	19.11%	4.83%
Companion Diocese	\$ 17,000	\$ 18,000	5.88%	0.57%
Overseas Ministry	7,000	7,000	0.00%	0.22%
Parish Grants	\$ 30,000	\$ 20,000	-33.33%	0.63%
Less: Parish Grants budgeted from Trust Funds	(25,000)	(20,000)	-20.00%	-0.63%
Total Funding Parish Grants from the budget:	\$ 5,000	\$ 0	-100.00%	0.00%
Episcopal Appalachian Ministries	\$ 3,500	\$ 3,500	0.00%	0.11%
NC Council of Churches	13,125	13,350	1.71%	0.42%
Province IV Assessment	3,817	3,809	-0.21%	0.12%
National Church Asking	712,000	712,000	0.00%	22.55%
TOTAL FOR MIN. OF THE DIOC.:	\$ 889,395	\$ 910,069	2.32%	28.82%
PROGRAM ADMINISTRATIVE GENERAL EXPENSES:				
Miscellaneous Committees exp.	\$ 1,500	\$ 1,500	0.00%	0.05%
Program General Administrative Expenses:				
Business Insurance/Sexual Ethics	8,250	6,167	-25.25%	0.20%
Office Expenses	61,820	69,265	12.04%	2.19%
Property Capital Expenditures	15,107	25,122	66.29%	0.80%
Contingent for Unplanned Costs	13,000	2,500	-80.77%	0.08%
TOTAL PROGRAM ADMINISTRA- TIVE GENERAL EXPENSES:	\$ 99,677	\$ 104,554	4.89%	3.31%
TOTAL EPISCOPAL DIOCESE OF NC BUDGET:	\$ 2,952,474	\$ 3,157,260	6.94%	100.00%
ESTIMATED REVENUE:				
Suggested Askings	\$ 3,019,899	\$ 3,198,338	5.91%	
Less: Non-acceptances of Suggested Askings	(155,314)	(159,705)*	2.83%	
Other Estimated Income Sources:				
Trust Fund Income:				
Designated by Council for budget purposes	67,690	80,125	18.37%	
Restricted by Donor for budget purposes	6,310	8,850	40.25%	
Interest earned on short-term investments	12,500	16,530 *	32.24%	
Other Income	14,700	13,122 *	-10.73%	
TOTAL ESTIMATED REVENUE	\$ 2,965,785	\$ 3,157,260	6.46%	
REVENUE OVER (UNDER) PROPOSED BUDGET	\$ 13,311	\$ 0	-100.00%	

Resolutions considered . . .

(Continued from page 7)

the Governor and the North Carolina General Assembly to include funding in the upcoming budget for full-scale detoxification of the State's PCB landfill in Warren County; and be it further

Resolved:

That ecumenical, environmental, political, and civic leaders be urged to join Warren County in seeking support for detoxification of the Warren County PCB landfill.

15. Regarding the Response of the Convention Committee on Program of the Church to the Report of the Diocesan Council. (Adopted)

Resolved:

That the 182nd Convention of the Episcopal Diocese of North Carolina accept the report of the Diocesan Council

and commend that body for its engagement with a difficult task, including its evaluation of the work and program of the Diocese in the context of its long-range objectives; and be it further

Resolved:

That in attempting to carry out their objectives dealing with founding new missions and developing the role of convocations in strengthening their congregations the Council examine carefully the reasons for the demise of congregations and publish their learnings where appropriate; and be it further

Resolved:

That the Council be more specific as to how these objectives are to be accomplished; and be it further

Resolved:

That these Council priorities be reflected in the proposed 1999 budget.

NOTE: During the process of the press layout and printing of the January pre-Convention issue of *The Communicant*, part of one report to Convention was duplicated, and as a result parts of two reports disappeared. Below are the two full reports as submitted to the paper. We regret any inconvenience.

Charter Committee on New Congregational Development

The Department met twice during the year as a Committee and twice with the Bishop. The Committee focused its attention and energies on trying to achieve funding for the implementation of the first and primary recommendation contained in its Report to the 181st Diocesan Convention, previously approved and accepted by Council and commended by Convention, to wit: "that the Bishop would recruit and hire a Diocesan Director of New Congregational Development who will be accountable for the implementation of a church planting strategy within the Diocese."

The Committee sponsored and/or funded, in whole or in part, the following programs related to its area of responsibility: Diocesan-wide Presentation of the Percept Demographic Study in March, 1997, and Presentations of Focal Area Studies for the Charlotte Convocation and the Raleigh and Durham Convocations.

Ward Purrington, Chair

Department of Outreach of the Diocesan Council

The work of the following committees, or programs, comes under the umbrella of the Outreach Department: Christian Social Ministries, Tri-Diocesan Task Force on Hispanic Ministry, Episcopal Farmworker Ministry (in Newton Grove), Farmworker Sacramental Ministry (salary of the Priest in the wider Newton Grove area), Neighbors in Ministry (serving Hispanics in Winston-Salem), Global Mission (comprised of the Overseas Ministry and Companion Diocese Committees), Parish Grants, Episcopal Appalachian Ministries, the North Carolina Council of Churches, the Province IV assessment, the National Church Asking, and Miscellaneous Committee Expenses (for the Armed Forces and Prison Ministry Committees, etc.).

Two of the above committees have been designated in the Report of the Task Force on Structure as Charter Committees: Christian Social Ministries and Global Mission. As such, they have each submitted a charter describing the charge and make-up of the committee.

The Department has had one meeting this year at which time budget requests were made and a final total request was submitted to the Finance Department of the Diocesan Council. Those present agreed unanimously that the program of the National Church should be supported at the level requested.

It was interesting and enlightening to hear the representatives of each committee present describe the directions in which their work was moving and the needs each one was facing. We came away with both a renewed sense of the breadth and scope of our Diocesan Outreach thrust and also realization of the very real need we are experiencing for additional funds. A lot is being done with the money that is available. So much more needs to be done if we are to be serious about our calling to be disciples for Christ in our Diocese and in our world.

Julia Elsee, Chair

HCSC Committee highlights programs for at-risk children

"Dare to Dream with Drama" at two Charlotte Schools

EDITOR'S NOTE: *The Helping Churches Serve Children (HCSC) Committee was formed as a result of a resolution on child advocacy passed by the 1997 General Convention of the Episcopal Church. An explanatory story on the Committee appeared in the October 1997 issue of The Communicant. The following is the second in a series of articles highlighting programs at churches around the Diocese which serve the needs of at-risk children.*

By Mary Brooks Zuccarelli

DYNAMO...an original mind...a gifted and caring teacher — these are words used to describe Beth Murray, drama teacher at two North Charlotte elementary schools.

Beth, who is working on her doctoral dissertation in education from Ohio State, began work at Highland (K-3) and Tryon Hills (4-6) in 1992 as a part-time drama specialist in a program funded by Christ Church, Charlotte. The program included trips to the Children's Theatre and an original production by the students. It continued into 1993, with Beth's salary being paid by the school. But Christ Church continued to support the theatre trip and original production.

When the program ended, Beth went to Ohio State for her course work.

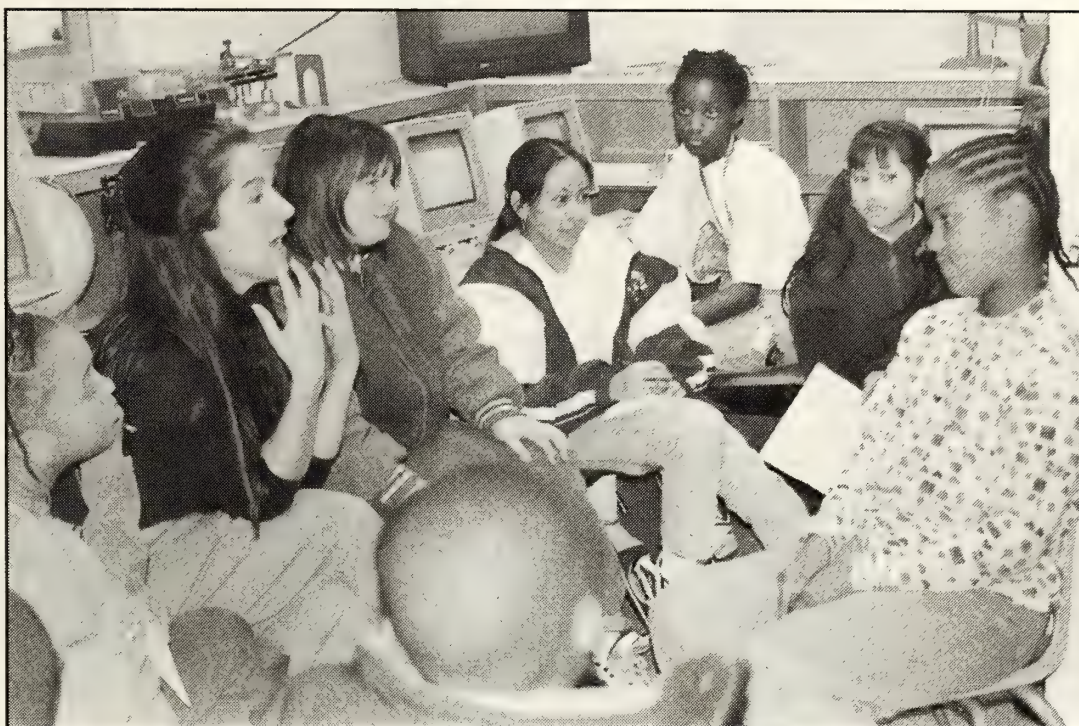
Then, in the 1996 school year, was born Dare to Dream with Drama, a program that made it possible for Beth to organize three years of drama at the two

schools. And she was off to realize her own dreams of drama with children!

"The greatest difference between this time and the last, besides the wonderful fact that funding is available for three years, is the desire on the part of the schools not only to have me use drama with the kids but also to help teachers do the same," says Beth.

Dare to Dream with Drama was made possible by Seeds of Hope — a multimillion dollar effort by Christ Church parishioners to enlarge activities already underway in the Triangle, a zone in North Charlotte where the church had been involved for several years.

With all parishes seeking to enrich the lives of children, especially those at risk, Beth is the instrument to bring together the means of Christ Church with the magic of enriching drama for these at-risk children. The Helping Churches Serve Children committee — co-chaired by Judy Gloster and Jo Rankin — is aimed toward helping diocesan churches to find just such ways to aid children.



Drama teacher Beth Murray, second from left, emphasizes a point to students, from left, LaCoya, Randi, Iland, Daphne, Quynh, and Paris. Christ Church, Charlotte's, Seeds of Hope initiative helped to fund the "Dare to Dream with Drama" program.

(Photo by Mimi Lucas)

"There is unanimous agreement among all professionals dealing with children that drama occupies an important place in a child's learning," Beth explains.

"The exciting thing is that it connects to other learning — writing, social studies, literature. The teachers tell me that the children's writing is different when it's the culmination of a drama study,"

adds Beth. She maintains that the vividness of teaching with drama makes the learning remain with the children.

Beth gets to know her children and has been known to take them home with her to bake cookies. Some of the children she taught in kindergarten when she began work at the schools are now in the fifth grade. And one of her boys, Jeremy Kinser, has a part in the current Children's Theatre production of *To Kill a Mockingbird*.

"Inevitably a program like this will unearth kids with all sorts of star potential and talent. We have tremendous talent at our schools," Beth says proudly.

"Our drama program will yield occasional performances, but performance is not the central theme.

"For me, it's more about the kids who find a voice in drama, kids who wouldn't ordinarily want to participate...or the child who is off ritalin and can scarcely sit still, but can pull himself and his energy into a role and hold it together for five minutes...or the class that will never forget what 'mood' means because of the atmosphere we created putting together voice and sound effects to a choral reading of a poem."

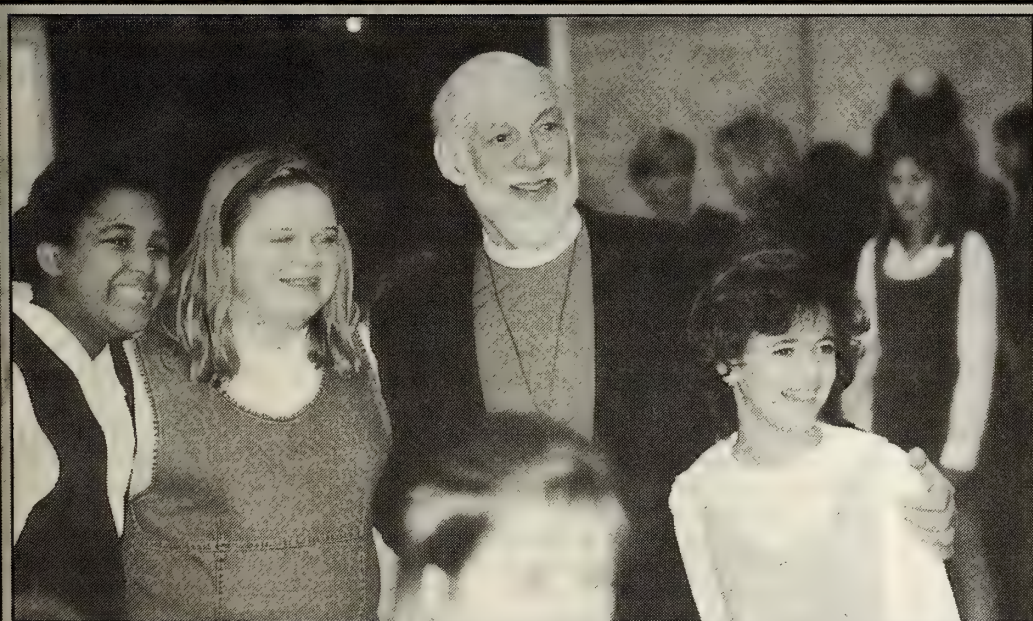
One method this creative young teacher uses with her students is the Mantle of the Expert, in which students become experts and professionals in a particular situation, such as one in which the teacher finds dinosaur bones. The students must then research and problem-solve from their professional points of view. This type of drama puts the responsibility for learning on the students. And the students understand the learning experience from different perspectives.

Beth says the students themselves bring a variety of insights from their life experiences into their drama.

"Children are already somebody," Beth explains. "Instead of trying to make them what we think they must be, we need to listen and figure out with them which direction they need to take in finding out who and what they are."

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Mary Brooks Zuccarelli is a Charlotte-based free-lance writer and a parishioner at Christ Church, Charlotte.



Bishop Gloster visits Canterbury School, Greensboro

Bishop Suffragan J. Gary Gloster poses with students at Canterbury School in Greensboro where he celebrated Holy Communion for over 300 students, faculty, staff, and parents on Jan. 22 and afterwards toured the campus. The Episcopal-related school, with grades K-8, was founded by a consortium of area Episcopal churches. It will graduate its third 8th grade class this spring. (Photo by E. T. Malone Jr.)

Bishop Suffragan's Address to the 182nd Convention

EDITOR'S NOTE: *Following is the complete text of the Rt. Rev. J. Gary Gloster's Address to the 182nd Convention of the Episcopal Diocese of North Carolina, second business session, at the Convention Center of the North Raleigh Hilton, Raleigh, N.C., Jan. 30, 1998.*

BISHOP JOHNSON, members of the 182nd Convention and guests. It was exactly one year, six months, two days, 21 1/2 hours ago that I became your Bishop Suffragan. It is not as though I'm counting or anything like that, but there have been some radical changes in the lives of Gary and Judy Gloster since that day and of course the days and days leading up to that day. In the midst of these changes, I am pleased to work with your diocesan staff, who will be introduced to you shortly, in the caring out of the many tasks of serving the Diocese, its congregations, people, and programs. I take particular pride and joy in adding to Bob Johnson's introducing the Rev. Kathleen Awbrey, the Coordinator of Christian Social Ministries, a priest concerned for the presence of Christ's ministry where the rubber hits the road. Welcome.

Bob Johnson is a friend and colleague with a quick wit, a wry smile and in all honesty there is only one thing that troubles me about him. He has a serious and even chronic affinity for sun, sand, sweat, and salt. Other than that he can be trusted, and it is a privilege to work with him. He is deeply committed to being a bishop who cares for his flock and who is diligent almost to a fault in reading what you write and about what is going on in your congregations. If you ever want to do something mean to him write him ten letters when it could be said in one. I guarantee that he will read them all, every one and respond.

One of the more noticeable changes for me can be defined with the word, "focus." While I was in the inner-city of Charlotte the "focus" was on one small congregation, the perils of poverty, racism, classism, and struggling with systems which pushed people aside because they were considered to be of no value or worth. Now I will grant that is not a small thing around which to get one's arms.

But now... the focus is much greater. It is not as easy to remain so narrowly centered as it was in the role as vicar of the Chapel of Christ the King, that small inner city congregation and community center. In the new vocation as Bishop there is a vast array of places: big, little, urban, rural, small town, cit-

ies, triangles, and piedmonts. There are equally as many different issues and tensions and concerns about which I did not have to concern myself at all or at least not for very long at a time. In the new "hood" things are more diverse, far flung and much more expanded.

Beyond our own sorely limited North Carolina boundaries there is the National Mission of our Episcopal family which is carried on by and made up of even more diverse and complex

variances. It is for this reason that I would like to organize this Pastoral Address around some acts and words with which I believe most Christians are familiar and endorse.

"I baptize you in the name of the Father, and the Son and the Holy Spirit."

"You are sealed by the Holy Spirit in baptism and marked as Christ's own forever."

"Heavenly Father, we thank you that by water and the Holy Spirit you have

and you come out a child of God and inheritor of the Kingdom of God. They pour water on your head and that's a sacrament."

"Little." "Ugly." "Somebody carries you" into this holy moment when God picks us up and caresses us with Grace divine — we bring no credentials, we boast of no size, nor beauty, nor wealth, nor purity, nor knowledge. We cannot even move on our own — we are carried.

This metaphor carries over — even if we are big and ugly and can walk — because our theology of baptism is that God is the Actor, the Giver and we the unworthy, loved recipients. This is who we are, what we are like, and how we begin.

Our lives as Christians in an ultimate way must never leave this free grace-filled moment. Ideally our lives are lived in thankful response to this moment and gift of God's love, grace, mercy, and acceptance, but we never leave its presence and our need for it.

There are dangers in our misusing this gift in the life we lead and when the Grace given has been received. First that we use the gift as a cudgel to keep away all who might not in our eyes, "qualify" or "who might not be worthy." Second, that we become puffed up and proud of our alleged accomplishment and become exclusive.

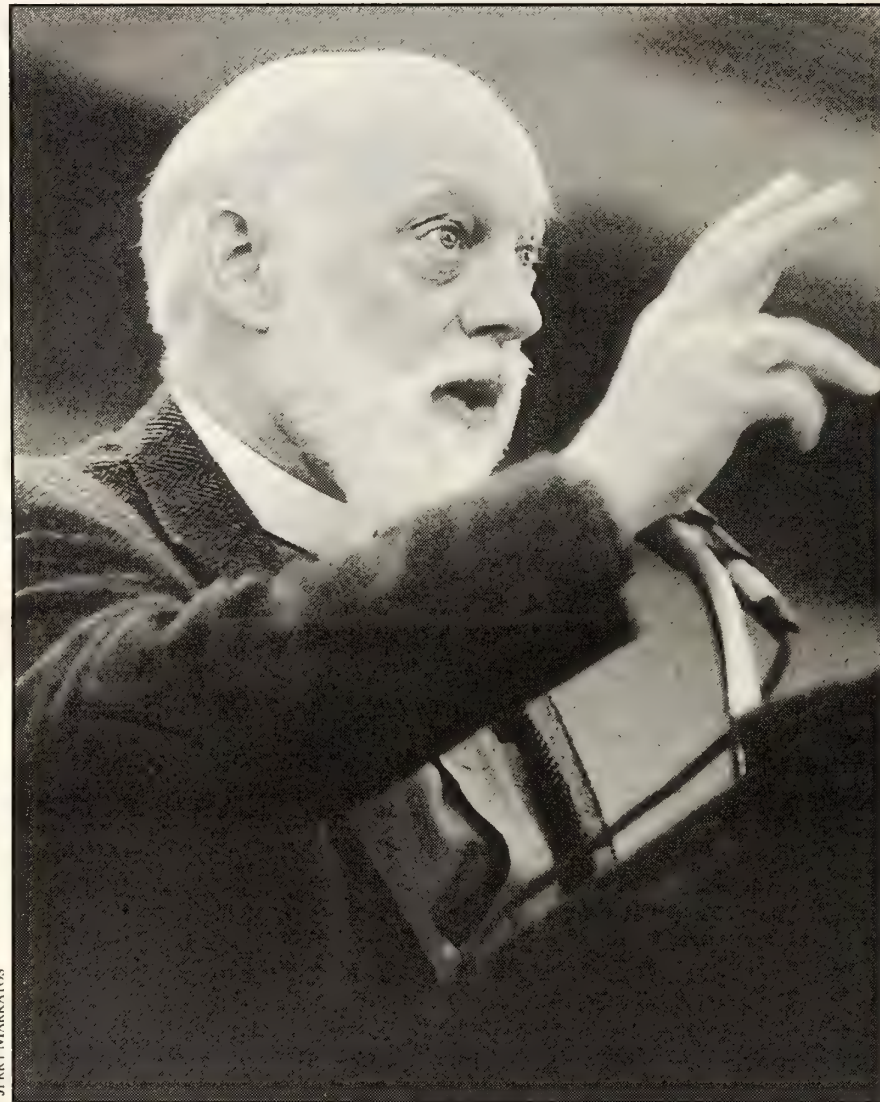
In the year 979 A.D. the first mechanical clock was constructed. The boy emperor in Kaifeng, China, commissioned this work to be done to assist in astrological fortune telling. The time piece weighed over two tons and took eight years to build.

In spite of its humongous size, the clock kept time with remarkable precision. Every 14 minutes, 24 seconds a gong sounded. In addition to keeping time as accurately as we can today, the clock had massive rings which replicated the celestial movement and timing of the sun, the moon, and selected stars.

This was an incredible invention that traced the sun, the moon, and stars in their courses in their rhythm with this fragile earth our island home.

In 1108 A.D. the Tartars of central and western Siberia invaded and plundered the capital city. They dismantled the massive time piece and carted it back to their homeland. Finding it impossible to reassemble the precision instrument, they melted it down for swords.

Grace, like that ancient timepiece, is precious — it is synchronized with the divine order and will. To take and misuse or misrepresent our gift of Grace is like pillaging, plundering and then to steal it, dismantle it and turn it into swords and instruments of destruction. To be baptized and marked as Christ's own forever means precisely that —



JERRY MARKATOS

We are a "many splendored Church," says Bishop Gloster.

mixtures involving people of widely differing backgrounds and cultures. From Spanish Harlem to Navaho Land, to Chinatown in San Francisco, to remote Alaskan Eskimo villages to the South Bronx, to back country missions in Montana and North Dakota. We are a many splendored Church. Add this to an even greater world known as the Anglican Communion.

There are over 70 million people in our numbers. No computer nor gaggle of computers will ever be able, even in their most miraculous advances, to enumerate or assimilate all of the differences, shades, stances, or cultural

bestowed upon these your servants the forgiveness of sins and have raised us to the life of grace..."

It is upon these acts, these words, this bedrock of our faith that I choose to base my words to you today.

Virginia Carey Hudson, in her delightful little book, *O Ye Jigs and Juleps*, makes a simple yet profound statement about the essence of our baptism, being marked as Christ's own forever, receiving the gift of forgiveness of sins, and being raised to the new life of grace.

"When you are little and ugly, somebody carries you in Church on a pillow,

Christ's own forever. Bad, good, thick, thin, wise, foolish... We, from our place of Grace, cannot make up the list of requirements for its bestowal on others or say in sword-like fashion that Grace is not for them.

The second misuse of Grace is to think of ourselves more highly than we ought. To forget that we are forever in need of God's Grace and to become puffed up with our own importance is to risk becoming exclusive. In this, we shut out those who are not like us or, God forbid, "as good as we are." Dr. Harvey Cox some months ago lectured at Duke University. He spoke of the Dead Sea Scrolls and how they created the guest list for the Messianic Banquet.

The Chiefs of the clans shall sit before him, each in his order of dignity according to his place in their camps, and in their marches. Excluded will be anyone who is smitten with any human uncleanness, paralyzed or lame, or blind, or deaf or dumb, or smiters...

It was against this backdrop — this kind of a climate — that Jesus made up his guest list for his banquet.

...bring in the folks from the highways and byways...all sorts and conditions ... guests would not know who would be sitting next to them. All marks of exclusiveness would be erased. Lepers, the lame, women, children, would be seated and welcome.

Grace is what sets the table of Jesus. Grace is what makes a place for all God's children at God's table. Believing that he or she is sitting there because we deserve to be, is the one thing that might get us excused, especially when we try to exclude someone else.

We, very unfortunately, spend mountains of time and seas of energy considering, debating, positioning, 'pro'-ing and 'con'-ing, proving our points, daring anyone to prove us wrong, even in the midst of our households.

In the vast sea of differences which exist within and among our congregations, our Diocese, our national mission, and in the Anglican Communion, we are tempted, and all too frequently succumb, to the temptations that self-righteously separate one from another to exclude.

We waste the most precious gift and squander beautiful time when we do not push ourselves tirelessly to proclaim in word and act the good news of God in Christ and respect the dignity of every human being — one another, as well as our enemies.

The Roman Emperor Julian was embarrassed by the manner in which he observed Christians' love for one another and others.

other and others.

...we observe their benevolence to strangers ... the Galileans support not only their own poor, but ours as well, all men see that our people lack from us.

Today, few people, if any, outside the Church, are embarrassed by our love of each other. Rather, they see schisms and bitter rivalry. We all too often forget the Grace that saved us and that empowers us and which all of us still need.

The people, programs, policies, and procedures of our Diocese should always keep the truth of God's Grace alive. The motto at the top of every page should be that it is by God's Grace that we live — by Grace we move and have our being.

To offer any less than that or to forget that we too stand in deep utter need of its power at all times is to betray the love that Christ has for us. Grace — scoops us up as we are who we are and gives us life.

Grace also catapults us to minister. How do we minister? If ministry ever degenerates into "you've got to be like me, as good as me..." "make yourself into my image" we've resorted to making clubs, swords, and spears. We've become exclusive — and have excluded people from the Banquet.

Bennet Sims, retired Bishop of Atlanta, gave me a beautiful gift when he gave me a copy of a statement by St. Augustine.

"REDEMPTION SHARED"
For you I am bishop, but with you I am a Christian. One is an office, accepted; the other is a gift, received. One is danger; the other is safety. If I am happier to be redeemed with you than to be placed over you, I shall, as the Lord commanded, be more fully your servant.

Augustine (354-430)

Sharing the redemption poured upon the world by God whether we are lay person, deacon person, priest person, or bishop person, is our joyous servanthood toward each other and for the world. In all of our programs — because of the shared love of God — let us in humility listen to one another, speak to one another, disagree with one another, but always with respect which comes from knowing that we all need God's Grace, which we received first at our creation and sealed in our baptism.

I want to mention particular programs through which I believe we can be effective in giving pin-stickable, photographable evidence to this Grace shared by all.

The Absalom Jones Initiative is a movement to improve our record in the recruitment, the support, and the deployment of minority clergy. The barriers of racism have blurred our shared redemption and have kept us apart too long.

Too few are being recruited and encouraged to seek vocations in the ordained ministry. Opportunities for placement are too few and far between. Only one predominately white congregation in our Diocese has a person of color on its staff. I speak here of opportunity, not quotas. I press for openness as opposed to "closed systems" which reflect "they look like us." Shared redemption is about diversity, difference, and inclusion. I plead that our systems look that way rather than just give it lip service, in other words "walk the talk."

Welfare reform is an issue about which there are many opinions. Shared redemption and a theology of Grace lead us to always be concerned for the poor, the homeless, the outcast, the hungry and naked. I plead for us to enter vigorously into dialogue and proclaim people as the "bottom line" and not "the almighty dollar." Please read, learn, inwardly digest and take back to your folks at home for study and action the piece entitled "A Statement of Shared Principles on Continuing Welfare Reform (1997)." Also please check at the North Carolina Council of Churches booth for information on the Jubilee Program.

Issues concerning sexuality are undeniably center stage. There are vast differences of opinion, deeply held convictions; and frequently vicious judgmental battle lines are drawn. Shared redemption and Grace lead us to an amazing position. Christ said it this way, "Love one another as I have loved you." "Love your enemies and pray for those who persecute you." (MT 5:44)

Even if their views or sexual orientation differ from yours. This is truly amazing.

I want to close with a story and a song. The story is about Robert Louis Stephenson. As a young boy he was looking out the window into the darkening winter night. The lamplighter had started his nightly rounds lighting the street lights near his home.

Excitedly he exclaimed, "Look, papa, there's a man out there punching holes in the darkness."

It is God's Grace that punches holes in the darkness. We, as his loved children, are called to be ministers of the light of Grace. That alone can save. We too can, with God's Grace, punch holes in the darkness of a troubled world.

Will you join me in singing...

*Amazing grace how sweet the sound,
that saved a wretch like me.*

*I once was lost but now am found,
was blind but now I see.*

*'Twas grace that taught my heart to fear,
and grace my fears relieved.
How precious did that grace appear,
the hour I first believed.*

*The Lord has promised good to me,
His work my hope secures.
He will my shield and portion be,
as long as life endures.*

*Through many danger, toils, and
snares, I have already come.
'Tis Grace that brought me safe thus
far, and grace will lead me home.*

"I baptize you in the name of the Father, and the Son, and the Holy Spirit." "You are sealed by the Holy Spirit in Baptism and marked as Christ's own forever."

"Heavenly father, we thank you that by water and the Holy Spirit you have bestowed on these your servants the forgiveness of sin and have raised them to the new life of Grace."

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VISITATION SCHEDULES

Bishop Johnson

March 3
St. Stephen's, Durham — evening
March 15
All Saints', Charlotte — morning
with Chapel of Christ the King
St. Michael & All Angels — afternoon
March 22
St. Mary's, Eden — morning
Epiphany, Eden — morning
March 29
St. Mary's, Speed — morning
Advent, Enfield — morning
with St. John's, Battleboro
April 11 (Saturday)
St. Mark's, Raleigh — evening
April 19
St. Matthew's, Kernersville — morning
Messiah, Mayodan — afternoon
April 21
Holy Comforter, Charlotte — afternoon

Bishop Gloster

March 1
St. Matthew's, Hillsborough — morning
Holy Spirit, Greensboro — evening
March 15
Holy Innocents, Henderson — morning
w/Ch. of the Good Shepherd, Ridgeway
March 22
Good Shepherd, Raleigh — morning
St. Luke's, Durham — afternoon
March 29
St. Luke's, Eden — morning
April 5
St. John's, Wake Forest — morning
St. Joseph's, Durham — afternoon
April 11 (Saturday)
St. Clement's, Clemmons — afternoon
April 26
Chapel of the Cross, Ch. Hill — morning
Christ Church, Raleigh — afternoon
April 27 (Monday)
St. Thomas', Reidsville — evening

News from the Diocese and beyond

St. Patrick, Mooresville, sponsoring pilgrimage to Ireland in fall 1998

MOORESVILLE — The Rev. Brian Sunken and his wife Kathy will be hosting a 10-day pilgrimage to sacred places in Ireland, Sept. 21-Oct. 1. The community of St. Patrick Mission, of which Fr. Sunken is vicar, is sponsoring the trip. A small portion of the proceeds will be used for the benefit of the mission. The theme of the trip is following in the steps of the mission's patron saint, Patrick of Ireland. Participants will explore the richness of Celtic spirituality, view the natural beauty of the country, and experience excellent food and amenities in some of the nation's best hotels. For more information and a brochure, contact St. Patrick Mission's office at (704) 663-5659.

New Jersey dioceses sue PECUSA, Inc.

NEWARK, N.J., Jan. 29 — In a continuing controversy over legal ownership of the name of the Episcopal Church (see article, p. 30, January *Communicant*), the Dioceses of Newark and New Jersey filed lawsuits in the U.S. District Court here today, charging a Wisconsin bishop and a non-profit corporation with trade-mark infringement, unfair competition, and false representation under federal and state statutes.

The charges were filed by bishops John S. Spong of Newark and Joe M. Doss of New Jersey against Bishop William Wantland of Eau Claire (Wisconsin) and the corporation known as Protestant Episcopal Church in the United States, Inc. (PECUSA). Wantland founded PECUSA, Inc., in Wisconsin in August 1996 and serves as its president. It is registered to do business in at least 45 states [including North Carolina].

Presiding Bishop Frank Griswold said, in responding to news of the suit, "That's not the course of action I would have chosen." Griswold has made it clear in earlier statements that he is more interested in conversation than in litigation.

— *Episcopal News Service*

Lutherans, Episcopalians name teams to work toward better understanding

NEW YORK — The Evangelical Lutheran Church (ELCA) and the Episcopal Church have appointed teams to explore avenues for better understanding in the wake of last summer's failure to approve a Concordat of Agreement establishing full communion.

The Episcopal Church, in its July 1997 General Convention, approved the Concordat, but the ECLA's Churchwide Assembly fell six votes short of the required two-thirds majority. Subsequent Lutheran resolutions called for an expansion of "educational opportunities" in the church dealing with the doctrine, creeds, and polity of the two churches.

The Rev. David Perry, ecumenical officer of the Episcopal Church, said, "Our intent is not to understand the Concordat itself but to better understand each other, to explore the culture and ethos of each church."

The six-member Lutheran-Episcopal drafting team met for the first of four working sessions in Chicago on Jan. 14-15 and addressed areas of consensus. Members began to outline the content of a rationale for the new proposal for full communion and set a goal of having a text ready to circulate by Easter.

— *Episcopal News Service*

Episcopal Church of Africa proposed

CAPE TOWN — One of Africa's leading Anglican churchmen has called for a single Anglican Church to unite all of Africa's Anglicans.

The proposal was made by the Anglican Archbishop of Cape Town, South Africa, Njongonkulu Ndungane, successor to Desmond Tutu. Archbishop Ndungane, who is head of the Church of the Province of Southern Africa, said the time had come for the Anglican churches in Africa to strengthen their witness and ties by creating an Episcopal Church of Africa, in order to "share God's mission in a more effective way on this continent."

— *Ecumenical News International*

Judge sentences 25 SOA protestors to active jail terms, \$3,000 fines

ATLANTA, Jan. 21 — Federal Judge J. Robert Elliott has sentenced 25 "repeat offender" protestors against the School of the Americas at Ft. Benning, Ga., to six-month active jail terms and \$3,000 fines. The 25 were among over 600 priests, nuns, ministers, veterans, nurses, teachers, and Catholic workers living with the poor who were arrested during November protests calling for closing of the controversial military training facility, whose graduates have been linked to repression and assassinations in Central America. (See story, p. 17, December *Communicant*)

— *from news reports*

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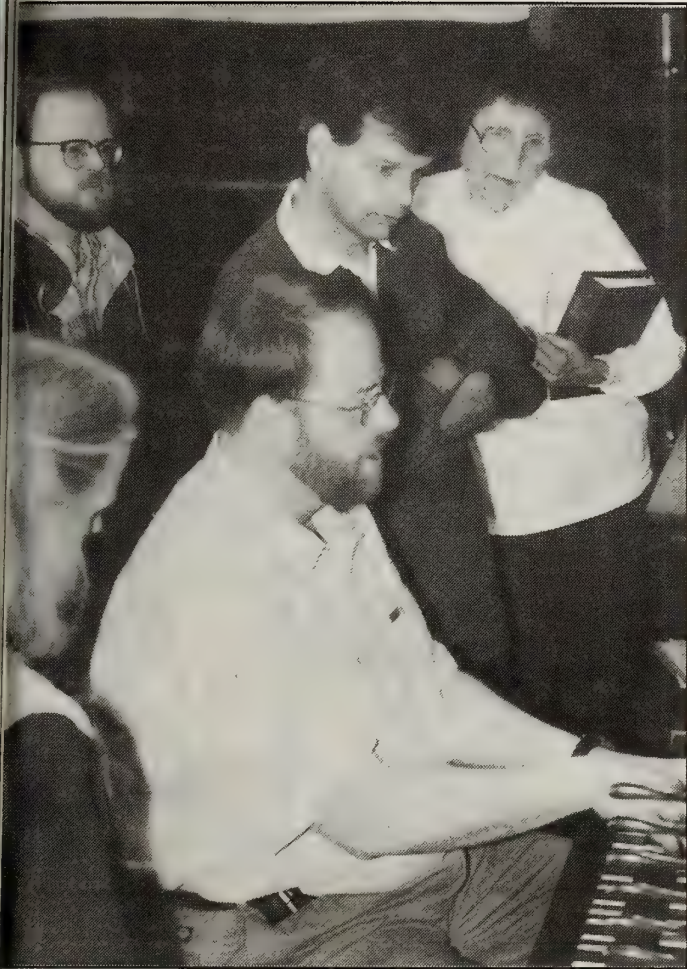
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Representing Companion Diocese

The Rev. Rosa Brown, first woman ordained to the priesthood in Costa Rica, was a special Companion Diocese guest at Diocesan Convention.

(Photo by Jerry Markatos)



E. T. MALONE JR.

Neighbors cooperating in storm-stricken mill town

Mayodan has housing shortage in aftermath of tornado's blast

By E. T. Malone Jr.

MAYODAN — When the Rev. Pat Earle, vicar of the Episcopal Church of the Messiah, was looking for a place to live in Mayodan a few months ago, she found that there were only two houses for rent in the whole town. Now, two weeks after the March 20 tornado that touched virtually every structure, there is an acute housing shortage.

Many houses that were severely damaged have had to be bulldozed.

"There are no houses or apartments for rent in Mayodan," said Earle, "and several elderly people and families have literally nowhere to go. Many of these were the poorest people, as well, and had no insurance at all."

Some elderly people are living with relatives. "One woman I know is 84. She's lived in her house all her life, and now it's gone," Earle said. There are even waiting lists for modular and mobile homes.

"I don't know what the possibilities are," she ventured, "but wouldn't it be absolutely wonderful if people could come from the cities around here and build Habitat homes for the families who have lost everything?"

One Church of the Messiah parishioner now homeless is Jill Plummer and her third-grade son Jonathan and first-grade daughter Chanda. Only two hours after the official beginning of spring, they clung together in terror under a table while in seconds the roof was ripped off their second-story apartment.

Great spirit of cooperation

Nevertheless, "there's a great spirit of people helping each other," Earle reported. People have taken people into their homes. Some have

helped with clean-up, sawing down trees and hauling off litter and debris.

One day recently a team of six women from Church of the Messiah went to neighboring Stoneville, also hard hit by the same tornado, to help sort out books in the destroyed library.

When Earle, who has been receiving generous donations into her discretionary fund from Episcopalians all over the Diocese, gave money to the West Side Baptist Church (completely destroyed) and the United Methodist Church (heavily damaged), the pastors immediately went out and gave it to families in need.

Debbie Cardwell, a Messiah parishioner who is town manager of Mayodan, said, "About twenty percent of the people affected by the storm didn't have insurance. All we can do is give the people information and hope that they call FEMA (Federal Emergency Management Agency). Ironically, one of the FEMA representatives who came to Mayodan shortly after the storm hit was Delmas Bossard, himself a former vestryman in parishes in northeast Pennsylvania.

"Church is so important in this community," said Cardwell. "You can't separate church from the community

and community from the church. It's so tragic that two churches were destroyed. It could well have been our church — but Messiah lost only a few shingles. We're reaching out, and that is good for them and for our church too."

Impact on the community

Two lives were lost in nearby Stoneville, but miraculously no one was hurt in

Mayodan. The back wall of the Unifi Company Plant No. 5 was destroyed. "This is a mill town," said Earle. "Some folks may lose their jobs."

Barbara McMillan, a teacher, saw the approaching funnel cloud from her classroom window. Her quick action resulted in immediate response to the long-rehearsed drills. The children

were scared, but unharmed. Her daughter was in daycare only a short distance away. Her call of warning may have saved the lives of those children too. But with phones out and power off immediately, it was almost two hours before she knew for sure that Mary Alice was safe.

Mollie Stevens took a day off from Stoneville Furniture Co. and was on the porch at



Damage by vicar's house.

A jury of his peers

Jason McCurry of St. Bartholomew's, Pittsboro, plays a selection he's been practicing for the Leadership Program for Musicians as instructor Jarrett Follette, center, St. Stephen's, Durham, and students Gary Ballard, All Saints', Hamlet, Anne Scoggin, St. Paul's, Louisburg, and Clare Baum (foreground), Chapel of the Cross, Chapel Hill, look on.

Church music leadership program off to good start

BURLINGTON, March 21 — "It's almost like an EFM for musicians," explained organist Anne V. Scoggin of St. Paul's, Louisburg, one of seventeen enthusiastic participants in the Diocese of North Carolina's new Leadership Program for Musicians Serving Small Congregations. She and the others will be studying and worshipping together in a two-year course leading to the Presiding Bishop's Diploma in Church Music.

EFM (Education for Ministry) is a popular but in-depth program of adult extension study in theology offered by the University of the South. The new Leadership Program

for Musicians, created by General Convention, offers musicians in small congregations a chance to improve their techniques and musical knowledge.

On this Saturday morning the teaching site was the Church of the Holy Comforter in Burlington. It was filled with activity. Following a lively lecture on liturgy by the Rev. Brian Suntken, vicar of St. Patrick, Mooresville, students divided into sections for instruction in voice, guitar, beginning and advanced organ. Shirley P. Kuhn, program coordinator, said, "I'm very pleased with the enrollment and enthusiastic participation."

(Continued on page 9)

Around the Diocese

Stewardship Conference May 8-9 will be at St. Mary's, High Point

HIGH POINT — "High Point in the Spring: How to Improve Your Every Member Canvass," a conference sponsored by the Stewardship Committee of the Diocese of North Carolina and by host church St. Mary's, High Point, will take place on Friday and Saturday, May 8-9.

The conference will begin with registration at 5:00 p.m. on Friday, followed by a social hour, and then dinner and speaker at 6:30 p.m. There will be a Friday evening plenary session from 7:30-9:00 p.m., followed by Compline.

Saturday's proceedings will include continental breakfast at 8:00 a.m., Morning Prayer at 8:30 a.m., a 9:00-11:00 a.m. plenary session with speaker, a 30-minute presentation by diocesan Treasurer Letty J. Collins, a 30-minute "whet your appetite" walk, lunch at noon, an afternoon plenary with speaker from 12:30-2:30 p.m., and a closing Eucharist at 2:30 p.m. with St. Mary's priest associate the Rev. Joseph Hayworth as celebrant and layman Lape Smith of St. Thomas', Reidsville, as homilist.

Registration for the conference is \$35.00 for materials and all meals. Checks should be made payable to Episcopal Diocese of North Carolina, marked "Stewardship Conference," and mailed to Stewardship Conference, P.O. Box 17025, Raleigh, N.C. 27609, ATTN: Bill Wrenn.

For further information contact diocesan Stewardship Officer Bill Wrenn at (919) 291-0704.

Westerhoff to lead conference on personal, spiritual growth August 16-17 at The Summit

BROWN SUMMIT — The Rev. Dr. John Westerhoff will lead an overnight workshop, "Personal Spiritual Growth," sponsored by The Summit Conference Center here and its Major Speakers' Committee, on Sunday and Monday, Aug. 16-17.

The workshop will encourage participants to enhance their personal spiritual

growth by exploring aspects of spiritual life, prayer through scripture, and various ways of praying. By combining instruction, experience, and reflection, it is hoped that individuals attending will become more aware of their own spiritual growth.

Beginning with a social hour at 5:00 p.m., events on Sunday include dinner at 6:00 p.m., and a 2-hour presentation on "The Spiritual Life" at 7:00 p.m., followed by coffee at 9:00 p.m.

On Monday the day begins with breakfast at 7:30 a.m., a 3-hour session on "Praying Scripture" beginning at 9:00 a.m., lunch at noon, and a 2-hour session on "Ways of Prayer" from 1:00-3:00 p.m.

In a long and varied career, Westerhoff, a former lecturer at Williams College and Harvard Divinity School, served as a minister in the United Church of Christ (1958-1973), was for 20 years professor of Theology and Christian Nurture at Duke Divinity School, and was ordained into the Episcopal priesthood in 1978.

The author of over 500 articles and chapters of books, he has written 30 books, including *Will Our Children Have Faith?* and *The Spiritual Life: Foundation for Teaching and Preaching*.

Westerhoff is currently executive priest and theologian-in-residence at St. Luke's Episcopal Church and founding director of the St. Luke's Institute for Pastoral Studies in Atlanta, where he and his wife Caroline and their five children reside.

All events will be held at the conference center. Cost of the workshop is \$85.00 per person, including three meals and overnight accommodations. Cost for commuters is \$65.00, including all meals, breaks, and workshop fees. For further information or to make reservations contact The Summit at (336) 342-6163.

Carolina Interfaith Task Force on Central America sponsors 200-mile justice pilgrimage

RALEIGH — Episcopal Bishop Suffragan J. Gary Gloster was scheduled to walk one leg of the 200-mile Pilgrimage for Justice and Peace, a walk beginning on Palm Sunday, Apr. 5, in Morganton and concluding on Good Friday in Raleigh with the observance of an "economic justice" Way of the Cross. Sponsored by the Carolina Interfaith Task Force on Central America (CITCA), the pilgrimage this year focuses on justice for poultry workers, support for Hispanics in North Carolina, and protest against the large number of imprisoned young black men and women.

"We will link," said Gail Phares, CITCA's director, "the Good Friday



St. Mark's, Halifax, on National Register

The lovely "carpenter Gothic" St. Mark's Episcopal Church in the town of Halifax, in Halifax County, has been entered in the National Register of Historic Places by the U.S. Dept. of the Interior. Notification was given to the Diocese by Jeffrey J. Crow, director, N.C. Div. of Archives and History and State Historic Preservation Officer.

commemoration of Jesus' suffering and death with the enormous suffering caused by unjust and dangerous working conditions in the poultry factories, as well as the impact of NAFTA on the Mexican people, and the U.S. Army's School of the Americas at Ft. Benning, Ga."

Gloster was scheduled to walk on Tuesday, Apr. 7, from Statesville to Greensboro.

Planning for the pilgrimage includes the Lutheran Peace Fellowship, the Baptist Peace Fellowship, the Methodists for Social Action, the Helping Hand Mission, the N.C. Poultry Justice Alliance, St. Martin Catholic Worker Community, as well as CITCA.

The Rev. Jerry Taylor, coordinator of the Poultry Justice Alliance, said the poultry industry is victimizing poultry workers and growers.

Walkers were to spend the night in churches and hold prayer services and observances along the way. The economic justice Way/Stations of the Cross was scheduled to begin at noon on Good Friday at the State Capitol building.

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Bishop
The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan
The Rt. Rev. J. Gary Gloster

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This & that

Trinity Church, Statesville, is celebrating its 30th year on Henkel Road by raising \$30,000 for the building of a new shelter for battered women and children.

FRANMcKENDREE: The popular Christian musician **Fran McKendree** will provide music for the 9:00 and 11:00 a.m. services on Sunday, May 17, at **All Saints', Roanoke Rapids**. There will also be a concert in the Parish House from 6:00-7:30 p.m.

St. Michael's, Raleigh, has recently completed the process of having its organ's pipes cleaned and tuned—just in time for the arrival of new Director of Church Music, **Kevin Kerstetter**.

Episcopal Church Women of the Diocese have been helping to provide school supplies for **Holy Trinity School, Port-au-Prince, Haiti**. The school, which has more than 1,800 boys and girls enrolled, was established by the **Sisters of the Society of Saint Margaret**. There is a constant need for materials, including the following items: pencils, pens, poster paint, watercolor paint/brushes, crayons, white-out, scissors, staplers/staples, adhesive tape of all kinds, spiral notebooks, white socks, anklets for girls, smocks (gray, brown, or black) for boys, Children's Tylenol, children's cough syrup, adult aspirin/Tylenol, antacid, writing pads, envelopes, chalk, paper clips, rubber bands, batteries (C & D), cassettes (audio, type II), any musical instruments, small violins (urgent), film, CD player, tape player, microphone/amplifier, embroidery yarn, sewing scissors, rulers, and yard goods (cotton). Persons interested in helping should contact their local ECW chapters.

We have it from a reliable source (the **Kanuga News**) that the **Rev. Harry Pritchett**, who visited this Diocese in 1993 as one of the final candidates for Bishop, was wearing a pair of **Kanuga boxer shorts** (donated by Kanuga friends) when he was installed last year in otherwise elaborate vestments as **new dean of New York's Cathedral of St. John the Divine**.

St. Andrew's, Rocky Mount, has a new home page on the internet. Its address is www.geocities.com/Broadway/2813. An increasing number of our churches are moving into the electronic age.

Word has been received of the death in **Morehead City** on Feb. 25 of **Margaret Beatrice Bell Garner**, age 99, mother of the **Rev. Thomas J. Garner**, rector of **Church of the Epiphany, Eden**.

The **St. Luke's, Salisbury**, parish choir will perform in concert at 8:00 p.m. on Saturday, May 2, at historic **Bruton Parish Church, Williamsburg, Va.**

We regret to inform the Diocese of the death on March 29 of little **Melanie Coles**, daughter of the **Rev. Clifford C. Coles**, rector of **St. Stephen's, Winston-Salem**, and his wife **Marsha**.

WORKSHOP FOR SPIRITUAL DIRECTORS: A workshop titled "**Yearning Hearts: A Seminar for Spiritual Directors**" will be led by **Norvene Vest** on Apr. 19-20 at **In the Oaks Episcopal Center, Black Mountain, N.C.**, as a program of **Stillpoint Ministries**. The leader, author of several books and articles on devotion and spirituality, is an oblate of **St. Andrew's Abbey, Valyermo, Calif.**, and founding member of the **Center for Spirituality West**. "How can we help directees notice, attend, endeavor to name and develop responses to the partial embodiment of their unique yearning for the indwelling of God?" she asks. In this seminar/discussion Vest will facilitate conversation and enable spiritual directors to learn from each other as they continue to be soul friends to other seekers. The workshop begins at 5:00 p.m. and concludes at 3:00 p.m. the next day. Cost for double occupancy is \$105, with \$65 for commuters. There is a \$15 non-refundable registration fee. For further information call **Stillpoint Ministries** at (704) 669-0606.

An **Anglican Fellowship of Prayer**-sponsored "**Power House of Prayer**" workshop was held March 7 at **St. Paul's, Thomasville**, with six churches participating. The **Rev. Kenneth Kroohs** and his wife the **Rev. Mary Kroohs** led the worship and were praised for their teamwork in guiding participants in this Lenten discipline. The exercises in prayer were followed by Holy Eucharist and opportunities for healing prayer. For more information about activities sponsored by the **Anglican Fellowship of Prayer** contact **Jeane Tinsley**, AFP diocesan representative, at 1739 Irish Blvd., Sanford, N.C. 27330, call (919) 499-9650.

There are a number of 1997 **Episcopal Church Annuals** available at no cost to churches which might not otherwise afford one. They will be distributed on a first come, first served basis.

Please contact
Penelope Olson
at **Diocesan House**
tel: 919-787-6313

Calendar of Diocesan Events

April

- 17-19 Spring Work Weekend, **The Summit**
- 17-19 Board of Visitors, **The Summit**
- 21 Triangle Institute for Anglican Studies, **National Humanities Center, Research Triangle Park**

May

- 1 Deadline, Lex Mathews Scholarship applications
- 8-9 Stewardship Conference, **St. Mary's, High Point**
- 10-15 Elderhostel, **The Summit**
- 14 Triangle Institute for Anglican Studies, **Episcopal Center at Duke**
- 20 Diocesan Council, **Diocesan House, Raleigh**
- 24 Spring UTO Ingathering
- 31-Jun 3 Province IV ECW & Altar Guild, **Kanuga**

June

- 18 Diocesan Council, **The Summit**
- 20 Diocesan Ordination Service, **Holy Comforter, Charlotte**

July

- 17-Aug 9 Lambeth Conference, **Kent, England**

August

- 12 Diocesan Council, **The Summit**
- 16-17 Personal Spiritual Growth Conference, **The Summit**

September

- 18-20 Youth Leadership Training Weekend, **The Summit**
- 24 Council Budget Preparation, **Raleigh**

October

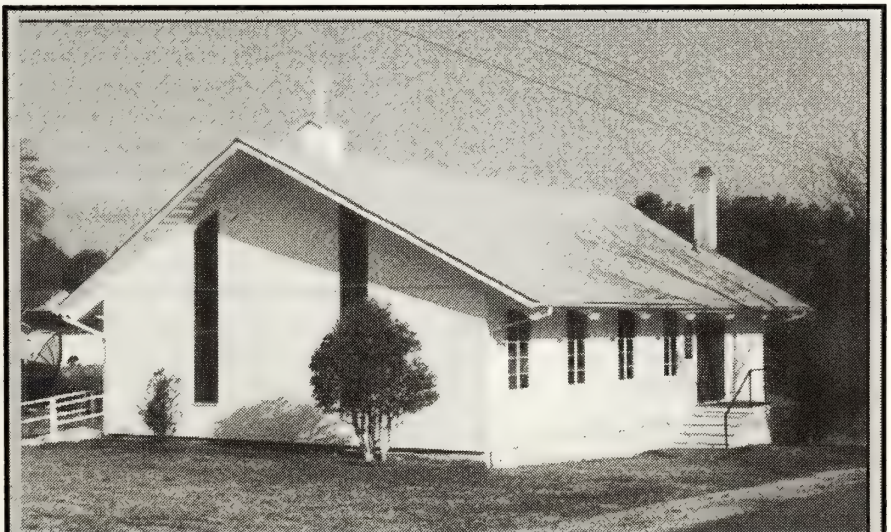
- 2-4 Fall Middlers Conference
- 16-18 Happening #32, **The Summit**
- 12-14 Clergy Conference, **The Summit**
- 21 Diocesan Council, **The Summit**

A **Quiet Day** was offered by **Emmanuel Church, Warrenton**, on March 9 to women of all denominations in that town. Meditations and quiet time encouraged preparation of the heart during the Lenten season. **Sally Aycock** (wife of vicar the **Rev. Marvin Aycock**) arranged the day. Meditations were presented by **Jeane Tinsley**, diocesan representative for the **Anglican Fellowship of Prayer**.

There will be a diocesan **Elderhostel** program at **The Summit** the week of May 10-15. All those 55 and up are eligible to spend a week with three classes and all

the amenities of **The Summit** for \$305.00. The courses: **Memory and Intelligence: Dynamics Revealed Through Research** (This will be the last time this course is offered.); **The Bible and Archaeology** (with the **Rev. Fred Horton**); and **The Southern Campaign in the Context of the Revolutionary War** (with a trip to Guilford National Military Park). To register, call (617) 426-8056 Monday-Friday, 9:00 a.m.-9:00 p.m., for **Program 05101 at Site 33134**. For more information, please call **Anne Bailey** at (336) 284-4500.

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New look for St. Luke's, Yanceyville

St. Luke's, Yanceyville, has a new look. A new roof, vertically laid white vinyl siding, and a miniature steeple with a cross have revitalized the appearance of the building's exterior. The **Rev. Dr. Charles Wood**, vicar, reports that the renovations are all paid for. **Isaac Poteat**, a **St. Luke's** parishioner who lives nearby, and retired **Deacon Joel Tate** supervised the contractors.

More news of the Diocese

Durham Hispanic Mission is first in Diocese of N.C.

By Martha E. Sparks

THE FIRST Hispanic congregation in the history of the Episcopal Diocese of North Carolina is under development in Durham.

Called La Iglesia del Buen Pastor (The Church of the Good Shepherd), the church in embryo shares space with the Hispanic Center (El Centro Hispano) in the former St. Andrew's church building at 1852 Liberty St.

Vicar for the new church is Nicolas Menjivar, a native of El Salvador, who began his duties Feb. 1. Father Menjivar (pronounced "men HE var") plans to build the new church through small Bible/mission study groups meeting in people's homes. Formation of these Comunidades Eclesiales de Base (Base Communities, or CEB) is the same method for church planting that Menjivar used in El Salvador and later in Episcopal parishes in Los Angeles. Although it is expected to take about six months for the groups to grow enough to gather for worship as a congregation in the St. Andrew's building, an Ash Wednesday service for about 30 adults was held there Feb. 25.

"We're excited that Durham is leading the way for the rest of the Diocese," says Scott A. Benhase, rector of Durham's St. Philip's Episcopal Church. Benhase hopes the Diocese will have 10 or more Hispanic congregations in the next 20 years. Bringing Menjivar to Durham culminates about two years of hard work by the Hispanic Mission Committee of the Durham Convocation, which Benhase heads. It is the committee's goal to reach out to Durham's exploding Hispanic population, not only with social services, a need now met to some extent by El Centro Hispano, but by establishing a self-sustaining, independent parish of and for Hispanic people, Benhase says. He emphasizes that many Hispanics in the Durham community have no particular religious practice or preference. The newly formed Church of the Good Shepherd will direct its efforts toward these unchurched people. No effort will be made to "steal sheep" from other congregations. Menjivar says he has visited many area Episcopal churches and finds all of them excited about supporting the mission.

"I think it is a good sign," he says, that many church members who are professionals want to share professional expertise to help the new church. He estimates the number of Hispanics in the Durham area at "many hundreds, maybe thousands."



New Hispanic vicar and wife greet Convention
The Rev. Nicolas Menjivar and his wife Maria Gladys were introduced to the clergy and lay delegates at the Jan. 27-29 Diocesan Convention.

(Photo by Jerry Markatos)

"We want to serve in many ways to meet the needs," he says. "The organization must meet not only spiritual needs, but other needs, too. I hope with the help of God, everything will go. We are having exciting times."

He and El Centro Hispano are in continuous dialogue to see what is best for both groups, he adds.

Menjivar graduated in 1972 from San Jose de la Montana Seminary in El Salvador, where he studied philosophy and theology. He was ordained in the Roman Catholic priesthood in 1974 and served as a parish priest under the leadership of Archbishop Oscar Romero. Following the murder of Archbishop Romero in 1980 by terrorists, Menjivar was forced to leave El Salvador where he learned that he, too was on the "death list."

He went to California but returned to El Salvador a few years later. While back in El Salvador, he met an old friend from seminary, Martin Barahona, now Episcopal Bishop of El Salvador, and Barahona encouraged and supported Menjivar in his decision to become a priest in the Episcopal Church.

Menjivar met his wife, Maria Gladys, in El Salvador while in training for the Episcopal priesthood. She was a nursing student whose husband was killed in the civil war. Gladys had a small son, Luis, now 12. Menjivar adopted him, and he and Gladys now have a son together, Josue, 8.

Some time later, Menjivar was warned again to get out of El Salvador, and so the family came to Los Angeles, where Menjivar was received into the Episcopal priesthood in 1996.

The family will live on Huron Street in Durham. The boys are learning English rapidly, and Gladys hopes to continue nursing education here and study English.

Is the priest afraid death squads will follow him to Durham?

"No, not at this time. It may have happened before." He adds, "I have no fears."

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Martha Sparks is a Durham free-lance writer.

Glosterson lead delegation for Costa Rica ceremonies celebrating new province

RALEIGH—Bishop Suffragan J. Gary Gloster and his wife Judy will lead the Diocese of North Carolina delegation scheduled to attend events celebrating creation of the new Church of the Province of Central America on Apr. 15-19 in San Jose, Costa Rica.

General Convention 1997 granted permission for the dioceses of El Salvador, Nicaragua, Guatemala, and Panama to withdraw from their membership in the Episcopal Church in the United States and join with already independent Diocese of Costa Rica to form a new autonomous province within the Anglican Communion.

The Diocese of Costa Rica is in a companion diocese relationship with the Diocese of North Carolina. Accompanying the Glosters will be North Carolina Companion Diocese Subcommittee members Martha Alexander, chair, and her husband Jim Alexander, both of Christ Church, Charlotte; the Rev. Worth Jennings and wife Gaynelle Jennings, St. Christopher's, Garner; Joe Maurice and wife Ruth Maurice, Church of the Messiah, Rockingham; the Rev. John Steed, Trinity Church, Scotland Neck; and the Rev. Canon E. T. Malone Jr., Secretary of the Diocese.



Historic Raleigh chapel gets marker

A bronze plaque was placed recently on 150-year-old St. Mark's Chapel, a deconsecrated Episcopal church now part of a complex of nineteenth century buildings at Mordecai Historic Park in Raleigh. Built in Chatham County, the chapel was later moved to Siler City to serve a 1950s mission congregation. The inscription reads: "St. Mark's Chapel 1847. Built on John Houghton's plantation near Gulph, North Carolina. Placed by the Episcopal Diocese of North Carolina, Historic Properties Commission."

(Photo by Dennis Daniels)

Former Presiding Bishop John M. Allin dies

JACKSON, Miss. — John Maury Allin, the 23rd Presiding Bishop of the Episcopal Church from 1973-1985, died March 6, 1998, after suffering a stroke while undergoing treatment for cancer. He was 76.

Bishop Allin served during a time of significant change in the church and society. During his term the Episcopal Church ordained women as priests and revised its Book of Common Prayer — both issues that divided the church. At the same time, the church embarked on its most successful fund-raising effort as it continued to be embroiled in social issues in a rapidly changing culture.

Presiding Bishop Frank T. Griswold, who was meeting with the House of Bishops at the Kanuga Conference Center near Hendersonville, N.C., said that the bishops “remembered and gave thanks for his leadership of our church, and for his release into the larger life of eternal peace. We have offered prayers for his family and all who mourn, and ask the church to join us in these prayers.”

“As one who has been ordained bishop by him, and is privileged to follow him in the office of presiding bishop, I hold in particular honor Bishop Allin’s faithful and always gracious service to our church and our Lord.”

“A great gift to the church”

“Jack was a very dear friend and someone for whom I had deep respect and love,” said former presiding Bishop Edmond Browning in a telephone interview. “That came because of his humanity and his sense of vulnerability about himself and the life of the church. He commanded respect from quarters that differ greatly because he reached out to listen and respond with as much integrity as he possibly could to each situation. He was a leader in a time of a lot of growing diversity.”

“Jack always had his heart and eyes on the mission of the church and he will always be remembered rightfully so for that vision as it was known in the Venture in Mission program,” said Browning, who succeeded Allin in 1985. “His heart led him into issues — and I know there were some social issues on which he spoke out very bravely. He didn’t back away from the issues.”

Faced immediate crises

Allin, who served as bishop of Mississippi from 1966-1973, succeeded Presiding Bishop John E. Hines, who resigned in 1973 under harsh criticism for his social action programs and budget decisions.

Characterized by some as theologically conservative but socially progressive, especially in fighting racism, Allin

was elected in October 1973 as the church was losing members and facing tensions over liturgical changes and the ordination of women.

A month after assuming office in June 1974, Allin faced his first crisis when 11 women were ordained in Philadelphia before the Episcopal Church had reached a formal decision to ordain women as priests and bishops. Although he personally opposed the ordination of women, his statements were cautious and deliberately impartial. Allin had written to the women before the service asking them to “reconsider your intention to present yourself for ordination before the necessary canonical changes were made,” but the ordinations took place on July 29, 1974.

Allin immediately called an emergency meeting of the House of Bishops, which voted overwhelmingly to declare the ordinations invalid but later agreed to call them “irregular.” But Allin prevented the House of Bishops from filing charges against the bishops who ordained the women. “We cannot get involved in judicial process,” he wrote, “not because anybody is frightened, but because we don’t have that sort of energy.”

After the church’s General Convention voted in 1976 to permit the ordination of women, Allin maintained his position of having “no position.” But a year later, at the House of Bishops meeting in Port St. Lucie, Fla., Allin announced that he was a “presiding bishop who is unable to accept women in the role of priest.” He offered to resign, but the bishops unanimously passed a resolution affirming his leadership and respecting his “right to hold a personal conviction on this issue.” They also adopted a “statement of conscience” which affirmed that “no bishop, priest, or lay person should be coerced or penalized in any manner” for opposing women’s ordination.

The battle over women’s ordination was far from over. The option for a bishop to exercise the Port St. Lucie Statement to block the ordination of women was clarified only last summer by General Convention, which voted to enforce uniform adherence to the canons on women’s ordination.



John M. Allin

Allin admitted in a 1985 interview regarding women’s ordination that, personally, “I had to get out of that argument. My role [as presiding bishop] was to keep the two sides in conversation and to have the church do what she said she would do—ordain women priests.”

Another major controversy in the church under Allin’s leadership was adoption of a new Book of Common Prayer and hymnal in 1979. Although revisions had been underway since the 1950s, the initial approval of the new services was adopted by the same General Convention which approved women’s ordination.

Although not as explosive as the ordination questions, the Prayer Book revisions nevertheless produced significant vocal opposition and resulted in the formation of at least four breakaway churches and the loss of thousands of members.

Venture in Mission

Allin is often associated with one of the most successful fund-raising and leadership drives in the church’s history known as—Venture in Mission.

Initiated by the General Conventions in 1970 and 1973 to “release the human and financial resources of the church,” Allin endorsed and supported Venture in Mission as a way to refocus the church’s energy in missionary activity at home and abroad. The goal was to raise \$100 million for special mission and missionary projects. By 1985, more than \$170 million had been raised in 85 dioceses and the focus was most in educating members about ministry possibilities as well as fund-raising and stewardship.

“Venture in Mission is more than a fundraising effort,” Allin wrote. “It is a sacramental adventure — a challenging opportunity for every Episcopalian to gain new insights and to make a new commitment to the mission of the church.”

Legacy of reconciliation

In his book, *The Episcopal Church’s History: 1945-1985*, author David Sumner wrote of Allin’s leadership:

“As history passes, John Allin’s contributions as Presiding Bishop will be increasingly valued. It is difficult to measure his leadership through such recent historical perspective. When he was elected in 1973, however, the Episcopal Church was torn, divided, and rapidly losing membership. The 1985 (General) Convention was characterized as one of the most harmonious and unified in history. By that time, membership losses had leveled off and increases in membership were evident. In 1973, the national

church budget was \$13.6 million. Twelve years later under Allin’s leadership, it had doubled to \$27.5 million.

“In 1985, John Allin addressed the last Executive Council meeting he would preside over, stating that reconciliation was the primary goal of his administration. ‘Our Lord’s mission was to reconcile us with God and each other,’ he stressed at the meeting held in Memphis, Tenn. Allin fought hard to avoid schism after the 1976 General Convention which voted to admit women to the priesthood. The fact that the Anglican schismatic movement has had such limited success, a small chapter in American church history as one historian stated it, could be largely credited to Allin.”

Pastoral concern and humor

Born in Helena, Ark., on April 22, 1921, Allin was graduated from the college and seminary at the University of the South in Sewanee, Tenn. He also held a master’s degree in education and honorary doctorate of law from Mississippi College in Clinton, as well as other honorary degrees. He also served as chancellor of the University of the South from 1973-1979.

“Bishop Allin came into the leadership of the church at a time when it was greatly challenged,” said the Rt. Rev. Don A. Wimberly, bishop of the Episcopal Diocese of Lexington and chancellor of the University of the South. “He brought a pastoral concern that was needed, he brought a lot of humor to it, and he was a great visionary and a great leader.”

Ordained a deacon in 1944 and priest the following year by Bishop R.B. Mitchell, Allin served congregations in Arkansas and Louisiana before being elected president and rector of All Saints’ Junior College in Vicksburg, Miss., in 1958, a post he held until his election as bishop in 1961.

He served many posts in the national church, including a six-year term on the Executive Council as chair of the communications committee, and as a member of the Ecumenical Standing Committee and the Joint Committee on Church and Contemporary Issues. At the time of his election as presiding bishop he was chair of the Joint Committee on Ecumenical Relations of General Convention and was a member of the commission’s Anglican-Roman Catholic Consultation.

Allin is survived by his wife of 48 years, Ann, and four children: Marcie Skelton and John, Jr., of Jackson, Miss.; Kelly Ann Butler of Cincinnati, Ohio; and Frances Elizabeth Hazel of Brevard, N.C.; and 12 grandchildren.

Episcopal News Service

First in a series about Episcopal Schools

Canterbury, Greensboro, off to a good start

By E. T. Malone Jr.

GREENSBORO—Canterbury School is a relatively new private school whose founders from the very beginning made a conscious decision to identify it with the Episcopal Church.

"Since we opened our doors in September 1993 the response of the community has been truly gratifying," said Sterling P. Miller, the headmaster.

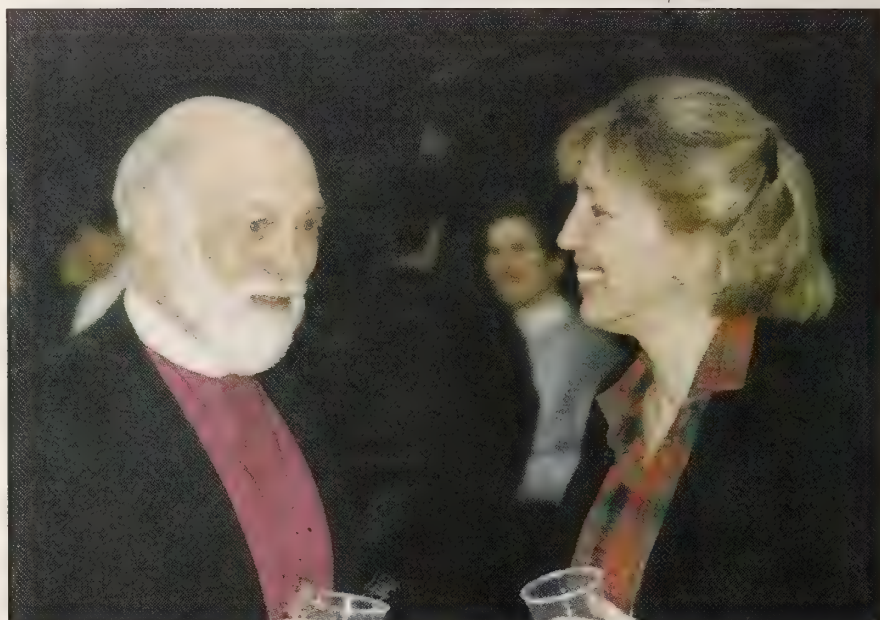
With an enrollment now of about 250 students in kindergarten through eighth grade, the school plans to limit its size to about 400. And there are no plans at present to add a high school, despite the fact that some community interest has been displayed in such an expansion.

Miller brings to his role of founding headmaster 29 years of independent school experience in elementary education. A history major graduate of Trinity College in Connecticut (*alma mater* of legendary North Carolina Bishop Joseph Blount Cheshire), he was headmaster of Buckley Country Day School in Roslyn, N.Y., from 1973-1980. From 1980-1990 he served as headmaster of St. Edmund's Academy, a pre-school through eighth grade Episcopal day school. While serving as director of the upper school at Harbor Day School in Corona del Mar, Calif., he pursued a concentrated course of graduate study at Pepperdine University and earned a master's degree in Education-School Administration.

In October 1992 he accepted Canterbury's offer to become its founding headmaster.

The founding of Canterbury began in 1990 as a move to improve the Greensboro community's educational resources in a creative, enduring, and accessible way. Citizens from several Episcopal congregations and from the community at large had a part in its birth. It was clear that creation of such a school was beyond the resources of any one parish, but the vision of them all was sufficiently congenial to allow them to undertake a common effort.

Canterbury is organized into a Lower School (grades K-5) and an Upper School (grades 6-8). Its middle school-age students have the opportunity to participate in sports in the six-member Interscholastic League, an association of local independent schools. The school has small classes and strives for academic excellence, but also places great emphasis on values and beliefs. Its founders believe that this kind of school gives a central place to the life of reason and the life of faith within the broad tradition of the Episcopal Church.



Lower School director Penny Summers talks with Bishop Gloster at reception in Ketner Center during his recent visit.



Students responded with enthusiasm when a Bishop visited their classrooms

Located on forested, rolling meadowland on Old Lake Jeanette Road north of Greensboro, the school has a master plan that projects a 28-acre campus, chapel, and academic complex.

Striving for diversity

"Before we opened our doors we made the decision that at least 10% of our tuition revenues would go to financial assistance," said Susanne P. Jordan, Canterbury's Director of Advancement. "This is our fifth year, and we've given over half a million dollars in financial aid to students. We have an ultimate goal of 19%."

The Founders Council and the Board of Trustees are both fully racially integrated, she said, with the intention of reflecting the community

that Canterbury is intended to serve. The Rev. Frederick J. Warnecke, rector of St. Francis' Episcopal Church in Greensboro serves as treasurer of the Board of Trustees, and the Rev. Carlton O. Morales, rector of the Episcopal Church of the Redeemer, a predominately African-American parish, is a member of the board.

"I think it is a real credit to the founding families that they wanted to make a long-range commitment to having at least 35-40% of our students receiving financial aid. The idea is that we don't want a family's income to be a barrier to coming to this school," said Jordan.

Dress code a unifying factor

Students at Canterbury wear a kind of basic standard outfit. No showy or super expensive clothes or \$200 sneakers are al-

lowed. Boys wear shirts or turtlenecks and trousers. Girls wear simple jumpers. On special days such as the recent visit of North Carolina Suffragan Bishop J. Gary Gloster, when all the students were to attend a celebration of the Holy Eucharist in the Ketner Center, the boys wore navy blazers and ties. Many girls had ribbons in their hair.

"Clothes should not be an issue when you come to school," said Jordan. "This is one way we can make it a welcoming place for all kinds of kids."

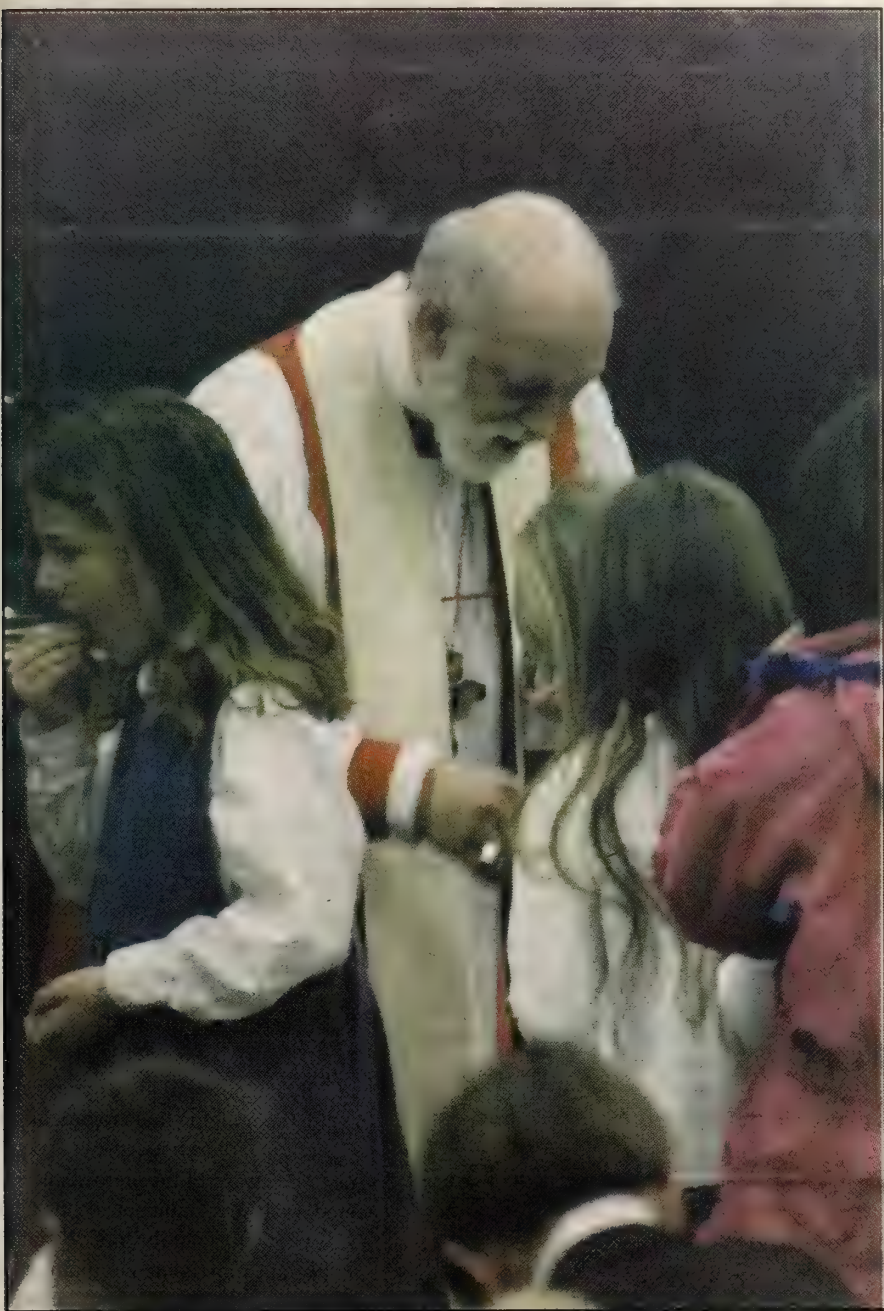
What makes a school Episcopal?

There are over 1,100 Episcopal schools throughout the United States, ranging from pre-schools through high schools. Within a Christian tradition of tolerance and open inquiry, they define and refine their mission as Church schools. Unlike a parish church where all who belong are Christian and Episcopalian, the typical school has a student population which is 75% non-Episcopalian. The unchurched and other-churched are in the majority, hence the challenge for Episcopal schools is to maintain Episcopal identity and ethos while recognizing that "to proclaim the Gospel in a pluralistic society requires us to be aware of the significance of God's self-revelation outside the Church."

Episcopal schools believe that it is important for students to maintain and develop their own religious beliefs. This requires a broader approach to religious education and worship—the heart of Episcopal identity—than is appropriate for an Episcopal parish on a Sunday morning.

This presents a special challenge for Canterbury chaplain the Rev. Deven Hubert-Allen, who began her work as the school's first full-time spiritual leader a little over a year ago. Prior to the Bishop's visit, Hubert-Allen and classroom teachers spent extra time preparing students—and especially the non-Episcopalians—so that they would know how to participate in the Eucharist.

However an Episcopal day school is organized, it is both part of the larger academic community and a ministry of the Church. Its membership in the academic community means that it is obliged to live up to high excellent standards of professional educational excellence. As a ministry of the Church there is a theological basis for all it does in the conviction that all truth comes from God. This leads directly to the recognition that God is present in all school activities and that all academic studies are aspects of divine truth. The result is a lifting up of both "secular" knowledge and Christian faith as



Bishop Suffragan Gloster administers the Holy Communion to Canterbury students during a recent visit to the campus.

aspects of our response to God's own being and purposes.

It follows that the leadership of both parish and school will want to look seriously at every aspect of their community life—general purpose statements; classroom atmosphere and curricular goals; student body, faculty, and trustee policies; budgets, scholarships, and inclusiveness—to be sure that all can be pointed to as professionally excellent, and evocative and expressive of Christian faith, according to the National Association of Episcopal Schools.

How are things going so far?

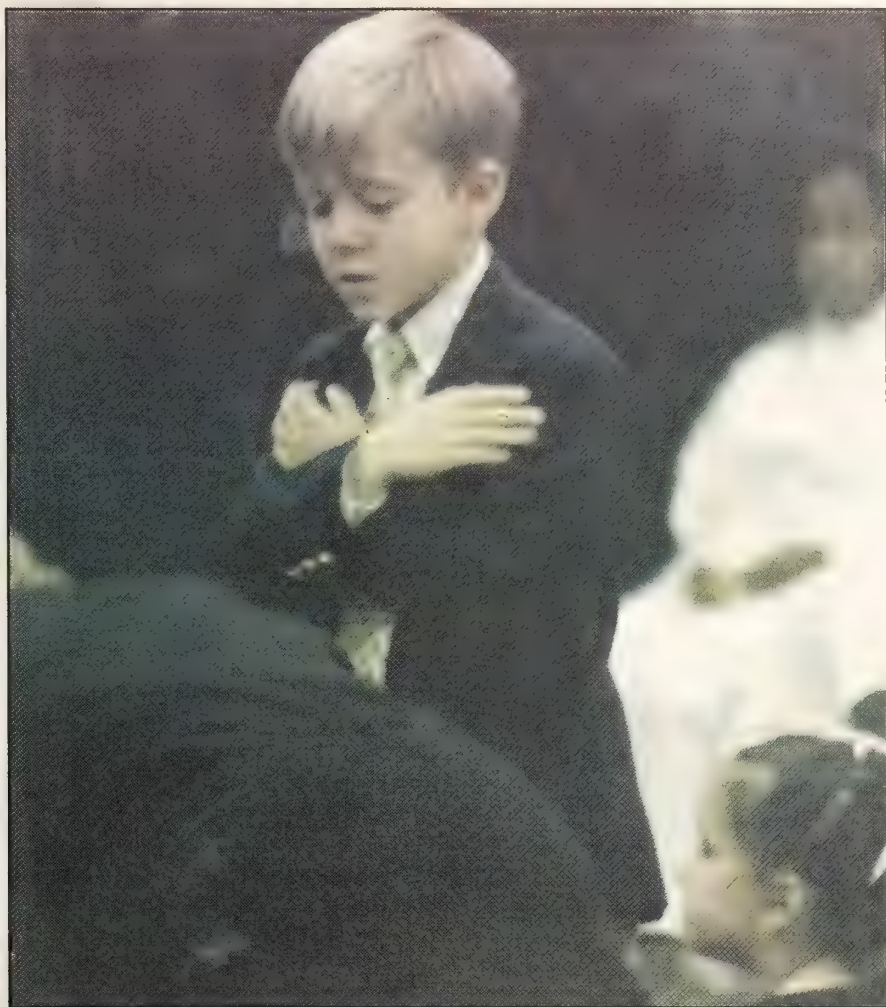
"Some fundamental decisions made on the front end, such as developing the whole child, have helped us grow and be attractive to families. What are the dimensions of that child's life that can be nurtured in a school such as Canterbury?" said Jordan. "We really are a school on a fast track. We've had enormous success. We've had great volun-

teer leadership and significant, philanthropic financial support. We want to continue to be worthy of such support."

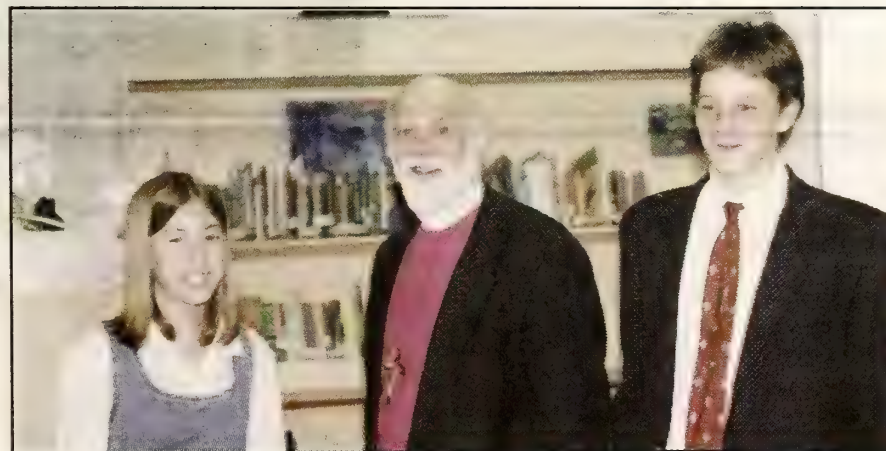
The school is now engaged in a capital campaign called "The Campaign for Canterbury," which hopes to raise \$5.75 million for land, buildings, learning resources, and creation of an endowment.



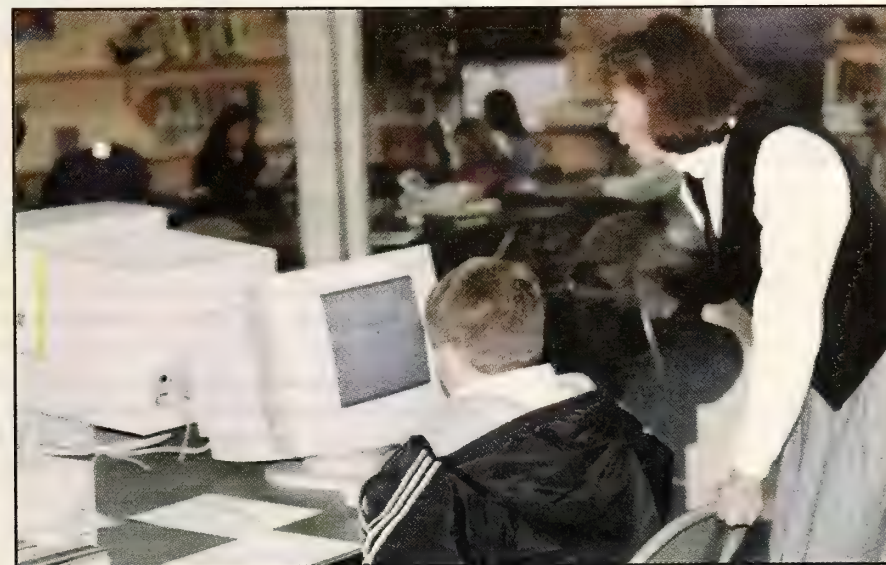
Photos by E. T. Malone Jr.



Students receive instruction in the role of religion in their lives.



Bishop Gloster with student tour guides Brittany Fisher and Tod Smith.



Canterbury is striving to improve and expand its library.

Victims of abuse find forgiveness difficult

Quiet retreat stimulates plenty of conversation

By E. T. Malone Jr.

BROWN SUMMIT—Mother Catherine Grace, a petite woman garbed in a traditional black and white nun's habit, looks like about the last person in the world one would expect to stir up controversy.

Sister Superior of All Saints' Convent, Catonsville, Md., she was the spiritual leader March 23-24 for the diocesan clergy's annual springtime quiet retreat at The Summit.

Her theme—reconciliation—also was not a subject to which one would think priests and deacons of the Church would object.

However, object they did. Or at least a portion of them did. After the beginning of the "great silence" at 3:30 p.m. on Monday, the attendees heard three addresses by Mother Catherine Grace. The period of imposed silence was scheduled to end after the conclusion of her third address on Tuesday morning, after which all were to participate in Holy Eucharist and Renewal of Vows. As most were merely holding their tongues, others were biting theirs.

Meanwhile, Mother Catherine Grace progressed through her presentations, evoking the presence of Christ at the beginning of each of her meditations and speaking in a calm and evenly-modulated voice.

The offending exemplum

She began her first address by saying that Jesus prayed for his disciples that they be as one—one flock, one body, one mind—each disciple to reverence each other in the image of God. "The greatest work of the priest," she declared, "is to build up the body of Christ in love."

Love, she said, is the power to see and to fulfill the true need in another. "Our greatest work is the care of souls. One of the most urgent pilgrimages to walk in today's world is the pilgrimage of reconciliation, of forgiveness."

She pointed out that it is very difficult to love our neighbors when we are in pain ourselves. "We must move through and beyond our pain. We cannot circumvent it," she said.

As an example, she told the story of a chain of events that spread ill-will. An insensitive husband berated his wife for failing to iron his favorite shirt. She said nothing to him, although she was angry and hurt. Instead, she took it out on her children at breakfast. The children, feeling that they had been wronged, got into trouble at school. And so it went. Mother Catherine Grace made the point that it is the Christian's duty to forgive.

Some members of the clergy hearing her address, however, felt that her example was an outmoded one, one that places the burden for peace-making on women and that encourages the abused to keep quiet and forgive their abusers. "She should have told him to iron his own d— shirt," said one woman priest. "This makes me feel bad. It reminds me



E. T. MALONE JR.

Mother Catherine Grace talks with a priest at close of clergy retreat.

of the time when I was afraid to speak up," said another woman.

According to Mother Catherine Grace, there are several ingredients in the pill that keeps us from forgiving. First, anger. Second, jealousy, which does not allow us to rejoice in the good fortune of others. Third, resentment. Fourth, revenge. Mercy and compassion horrify the non-forgiver, she said. And revenge is often disguised as justice.

"It's socially unacceptable to forgive," she said. "Once we deal punitively it's very difficult to follow a forgiving model of restoration. Whom is it out of fashion to forgive? The child molesters, the pornographers, the drug pushers, the rapists, the genocidal killers. Each age and culture has its own outcasts."

We follow the scissors approach, she noted. We just cut the offender out of our lives, as if they did not exist. Sometimes early pain needs distance, true, she admitted. With this approach we admit only certain persons to our world. "I make the decision to refuse to work through a relationship. What I have done is cut myself out of the human family," she said.

Pride is another ingredient working against forgiveness. "I choose to deny the truth of my vulnerability. It keeps me from acknowledging the need for forgiveness. The forgiver looks beyond what others would say to what is true."

What happens when we don't forgive, she asked. "We choose to focus on ourselves, our pain. We are no longer open or vulnerable. We look for the right time to get revenge. Our non-forgiveness affects all our relationships, especially our relationship with God. "Forgiveness is the mortar that holds our community together. Ask yourself,

what is my decision—to forgive, or not to forgive?"

The second address

Speaking a second time to the assembled clergy, Mother Catherine Grace said, "We are meant to forgive. It must come through spirit power, not will power. One must be in harmony with God for this to happen. We must be prepared to receive the light of God within ourselves. We all have a tendency to fill that space within ourselves with our selfishness, so that there is no room for God's light."

Jesus continually holds a mirror to our lives, she noted, so that a disorder is recognized and the need for forgiveness seen. His parables are all mirrors, she claimed. "Our faults, our sins, spread to all society like pollution, generating retaliation. Our world will never find peace as long as we cry for retaliation. We wound those with whom we live. One can see the spark of malice jumping from one pole to the next."

Yet we are truly blessed in our Church with the Sacrament of Reconciliation—not something that everyone uses—but it's there to be used. "We are very creative in avoiding it," she commented, saying she had for years avoided Confession. Finally, "I felt that awesome nudge and took the great step.

When I use this Sacrament, Christ not only forgives me but gives me the power to change. When we make our Confession we actually touch the healing power of forgiveness. It is a deep encounter with the Christ who heals. We receive a new power of love. In this Sacrament the Lord begins to heal deep hurts. I am firmly convinced our psychologists and psychiatrists would not be half as busy if we took full advantage of this great gift of our Church."

What growth do we see from our hurts? God will nurture the growth that comes out of this pain, she said. How many of us are unable to forgive ourselves? Before sin is forgiven, the mantle with which it is covered must be removed. Our sin must be recognized and acknowledged. Forgiveness is a miracle, but it does not mean I've been cleansed by some all powerful chemical. It means that I am not cut off from God, she said.

"God does not look upon us the way we are, but the way we are meant to be," she said. "God never gives up on us, and we must never give up on one another. This love enables us to change. Reconciliation within ourselves enables us to bring about reconciliation within our communities."

The third address

On Tuesday morning she spoke to the still-silent clergy yet a third time, presenting a reflection on Jesus and how he forgives.

"It is usually he who initiates the act," she said. The woman caught in adultery did not ask to be forgiven, but he gives us that opportunity. This presence is woven all through the Gospels, she declared. Jesus always confirms self worth. When he invites himself to Zacchaeus' house, he restores him to his place as a son of Abraham. He did not deal with the sinners according to their sins. The past is over and done with and will not stand in the way of Jesus' dealings with us. He also cancels a debt. "True forgiveness means that a debt has been canceled and the slate wiped clean. To refuse to release the offender from the offense is a contradiction," she added.

There are four steps in Jesus' forgiveness, she said: love, doing good to those who hate you, blessing those who mistreat you, and praying that God's will be done both in the one who has wronged you and in you yourself.

"Sometimes it is only after we have expressed our anger that we can express our love," she said.

(Continued on next page)

Diocesan Council Summary

January 31 meeting highlights

Bishop Johnson welcomed newly elected members, announced overnight orientation retreat for Feb. 13-14 at The Summit, asked for department assignment preferences, and distributed list of dates and sites for remaining 1998 meetings.

February 13-14 meeting highlights

- Stewardship Officer William E. Wrenn made presentation on diocesan mission statement.
- Treasurer Letty Collins explained how to read financial statements.
- Bishop Johnson distributed list of Council department, committee assignments. Department of Outreach—**The Rev. Virginia Herring, chair, Marshali Harvey, member**; Department of Christian Formation—**The Rev. Lisa Fischbeck, chair, the Rev. Dr. Pat Earle, member**; Department of Congregational Support & Development—**Judy Lane, chair, Carl McIntosh, the Rev. Henry Presler, members**; Department of Finance—**A. Zachary Smith, chair, B. Merrill Holt, the Rev. Fred Paschall, May Sherrod**; Department of Business Affairs & Administration—**The Rev. Fred Paschall, chair, Ira J. Folsom Jr., Skip Sprye**; Council Committee on Administration & Personnel Policies—**May Sherrod, chair, J. Ward Purrington, Skip Sprye**; Council Committee on the State of the Church—**The Rev. Robert M. Alves, chair, Marshall Harvey, Bishop Johnson, and chairs of Council departments**; Council Committee on Capital Funds Campaign—**Carl McIntosh, chair, the Rev. Lisa Fischbeck, B. Merrill Holt, A. Zachary Smith, Skip Sprye**.
- Bishop Johnson assigned Convention resolution-mandated study of demise of congregations to Dept. of Congregational Support & Development.
- Bishop Johnson assigned study on convocations requested by Convention to be done by the Committee on the State of the Church.
- Adopted motion directing Council Committee on Administration and Personnel Policies to study diocesan policy on insurance coverage for retired diocesan employees.
- Received 1998 budget preparation schedule from Treasurer.
- Adopted motion giving Treasurer general authorization to sell securities received as contributions to Diocese at any brokerage house registered with New York Stock Exchange.
- Adopted motion authorizing transfer of \$100,000 from diocesan operating checking account to short-term investments held at Self-Help Credit Union.

March 18 meeting highlights

- Heard report from Bishop Johnson that Mr. Purrington has resigned as chair of Chartered Committee on New Congregational Development and that the Rev. Bollin Millner has been appointed to take his place.
- Heard as special order of business a presentation by Mr. Millner in which he argued need for hiring diocesan staff person to coordinate new congregational development.
- Heard report from Bishop Johnson that Absalom Jones Initiative was to meet March 21 with 15 persons of color interested in the ordination process.
- Heard report from Treasurer stating changes in format of financial reports reflect recent reorganization of Diocese.
- Mr. Smith requested Treasurer to obtain explanation for January deficit at The Summit.
- Mr. Smith reported on deliberations regarding arriving at a new asking formula.
- Adopted motion approving plan presented by Dept. of Christian Formation to use \$40,000 of Winslow Smith estate funds, supplemented by \$10,000 Summit Building and Grounds Renovations and Repairs funds, to construct youth offices and an infirmary at The Summit.
- Discussed clarifying lines of authority for budget requests.
- Discussed Charlotte Episcopal chaplaincy.
- Motion to restore Charlotte chaplaincy to full time was made, discussed, and withdrawn.
- Adopted motion to allocate for 1998 amount of \$67,000 from ACTS funds designated for mission expansion to use for purpose of funding search, salary, benefits, and support of person to lead diocesan effort to grow and establish new congregations, with said position to be funded at least through December 2001 from ACTS funds.
- Adopted motion approving sending convocation study questionnaires to lay wardens to distribute and collect at April convocation meetings.
- Approved charter of Committee on Environmental Ministry.
- Approved charter of Committee on Global Mission.

(Continued from previous page)

"Little tokens of love can bring healing. First we must hate the sin, but we can only do good when we act with love toward the sinner. If we have difficulty with forgiveness, perhaps it is because we eat and drink in the midst of sinners but do not take time to hate the sin.

"We must place emphasis on the positives. This will encourage the good qualities in a person. Blessing also involves checking our assumptions, checking the sin of assumption. We must pray for those who have hurt us, and in doing so we become more like the heart of Jesus.

"To think and feel like Christ I must imagine how Jesus would have reacted to the same situations in which we find ourselves. Even if our adversary doesn't change, we ourselves will experience healing. In the end all forgivers do as Jesus did—they cancel a debt and love beyond their imagining. We will thus experience great freedom. Forgiveness will become not an occasional deed but our lifestyle.

She admonished the clergy in closing: "Each of you must be a Jesus person. You must do with your people what you do with bread and wine—make them a sign of Christ's presence. You must live the Gospel with your life. You model what you call your people to be."

After the silence—much conversation

Following conclusion of the Holy Eucharist and Renewal of Ordination Vows, the clergy were free to talk once again. This quiet nun's words had stimulated strong opinions. Some felt that her approach was old-fashioned and overly pietistic. "It was subtle," complained one woman. "I felt that she was saying that women should be the mortar that holds the community together, and that places an unfair burden on women."

Others felt that Mother Catherine Grace had simply laid the duty of Christians square before them: we must somehow find within ourselves the grace to love those who do us wrong.

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Letters

East Carolina Episcopalians thank Cary parishioners for Farmworker Ministry

It is with Thanksgiving and Praise that we acknowledge all the good works done by Tom Thamm (Captain U.S. Navy retired) and all the communicants of St. Paul's, Cary, on behalf of the Farmworker Ministry. They inspire all of us to respect the dignity of every human being.

*Barbara Berkeley, Margo Holt,
Margaret Skeels, Mary Tilton,
St. Stephen's, Goldsboro,
Diocese of East Carolina*

Opposing capital punishment, favoring abortion are not consistent, reader insists

Alleluia! (Oops! I forgot it's Lent) My Lord Bishop and I finally agree on something! We are both against capital punishment, although I suspect for very different reasons.

Yet he sanctions the execution of *innocent*, viable, preterm babies, by their mothers, for no valid medical reason.

Schizoid thinking?
Go figure.

*William Hanham
Emmanuel Church, Southern Pines*

Tornado strikes Mayodan

(Continued from page 1)

her mother's house when she sighted the ominous cloud, clearly headed north toward Stoneville. She called the furniture company office to warn them. The firm suffered damage—and her call, too, may have saved lives.

Dennis Joyce, son of Messiah parishioners Eddie and Joan Joyce, had driven with his parents to Greensboro the afternoon of the tornado and returned home literally minutes after it passed. They

could hardly weave through the littered streets. "People were still running around in the yards and streets screaming when we got here," he said. His car, which he had left in the back yard, was now covered by a neighbor's garage that had gone airborne. At another nearby house, a two-by-four was driven straight through the outside wall like a spear.

Soon the Red Cross and Salvation Army were at work, providing a shelter and a food warehouse. Messiah has a

pantry and has informed the Department of Social Services that staple foods would be made available for those in need.

Anyone wishing to help may still do so by sending donations to the Vicar's Discretionary Fund, in care of the Rev. Pat Earle, Church of the Messiah, 114 Second Ave., Mayodan, N.C. 27027, telephone (336) 548-2801.

Just a few days after the storm, she walked with a reporter down a littered street where National Guardsmen were

still directing traffic for dump trucks hauling away debris. Across the way a bulldozer was knocking away shattered walls from the United Methodist Church. Pausing in front of the gaping stump-hole where a 150-year-old oak had toppled in the front yard of a parishioner, Earle exclaimed, "There's the sermon!" There, in the midst of the disturbed earth around the broken roots of the oak, the violets in beautiful delicate bloom had survived.

Future of Hispanic ministry holds promise, questions

By James Solheim

NEW YORK — As he looks back over 20 years as head of the Episcopal Church's Hispanic Ministries Office, the Rev. Canon Herbert Arrunategui sees some encouraging signs and a few discouraging ones.

"I am encouraged by the way dioceses are opening their mission strategies to Hispanic ministry," he said during an interview. In the past too often it has been "a foster child, a project, or part of a broad social agenda." There are signs now that Hispanic ministry is moving, if somewhat slowly, towards the status of an "integrated part of diocesan mission," he said. "It is crucial that Hispanic ministry not be an appendix to other programs. It must be allowed to grow with its own identity, shaped by its own spiritual and cultural idiosyncrasies."

Ministry and money continue to be challenges for developing Hispanic ministries, Arrunategui observed. He is discouraged that the leadership of those ministries "still clings to old patterns, not ready to try some alternative ways of congregational ministry. That's going to be a challenge for some time to come."

In the future, he argues, "we need a better understanding of the church. It is still too culturally centered, too personality-centered." And he is deeply concerned about clergy in the future, convinced that leadership for the future must come from Hispanic congregations themselves. "That is possible, but it will take some time," he said.

In the meantime, his office will continue to serve as an advocate, providing some seed money and trying to link different groups in the church who are interested in Hispanic ministry — espe-

cially dioceses, seminaries and decision-making bodies like the House of Bishops. Interest is growing, he observed, with more openness.

Arrunategui is still worried that change is coming too slowly, that the laity, especially the growing Hispanic middle class, is getting impatient. The appeal of the Episcopal Church is still strong, he believes, because of the familiar catholic shape of the church and its worship. And he points out that the Episcopal Church carries much less dogmatic baggage, much more freedom.

Yet Hispanics have not always felt welcome in Episcopal churches, as he said in an introduction to a study his office did several years ago on "strategies for renewal." While Hispanic communities in the United States are growing and Hispanics are finding their way into Episcopal parishes, "there is a wide-

spread perception that they are not truly welcome in the church, either as parishioners or clergy. Their cultural background is frequently ignored or is not respected in the liturgy and the pastoral care they receive. They often confront stereotypical concepts of who they are, both as Hispanics/Latinos and as children of God," he wrote.

While the need for multi-culturally sensitive clergy is an obvious one for the whole church, Arrunategui acknowledged that "changes are painful, but the new reality in our society and church ministry makes it inescapable that we begin now to bring about a renewal in the way we prepare our future leaders."

Episcopal News Service

James Solheim is director of news and information for the Episcopal Church.

Prayer List, 1998 The Diocese of Costa Rica

January

Ilmo. Cornelius J. Wilson, M.Div., Obispo (Bishop), and his family

February

Diocesan Staff

March

Clergy of the Parish of San José

Revdo. Eduardo Monzon

Revdo. Daniel Robles

Revda. Edith Roper

Revdo. D. Humberto Vargas

Revdo. D. Mauricio Wilson

April

Parish of San José

El Buen Pastor (Good Shepherd) — San José

San Felipe y Santiago (St. Philip & St. James) — Barrio Cuba

Todos los Santos (All Saints) — San Rafael, Abajo,

Desamparados

La Ascensión (Ascension) — Desamparados

Epiphania (Epiphany) — Zapote

May

Day Care Center/School/After-School Program — Barrio Cuba

June

La Ascensión Day Care Center — Desamparados

July

Clergy of the Parish of Siquirres

Revdo. D. Norman Easy

Revdo. Donald Wilson

August

Parish of Siquirres

Santa María (St. Mary) — Siquirres

Santa Cruz (Holy Cross) — Guacimo

San Lucas (St. Luke) — Germanio

San Pablo (St. Paul) — Pocora

Christo Rey (Christ the King) — Waldeck

San Pedro (St. Peter) — Rio Hondo

September

Clergy of the Parish of Limon

Revdo. Augustus Campbell

Revdo. D. Hambrosse Hammond

Revdo. Rodolfo Allen Ponton

Revda. Rosa M. Brown Watson

October

Parish of Limon

San Marcos (St. Mark) — Limon

San José Obrero (St. Joseph the Workman) — Limon

San Andres (St. Andrew) — Baatan

San Mateo (St. Matthew) — Matina

San Juan (St. John) — Zent

San Francisco de Asis (St. Francis of Assisi) — Corales

Santiago (St. James) — Estrada

November

St. Francis English School Program — Corales

December

St. Mark's School (K-10) — Limon



MESSIAH PARISHIONERS DODGE BULLET: Church of the Messiah member Jill Plummer and her children Jonathan (3rd grade) and Chanda (1st grade) dived under a table as the March 20 tornado ripped the roof off their Mayodan apartment, top photo. Below, winds smashed a storage shed in yard of parishioners Patricia and Robert Joyce. (Photos by E. T. Malone Jr.)

The Presiding Bishop's Easter Message

Resurrection is profoundly unsettling, because it is an overturning of reality as we perceive it and an entrance into what St. Paul can only describe as dying and rising in union with Christ, which is tantamount to a "new act of creation."

In the Eastern tradition the mystery of resurrection is celebrated in an icon which shows the risen Christ standing on the battered-down doors of Hell, below which are to be seen locks and chains and other signs of bondage and imprisonment. His arms are extended to Adam and Eve. And, grasping them firmly by their wrists, Christ is literally pulling them out of their boxlike tombs into the full force and freedom of his risen life.



ANACIACIC

As I contemplate this icon, I am put in mind of a poem by George Herbert, *The Dawning*:
*Arise sad heart; if thou dost not withstand,
 Christ's resurrection thine may be;
 Do not by hanging down break from the hand*

Which as it riseth, raiseth thee...

The question I am then bidden to ask myself is, "How am I resisting Christ's grasp? In what ways do I prefer the security of my limited and constricted vision of life, of the Church, of my own place in the risen Christ's ever unfolding and all embracing ministry of reconciliation, reordering and making all things new? In what ways do I resist being forcibly pulled out of my places of confinement into the deathless freedom of Christ?"

In an ancient Easter homily Christ addresses Adam and Eve with these powerful words: "Rise up, work of my hands, you who were created in my image. Rise. Let us leave this place, for you are in me and I am in you; together we form only one person and we cannot be separated...the banquet is ready... the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity."

As we celebrate the Paschal mystery, may we as limbs of Christ's risen Body and members of the Anglican Communion, be firmly held in Christ's resurrection grasp and rise up, leaving fear and self-preoccupation behind, and enter into the treasure house of God's new creation. The banquet is ready. Therefore let us keep the feast. Alleluia.

*The Most Rev. Frank T. Griswold
 Presiding Bishop and Primate*

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VISITATION SCHEDULES

Bishop Johnson

April 11 (Saturday)
 St. Mark's, Raleigh – evening
April 19
 St. Matthew's, Kernersville – morning
 Messiah, Mayodan – afternoon
May 3
 Christ Church, Rocky Mt. – morning
 St. Andrew's, Rocky Mt. – afternoon
May 10
 St. Paul's, Winston-Salem – morning
 St. Paul's, Salisbury – afternoon
May 17
 Trinity, Statesville – morning
 St. Matthew's, Salisbury – afternoon
May 19
 St. Philip's, Durham – evening
May 31
 St. John's, Charlotte – morning
 Holy Comforter, Charlotte – afternoon

Bishop Gloster

April 5
 St. John's, Wake Forest – morning
 St. Joseph's, Durham – afternoon
April 11 (Saturday)
 St. Clement's, Clemmons – afternoon
April 19
 St. Thomas', Reidsville – morning
April 26
 Chapel of the Cross, Ch. Hill – morning
 Christ Church, Raleigh – afternoon
May 3
 St. Timothy's, Winston-Salem – morning
 St. Anne's, Winston-Salem – afternoon
May 10
 Christ Church, Cleveland – morning
 with St. George's, Woodleaf
 St. Luke's, Salisbury – afternoon
May 17
 St. Francis', Greensboro – morning
 Christ Church, Walnut Cove – afternoon
 with St. Philip's, Germantown
May 21 (Thursday)
 Holy Family, Chapel Hill – evening
May 31
 St. Andrew's, Charlotte – morning
 Christ Church, Charlotte – afternoon

The Bishop Suffragan's Easter Message

Alleluia. Christ is risen.
 The Lord is risen indeed. Alleluia.

Our Easter acclamation and response is a testimony to the filling of the world to brim full capacity with the presence of the living Lord.

Red Skelton died this past year. He was a self confessed clown who brought joy and laughter to people all over the world. One of Red's characters was Freddy the Freeloader. Red was often asked, "Who is Freddy really?" In one of his shows Red explained.

"...Freddy is a little bit of you, a little bit of me, a little bit of everybody ... He's found out what love means ... He's nice to everybody because he was taught that man (and woman) was made in the image of God. He's never met God in person and the next fella (or gal) just might be him (her)."

Why do I share these thoughts with you at Easter? I've come to believe that Easter is a "grown up" way of speaking and expressing the Incarnation and love of God just as Christmas is the expression of the Incarnation through the story of a baby and his cradle in a stable. Through the eyes of tenderness, sweetness, and innocence, God is born and enters life.

Good Friday and Easter pick up on the tenderness, warmth, and sweetness of God's presence in Christ, but carry with it the power, the strength, the real-

ity, and stick-to-it-ness of God's presence in pain, agony, sin, and death. God's presence, as the grown up version reveals, is there when the goin' gets tough, when sin and sorrow break us, and it seems like there is no hope.

Christ Jesus was seen in many places after his being raised from the grave and he was not recognized. The risen incarnate God was popping up in the darndest places. In the garden near the tomb he was believed to be the gardener. On the road to Emmaus he was a wise spiritual traveler who needed a place to stay and a meal to eat. At the beach he was a fish-fry host, and in the hidden room behind locked doors he appeared as an ancient version of David Copperfield, who appeared as if piercing solid walls and then disappeared.

In many appearances the reaction of people was always fear and surprise. Jesus has to say time and again, "don't be afraid, fear not. It is I."

Dare we say that Jesus is like Freddy the Freeloader? "... a little bit of you, a little bit of me, a little bit of everybody." How else do we meet the risen Jesus? He does choose to appear in and through us. He found out that love can sometimes be mean and hard, that you can suffer from it and in it, and because of it. Hopefully Jesus and Freddy have taught us that the next fella or gal we meet might just be God the risen Christ.

In the brightness and joy of the Easter message, may we seek and serve Christ in all persons—loving our neighbors as ourselves—find out what love is and pass it along, as we strive for justice and peace among all people.

Alleluia. Christ is risen.
 The Lord is risen indeed. Alleluia.

Peace and challenge,

Gary
 (Parentheses mine.)



Christ is risen. The Lord is risen indeed. Alleluia!

(Photo by E. T. Malone Jr.)

News from the Diocese and beyond

TIAS offerings for April, May: electronic communications and the experiences of a bishop

RALEIGH—The Triangle Institute for Anglican Studies will present programs in April on electronic communications and in May on Bishop Robert Johnson's experiences since his consecration in 1994.

"The Electronic Anglican" will be the subject of the Tuesday, Apr. 21, session to be led by the Rev. John N. Wall at the National Humanities Center in Research Triangle Park. Wall, an Episcopal priest who is a professor in the Dept. of English at N.C. State University in Raleigh, will talk about the way that the World Wide Web is transforming the way that Episcopalians gain access to information, communicate with each other, and come to understand the issues and opportunities of our time.

Significant resources for liturgy, Christian education, theological reflection, and spiritual development are only a keystroke away, Wall maintains.

The Episcopal Church, the Church of England, and other Anglican bodies all have official web sites. Dioceses, parishes, and national church organizations also present themselves to the world through the Web. E-mail networks connect members into discussion groups that provide news and commentary from all over the world.

This program will be devoted to exploring the resources of the Internet for religious life, especially for Episcopalians. It will tour interesting websites, talk about how to get connected, and discuss benefits (and risks) for personal, parish, and diocesan life available to the "plugged in."

The National Humanities Center is located at 7 Alexander Dr., RTP, telephone (919) 549-0661.

On Thursday, May 14, Bishop Johnson will reflect on the great variety of experiences he has had since being consecrated bishop almost four years ago. In this session, to be held at the Episcopal Center at Duke University in Durham, he will discuss the rewards and challenges he has been given and that he anticipates in the years ahead. He will also reflect on the nature of the episcopate itself—the authority, the beauty, and the shortcomings of the office.

Since his consecration in May 1994, Johnson

has attended two General Conventions, numerous meetings of the House of Bishops, and has served on the National Church's Ecclesiastical Court for the Bishop Righter heresy trial. He has presided over four Diocesan Conventions and has initiated a process for determining a vision for the future of the Diocese.

In those same years, the National Church has worked hard on ecumenical relations with the Evangelical Lutheran Church in America, has continued to struggle with issues related to the blessing of same-sex unions, and has worked to respond to the dissatisfaction of one minority group of bishops over decisions made in General Convention. Now, both the Church and the Bishop prepare for Lambeth Conference to be held in the summer of 1998.

The Episcopal Center is located at 505 Alexander Ave., Durham, telephone (919) 286-0624. All TIAS programs begin with light refreshments served at 7:00 p.m. Admission is free and programs usually conclude by 9:00 p.m.

New Jersey Diocesan Convention again urges bishop to resign

ATLANTIC CITY, N.J.—A long-festering feud between Bishop Joe Morris Doss and many clergy and lay leaders in the Diocese of New Jersey erupted at the diocesan convention March 13-14 with a resounding defeat of the bishop's supporters on diocesan appointments and committees and a renewed call for his resignation.

The convention, which met at Atlantic City's Sheraton Convention Center Hotel, approved a revised, balanced budget of \$1,996,691 for 1998, a drop of \$650,000 from the '98 budget approved just a year ago. Newly elected treasurer Peter Hausman told a budget and finance hearing that 34 parishes are now withholding funds from the diocese for a variety of reasons.

In his address to the 214th convention, Doss said the call from the standing committee and diocesan council last fall for his resignation "is one of the more extreme actions taken in the history of the Episcopal Church." He was adamant in his refusal to resign.

Retiring Standing Committee chair the Rev. Roger Hamilton said, "Recent revelations of his contempt toward our black brothers and sisters have made it clear there is no hope for change."

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Tornado mangles Mayodan

People at Church of the Messiah are reaching out to help their neighbors following a tornado that destroyed West Side Baptist Church, above, and damaged virtually every structure in town. See story pages 1,9.

(Photo by E. T. Malone Jr.)

Clark family gives \$50,000 to inspire Habitat construction

CHAPEL HILL—Hoping to motivate churches that have never built a Habitat house before, and promoting the positive effects of youth involvement, Dr. and Mrs. Henry T. Clark Jr. of Chapel Hill have made a conditional gift of \$50,000 to the Diocese of North Carolina, to help pay for construction of five new homes for the poor.

Specifically, the gift will provide \$10,000 in matching money to five parishes that form partnerships with one or more college or high school youth groups and raise \$10,000 toward the sum needed to build their first Habitat house.

The emphasis on youth involvement in the projects stems from Henry and Blanche Clark's role in an unusual partnership in the university town of Chapel Hill between the downtown Episcopal parish, Chapel of the Cross, and various fraternity, sorority, and other student organizations. Since 1993 the UNC students-Chapel of the Cross partnership has built six Habitat houses and plans another start in the fall of 1998.

Bishop Robert C. Johnson Jr. has asked Bishop Suffragan J. Gary Gloster and Christian Social Ministries Coordinator the Rev. Kathleen Awbrey to coordinate the diocesan re-

sponse to the offer and work with the Clarks in implementing their proposal.

Sister Betsy Van Deusen, director of church relations for Habitat International, met recently with the Clarks, Gloster, and Awbrey to discuss how the challenge grant will work.

In a letter to the Clarks, Bishop Johnson said, "Thank you very much for the exciting news of your offer of \$50,000 to encourage congregations in our Diocese to help build Habitat houses. I shall follow the progress of your initiative with great interest."

Response to Mayodan tornado

Dr. Clark wrote to Gloster and Awbrey last month, expressing an interest in seeing if some way might be found to use some of his gift to provide help in the town of Mayodan, where several homes were destroyed in a March 20 tornado. "If you wish," he said, "we would be pleased to consider a proposal from you calling for the use of some of that money to help meet the emergency situation in Mayodan."

He proposed identifying a Habitat affiliate in the Mayodan area that could plan a construction project, provide the needed construction mate-

(Continued on page 15)



E. T. MALONE JR.

Invited guests to the first Provincial Synod of the Anglican Province of the Central American Region, held in San José, Costa Rica, Apr. 16-18, were a delegation from the Companion Diocese Subcommittee of the Diocese of North Carolina. Among them were, from row, Gaynell Jennings, the Rev. Worth Jennings, vicar of St. Christopher's Garner, Bishop Suffragan Gary Gloster, and the Rev. John Steed, Dean of Rocky Mount Convocation and rector of Trinity Church, Scotland Neck.

Visit to another culture

Beauty, joy, awe, and humility in Costa Rica

By E. T. Malone Jr.

IN THE BEGINNING, I was not enthusiastic about going to Costa Rica for eight days in the middle of April. I was snowed under at work with lots of unfinished projects. I didn't have a passport. And I was broke. Not a good basic preparation for international travel.

Nevertheless, the persuasiveness of our Bishop and the chair of our Companion Diocese Subcommittee prevailed. The new 5-nation province of Central America was holding

its first synod meeting in San José, capital of our companion diocese Costa Rica. They were planning to elect a new presiding bishop. The pre-election favorite appeared to be our friend Cornelius Wilson, the Bishop of Costa Rica, and a delegation from North Carolina was invited to attend and join in the celebration.

The new passport showed up in the last possible Saturday mail, and at 6:00 a.m. on Monday, Apr. 13, I flew out of Raleigh-Durham Airport with our Companion Diocese folks—

the Rev. Worth Jennings and wife Gaynell (our most proficient Spanish speaker, but somewhat directionally challenged) of Garner, Joe and Ruth Maurice of Hamlet, and the Rev. John Steed of Scotland Neck. Later in the week we were joined by Companion Diocese chair Martha Alexander of Charlotte and Bishop Gary Gloster and wife Judy from Raleigh.

San José is a place of great beauty, poverty, disorder, and liveliness. The city is sur-

(Continued on back page)

Diocese will hire coordinator for planting new churches

By E. T. Malone Jr.

RALEIGH, May 14—"Developing new congregations is primarily a diocesan responsibility," Bishop Robert C. Johnson Jr. told his executive staff in a meeting today.

That's why he is pleased that the Diocesan Council has

given approval to a plan to hire a full-time Director of New Congregational Development later this year to oversee the work of starting new churches.

Initial funding for the position will come from almost \$1/2 million in unused money left over from the ACTS Campaign and set aside in a fund

designated for mission church expansion.

The Diocesan Council Dept. of New Congregational Development proposed creation of such a position in a report presented to the 1997 Diocesan Convention. Convention heard the report read, but took no vote on it. Hence,

there was later some disagreement over whether the report's recommendations had been endorsed by Convention.

Council, however, in its report to the 1998 Convention, listed continued strong support of efforts to found new missions in growing areas of the Diocese as one of its three spe-

cific recommendations for fiscal year 1999. Convention voted that those priorities "be reflected in the proposed 1999 budget."

Bishop Johnson told Diocesan Council at its March 18 meeting this year that he initially opposed the idea of hir-

(Continued on page 15)

Around the Diocese

Diocesan ordination service planned for Saturday, June 20, at Holy Comforter, Charlotte

CHARLOTTE—The Diocese of North Carolina will conduct a joint service here at 2:00 p.m. on Saturday, June 20, at Church of the Holy Comforter for five persons who will be ordained priests and transitional deacons.

Bishop Robert C. Johnson Jr. and Bishop Suffragan J. Gary Gloster will ordain the candidates.

Preacher for the service will be the Rt. Rev. Huntington Williams, retired Bishop Suffragan of North Carolina. A reception will follow.

Scheduled to be ordained to the priesthood are the Rev. Sanford Key, now serving as assistant to the rector, Christ Church, Charlotte; the Rev. Gayanne Silver, now serving as assistant to the vicar, St. Patrick, Mooresville; and the Rev. Joan Vella, assistant to the rector, St. Timothy's, Wilson.

Scheduled to be ordained transitional deacons are Elizabeth Dowling-Sendor, sponsored by Church of the Holy Family, Chapel Hill, and a 1998 graduate of Virginia Theological Seminary, and Carolyn Eklund, sponsored by St. Luke's, Durham, and a 1998 graduate of General Theological Seminary.

The church is located at 2701 Park Rd. The public is encouraged to attend to show support for the diocesan ordinands.

Also, at 11:00 a.m. on Saturday, June 13, Bishop Edward L. Salmon Jr. will ordain the Rev. Canon E. T. Malone Jr. to the priesthood at the Cathedral of St. Luke and St. Paul, 126 Coming St., Charleston, S.C. Mr. Malone has been a deacon in the Diocese of North Carolina since 1991. The public is invited to attend this service as well.

Lay employees of all churches invited to Diocesan House for June 3 information sharing

RALEIGH—Bishop Johnson has encouraged all rectors, vicars, and Senior War-

dens of vacant cures to send their churches' lay employees to a diocesan-wide meeting on Wednesday, June 3, from 10:00 a.m.-2:00 p.m. at Diocesan House, in order for them to learn about diocesan/staff services now available to them.

"The purpose of this gathering is for all our churches' lay employees to meet with the Diocesan House staff, to learn what we do, to see our offices, to ask questions, and to have some fun," said Johnson.

Lunch will be provided for all who attend. This gathering will take the place of the lay-employees' annual spring meeting at The Summit.

The Diocesan House is located at 201 St. Alban's Drive, just outside the Raleigh beltline. Those approaching on I-440 North (the beltline) should take the Six Forks Road North Exit, then turn right at the second light onto Dartmouth Street, after one block turn right on Camelot. This winds through an apartment complex, takes a hard left, and changes its name to St. Alban's Drive. The Diocesan House is the very first building on the left. For more information, call (919) 787-6313 or (800) 448-8775.

Province 4 HIV/AIDS retreat set for June 12-14 at Kanuga

HENDERSONVILLE—"New Hope and Old Fears: A Spiritual Retreat for AIDS in the 90s" is the title of the 7th annual HIV/AIDS retreat to be held June 12-14 here at Kanuga Conference Center.

Led by Jesse Milan Jr., the retreat is sponsored by the Province IV Network of AIDS Ministries and the National Episcopal AIDS Coalition (NEAC).

Milan, a Pennsylvania attorney and vital lay minister, is himself a person living with AIDS. He was director of the multi-million-dollar AIDS office for the Philadelphia Department of Public Health and the primary drafter of the HIV/AIDS policy for Temple University. In 1997 he was honored as "Humanitarian of the Year" by readers of the *Philadelphia Gay News* and as an "Outstanding Episcopalian" by the Diocese of Pennsylvania.

Medical advances and new treatment options of the 1990s have given new hope to many people living with HIV/



Advancement for small church musicians

Barbara Beasley, standing, from The Prince of Peace Church, Apex, leads a song during a recent session of the Leadership Program of Musicians, taught at Holy Comforter, Burlington. With her are, from left, the Rev. Jane Bruce, vicar of St. David's, Laurinburg; voice and guitar instructor Betty Pulkingham, Holy Comforter, Burlington; and Barbara Cook, St. David's, Laurinburg.

(Photo by E. T. Malone Jr.)

AIDS, yet many of these treatments appear experimental and are very expensive. Hence, they are not accessible or effective for everyone. At the same time, longstanding concerns about the illness remain very much alive. The retreat will attempt to help participants face these problems from the perspective of a Christian community.

Also on hand will be Ana Hernandez and Deborah Griffin of the musical group The Miserable Offenders.

The weekend will be alcohol and drug free. Nurses are a part of the retreat staff, and Kanuga is always prepared to deal with any medical situation.

Cost for the retreat, including housing and meals, is \$145.00, with a limited number of scholarships available. Persons needing scholarship assistance or more information should call (704) 658-3846 or (803) 735-1179. The local contact for the Diocese of North Carolina is Deborah Smithdeal, at (704) 827-6656. Registration checks should be made payable to Kanuga Retreat, c/o 3204 Bagnal Dr., Columbia, SC 29204-3422.

Grants Committee announces awards for work with children, Native Americans, homeless

GREENSBORO, Apr. 18—The Grants Committee of the Diocese, meeting here at St. Barnabas Church, awarded funds to three parish projects and continuing education grants for seven diocesan clergy.

Under the diocesan restructuring of 1997, the chartered Grants Committee

consolidates the work of the old Parish Grants Committee, ACTS granting committee, and Continuing Education Committee.

The Grants Committee, chaired by the Rev. James Prevatt, vicar of St. Barnabas, Greensboro, is responsible to the Finance Dept. of Diocesan Council. Its membership consists of nine persons: the lay wardens of the seven con-

(Continued on page 14)

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Bishop Suffragan

The Rt. Rev. J. Gary Gloster

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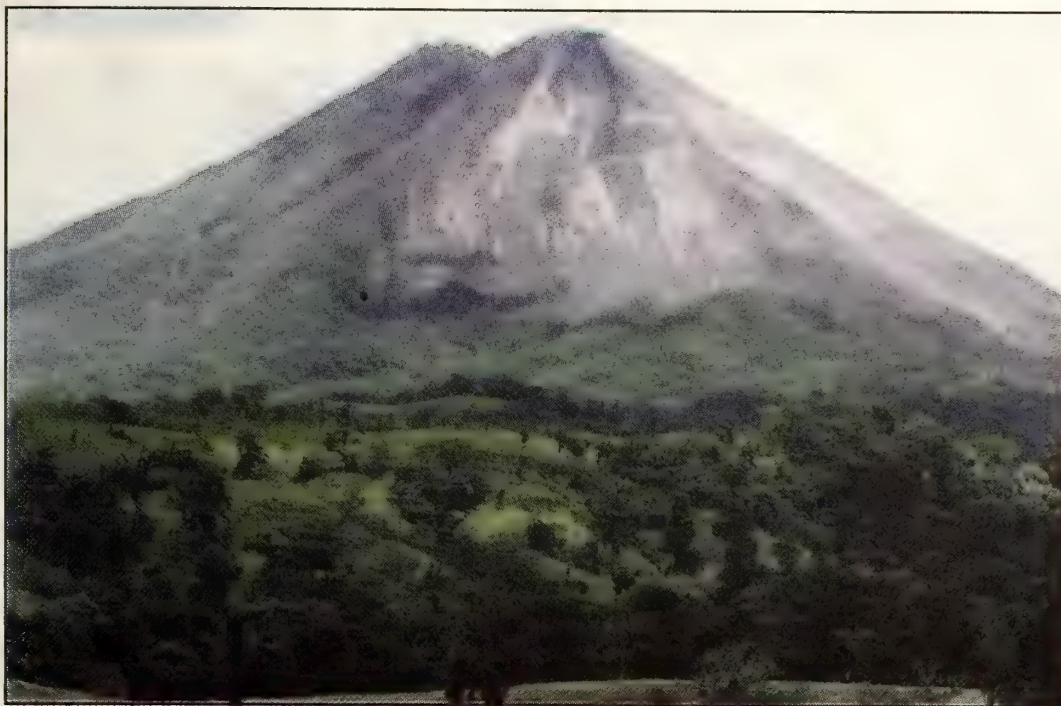
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Views of Costa Rica, our Companion Diocese



Gaynell Jennings, Companion Diocese Subcommittee member from Garner, talks with José the parrot at the Chachagua Rain Forest Hotel.



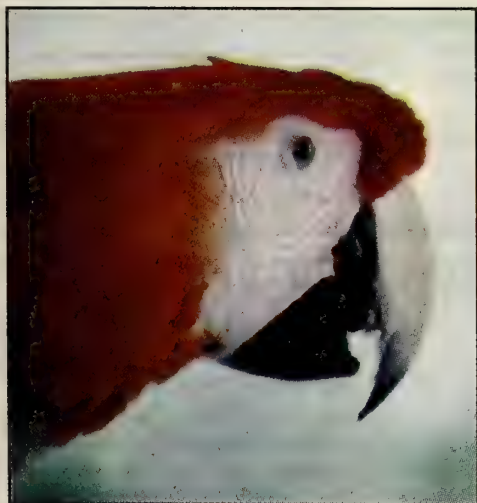
Arenal, one of the many live volcanos in the Costa Rican countryside.



An "air plant" grows in a wood crevice.



Blackwood stakes take root and grow into "living fence" for many fields.



Many colorful birds live in Costa Rica.



Rural school children.



Oxen can still be seen pulling carts in some rural areas.

Photos
by
E. T. Malone Jr.

HCSC Committee highlights

St. Titus' summer programs teach and enrich

EDITOR'S NOTE: *The Helping Churches Serve Children (HCSC) Committee was formed as a result of a resolution on child advocacy passed by the 1997 General Convention of the Episcopal Church. An explanatory story on the Committee appeared in the October 1997 issue of The Communicant. The following is the third in a series of articles highlighting programs at churches around the Diocese which serve the needs of at-risk children.*

By Mary Brooks Zuccarelli

WINTER KEEPS youngsters busy.

They have their schoolwork and the numerous activities schools offer — field trips, sports, and clubs. Winter is also the season of our principal religious celebrations, Christmas and Easter.

But what about summer?

What do we offer our children in the way of learning experiences to stimulate their creativity, increase their knowledge, and build their spiritual awareness?

Durham's St. Titus' Episcopal Church, located in the North Carolina Central University community, has found a positive solution to the off-season quiet by offering a Summer Bible School and Enrichment Program. And it has become one of the most successful undertakings of the parish among its many outreach programs to the community and its families.

Let's hear what the children themselves say about their experiences in St. Titus' Summer Bible School:

"Vacation Bible School is like God giving His hand to us. Then he helps us and we read about Him and have fun."

Lula Mae Jeffers

"I learned this week in Bible School that you should always forgive people because God forgives you."

Ashley

"In Vacation Bible School, I learned many things. We sung songs and even

learned about the Bible and we played together with things that was hard to do. The songs that we sing we are going to sing them all on Friday when our parents are here."

Shawntia F. Lee

"Vacation Bible School is fun. You do fun things and Jesus expects us to be there to learn more about Him."

Nikee Perkins

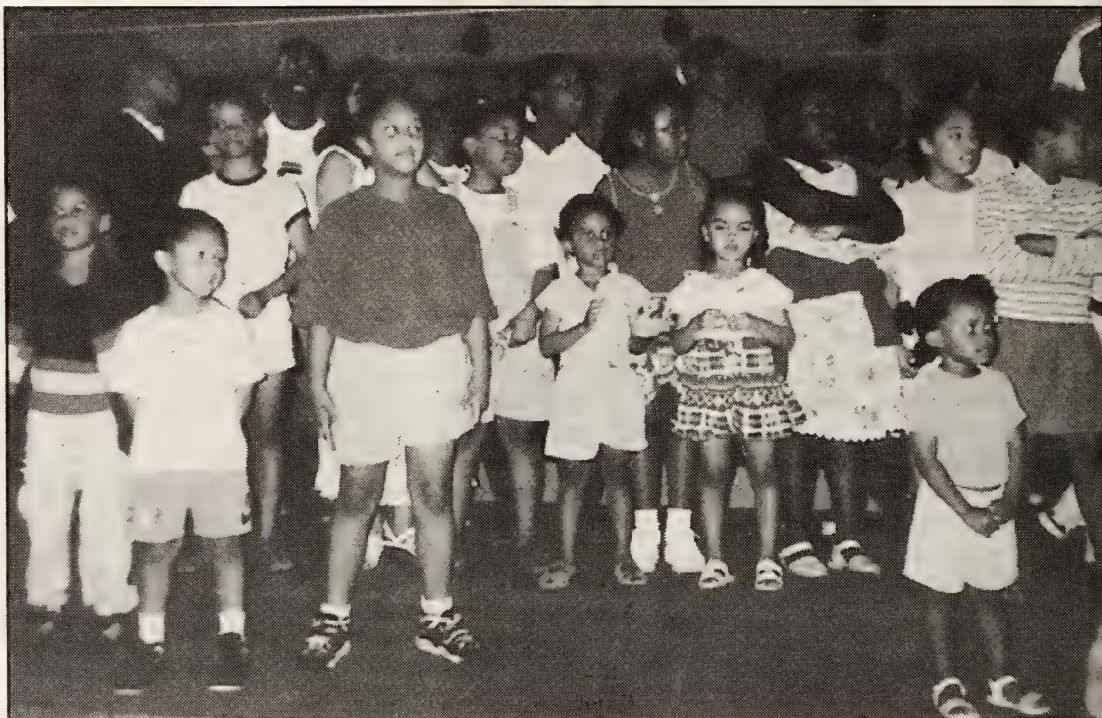
The Summer Bible School offers outings to a variety of places. The group has visited the North Carolina Zoo, Museum of Life and Science, the Carolina Theater, RDU Airport, Bennett Place, and the campuses of Duke and North Carolina Central universities.

The airport visit was especially memorable to Lewis Myers III:

"I expressly like the trip to the airport. We got to go through the metal detector. Then we went onto the airplane. On the way out we got bags of peanuts. When we got back, we had hot dogs. (P.S.) I learned where the plane takes off, and all that stuff."

Children of the parish and surrounding neighborhood come to St. Titus' each morning for two weeks, usually the last weeks of June. They learn Bible teachings, participate in arts and crafts, take field trips and do historical exploration. Time is also allotted for just plain fun!

Volunteers from the parish serve as teachers, instructors, and drivers. Parishioners also donate school materials, supplies, lunches, and snacks which they serve.



Children in the St. Titus' summer program listen to instruction.

Photo by Cecil L. Patterson

The Summer Program ends with a celebration for the children and their families. The graduation includes a picnic and presentation of certificates and awards. There has even been an end-of-the-year swim party to mark the event held at the home of parishioners whose children attended the summer school. The fellowship of the weeks together creates warm, close and lasting friendships.

One of the most heart-warming results of the children's experiences in St. Titus' summer program has been the fact that families in the community began attending church and taking part in the various programs and events sponsored by St. Titus'. Some children have joined the Youth Choir and participate in activities, especially on Holy Days, holidays, Children's Day and Youth Day. This fellowship enables the community to visit the church and to use its facilities as part of daily life.

The community-wide and outstanding summer program at St. Titus' is one that the Helping Churches Serve Children Committee is happy for all parishes to know about. This new committee, co-chaired by Judy Gloster and Jo Rankin, has been extremely active since its inception.

Committee members are dedicated to increasing the awareness of the needs of the most vulnerable in our midst — our children. The committee wants to encourage churches of the Diocese to institute and expand programs to answer our children's needs and to fill their time with positive activities — an atmosphere of Christian love, warmth, and caring.

Mary Brooks Zuccarelli is a Charlotte-based free-lance writer and a parishioner at Christ Church, Charlotte.

Communicant wins six journalism awards in Episcopal Communicators' competition

ATLANTA—*The Communicant* this year received six Polly Bond Awards for journalistic achievement. Presentations were made at the annual convention of Episcopal Communicators, held here Apr. 22-25.

Competing in the category of diocesan newspapers with circulation over 12,000, *The Communicant* won awards in the following categories:

- "Photography/Entire Issue"—Award of Excellence (1st place nationally), for the February 1997 issue. Photographers Jerry Markatos, E. T. Malone Jr.

- "Reader Response"—Award of Excellence (1st place nationally), for "Saint Mary's College decision: pro and con," May 1997 issue.
- "Devotional/Inspirational"—Award of Excellence (1st place nationally), for "Letter from the Bishop Suffragan" by the Rt. Rev. J. Gary Gloster, August, October, December 1997 issues.
- "Headlines"—Award of Excellence (1st place nationally), for "Mother Diane's excellent summer adventure; or, how the hand of God moved, a child was rescued from a war zone, and a

priest was allowed to return to her pulpit" in December 1997 issue.

- "Feature Article"—Award of Merit (2nd place nationally), for "Mother Diane's excellent summer adventure" by E. T. Malone Jr., December 1997 issue.

- "Interview"—Award of Merit (2nd place nationally) for "Bishop Johnson: lay eucharistic ministers not 'junior clergy'" by E. T. Malone Jr., October 1997 issue.

This is the third year in a row that *The Communicant* has won either the Award of Excellence or Merit for Pho-

tography/Entire Issue. The paper has won the Award of Excellence for Headlines in two previous years, 1994 and 1995.

Regarding Bishop Gloster's award-winning column, the judges wrote: "These columns were instructional as well as passionate and well-written. They present a deep energy for Christ and inspire the same."

Episcopal Communicators is the national organization of individuals working with print and electronic journalism and public relations in the Episcopal Church.

+++++

This & that

Word has been received of the death on Apr. 4 of **Earl Jacoby**, father of **Jann Dunnington** (wife of the **Rev. Michael Dunnington**, assistant to the rector, **Holy Comforter, Burlington**).

CORRECTIONS: In the March/April issue of *The Communicant*, the home parish of **William Hanham** (a contributor to the "Letters" column) was listed incorrectly. He is a member of **St. Mary Magdalene, Troy**. Also, in a news story about a Companion Diocese trip to Costa Rica, the home parish of **Joe and Ruth Maurice** was listed incorrectly. They are members of **All Saints', Hamlet**.

Virginia Theological Seminary was scheduled to award the degree of Doctor of Ministry to the **Rev. John W. Gibson**, rector of the **Church of the Holy Cross, Raleigh**, at its 175th commencement on May 14. The title of his thesis project is "Living Word and Living People: Strengthening Expository Preaching Through the Discipline of Pastoral Assessment."

The **Personal Spiritual Growth Workshop** scheduled for Aug. 16-17 at **The Summit** is still accepting registrations (see March/April *Communicant*, page 2 for details). Cost for the event, to be led by the **Rev. Dr. John Westerhoff**, is \$85.00 per person, including three meals, breaks, overnight accommodations, and all workshop fees. For information call (336) 342-6163.

REPORT FROM ONE OF OUR SPIES: An unexpected newcomer appeared during the Holy Eucharist at **St. James', Mooresville**, recently when **Bishop Gloster** visited to dedicate the congregation's newly built parish hall. As Bishop Gloster consecrated the elements, a mouse nonchalantly crept from the sacristy to the communion rail as if expecting to receive. The dumb-founded acolytes had been trained to cope with almost any emergency—except how to escort an unbaptized rodent

from the sanctuary. After a few moments of restrained chaos, the Junior Warden's husband managed to gently envelop the mouse between the pages of his church bulletin. As he triumphantly strode from the church with his quarry in hand, a visitor from a nearby Methodist church whispered from the crowded balcony, "I suppose the mouse thought these Episcopalians would offer him wine and cheese instead of bread and wine."

Two Diocesan House staff members this year celebrated their first **Mother's Day**. Receptionist **LaToya Walker** and deployment and stewardship assistant **Crystal Partlow** gave thanks on May 10 for their daughters **Brianna Walker** and **Keira Partlow**, respectively, both born last summer.

STILLPOINT MINISTRIES: Stillpoint Ministries, **Black Mountain, N.C.**, announces two retreats. The first, a mini-retreat titled "**Dear Heart, Come Home**," will be led by **Susan Sihler** and is based on **Joyce Rupp's** book of the same name. Scheduled for 2:30-8:00 p.m. on Sunday, June 7, it will focus on the path of midlife spirituality. Limited to women ages 35-60, the retreat will center around going deeper and finding God within. \$15 registration includes supper. It will be held at Stillpoint's headquarters, 51 Laurel Ln., **Black Mountain**. The second event, "**A Retreat Day with Esther de Waal**," is set for 9:30 a.m.-4:00 p.m., on Saturday, June 27, at **Grace Church, Asheville**. It will be led by **Esther de Waal**, best-selling author of books on Celtic spirituality and the Rule of St. Benedict. She will direct a day of reflection on the wisdom of monasticism and its relevance for contemporary disciples who seek to deepen faith through silence, solitude, and prayer. Its \$35 fee includes lunch. For more information, or to register, please contact Stillpoint Ministries Inc., 51 Laurel Ln., **Black Mountain, N.C. 28711**, (704) 669-0606. A non-refundable deposit of \$15 is required for each registration.

Stillpoint is also sponsoring a **Celtic Pilgrimage to Ireland** on Oct. 22-Nov. 2. The trip is centered around a three-day international conference in the city of **Glendalough** on Celtic Spirituality. Pilgrims will stay at the **Glendalough**

Calendar of Diocesan Events

May	24	Spring UTO Ingathering
	30	Episcopal/United Methodist Dialogue, Holy Family, Chapel Hill
31-Jun 3		Province IV ECW & Altar Guild, Kanuga
June	3	Open House for Lay Employees, Diocesan House, Raleigh
	18	Diocesan Council, The Summit
	20	Diocesan Ordination Service, Holy Comforter, Charlotte
July		
17-Aug 9		Lambeth Conference, Kent, England
August	12	Diocesan Council, The Summit
	16-17	Personal Spiritual Growth Conference, The Summit
September		
	18-20	Youth Leadership Training Weekend, The Summit
	24	Council Budget Preparation, Raleigh
October		
	2-4	Fall Middlers Conference, The Summit
	12-14	Clergy Conference, The Summit
	16-18	Happening #32, The Summit
	21	Diocesan Council, The Summit
November		
	14	Sexual Misconduct Prevention Workshop, Christ Church, Raleigh
	14-15	Stewardship Conference, The Summit
	18	Diocesan Council, Diocesan House, Raleigh

Hotel and visit other significant sites by bus. For details of itinerary, cost, and registration information, call Stillpoint Ministries at (704) 669-0606.

We regret to inform the Diocese of the death on Good Friday, Apr. 10, of **Robert Bird Mullis**, infant son of **Ellyn Pearson** and the **Rev. Brad Mullis**, assistant to the rector at **Church of the Nativity, Raleigh**.

Word has also been received of the death on March 25 in Florida of **Nelson Hallmark**, father of **Steve Hallmark** (husband of the **Rev. Anne Hallmark**, interim rector at **St. Mark's, Raleigh**).

Triad Disability Advocates Inc. has received a **\$25,000 Faith in Action grant from the Robert Wood Johnson**

Foundation of Princeton, N.J. According to the **Rev. Kermit M. Bailey**, project director, the money will be used to fund interfaith volunteer caregiving for people with disabilities and chronic illness. For further information on this project, or to volunteer, call (336) 856-1025.

A **Fall Stewardship Conference** is planned for Nov. 14-15 at **The Summit**, according to diocesan Stewardship Officer **Bill Wrenn**. There will be workshops on the environment, our well-being, the Gospel, and time, talent, and money.

The **Diocese of Western North Carolina** will host its 7th **Annual Diocesan-wide Singles Retreat**, June 5-7, at **In-the-Oaks Conference Center, Black Mountain**. For information, call **Clare Barry** at (704) 277-7788.

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New Daughters of the King

Six new members were admitted Apr. 19 into the Bethesda Chapter, Order of the Daughters of the King, Church of the Good Shepherd, Raleigh. From left are Jane Bass, Margaret Fanjoy, Gail Duncan, Carol Pullen, and Kitty Pruitt (not pictured, Joan Moore).

Second in a series about Episcopal Schools

St. Timothy's-Hale poised for expansion in Raleigh

By E. T. Malone Jr.

RALEIGH—Mayor Tom Fetzner joined school and church officials here on May 21 in a noon service of groundbreaking for a new academic facility and chapel that will double the size of St. Timothy's-Hale School.

Several hundred guests witnessed the ceremony, which followed a baccalaureate service.

The Episcopal preparatory day school, founded in 1972 as an upper expansion of St. Timothy's Lower School, sank to fewer than 80 students in 1989, but rebounded under the leadership of the late headmaster Margaret Evans and has grown to a present population of around 380. The upper and lower schools have a combined enrollment of around 800.

The new building will enable St. Timothy's-Hale to have over 900 students on its two campuses by the year 2000. Y-shaped, it will house classrooms and laboratories in two wings and a classic Anglican college-type chapel seating up to 320 in the main wing.

Lawrence E. Wall Jr., headmaster of St. Timothy's-Hale, said the emphasis placed on the chapel strongly reflects the orientation of the school.

"This is truly an Episcopal school," he declared. "Its identity is in the Anglican ethos." A unique feature of the school is that it has a two-year Latin language requirement for all students—part of its focus on classical education. Students may take up to six years of Latin if they desire, and are also offered Spanish, French, or Greek (depending upon demand).

Additionally, he said, the historical connection with St. Timothy's parish church is very strong. "Our founding school was the parochial school started forty years ago by the Rev. George B.S. Hale and his wife. We want to sustain the founders' vision of a classic Episcopal school and keep that connection going like a seamless garment," Wall declared.

"Just when other schools were abandoning a traditional curriculum and values, we made them the bedrock of the St. Timothy's-Hale experience," he said.

Carpe Futura campaign

St. Timothy's-Hale School and St. Timothy's Lower School recently launched *Carpe Futura* (Latin for "Seize the Future"), a \$3.5-million capital campaign to improve dramatically the facilities at St. Timothy's-Hale, to continue renovations at St. Timothy's

Lower School, and to create a faculty excellence fund at both schools.

The campaign was strongly boosted at the very beginning with a generous \$550,000 challenge gift from the Palin Foundation of Raleigh, which was successfully met with a 100% commitment from the Board of Trustees and the faculty and staff of both schools.

Currently, the campaign's silent phase has raised in excess of \$1.9-million in pledges and commitments towards its \$3.5-million goal.

Co-chairs of *Carpe Futura* are Russ Andrews and Paul Reynolds, parents and trustees of the school. Both are investment advisors and business partners at Wheat First Butcher Singer in Raleigh. Lyn Maness, director of publicity

stigma attached to some so-called Christian academies established in the 1950s primarily to avoid the racial integration then beginning in the public schools.

"This school is within the Anglican environ of reason. The Episcopal presence is very high here," he added, noting that all faculty attend chapel. "At the same time," he pointed out, "it seems to be free of narrow provincialism."

Students at St. Timothy's-Hale are challenged to do their best, said Dean of Studies Sue Tripp. The current senior class has over 30 members, the largest in several years. And 100% of St. Timothy's graduates are accepted in colleges. The average SAT score is about 1,160.

In a campaign document for *Carpe*

build four new tennis courts—a job well done but at no little expense, Wall noted. The school has often had to dig deep financially. "These acquisitions, however prudent, have forced the postponement of pressing needs," he said.

An endowed Faculty Excellence Fund will underwrite continuing education, innovative classroom approaches, and professional development for teachers. These discretionary funds will enable the headmaster to reward current teachers and attract new teachers of merit.

Currently the Lower School on Six Forks Road next to St. Timothy's Church needs to expand its playground facilities; paint, carpet, and upgrade classrooms; refinished the gym floor; and repair and renovate existing locker room areas. An area behind the gym has been designated for an amphitheater that will be used for cultural arts events, outdoor drama performances, and other campus events.

The recent completion of a new computer resource center is part of a plan to upgrade technology at the Lower School.

Three properties adjoin the Lower School on the west side of campus, and as they become available, funds will be needed to purchase them. Only through the purchase of more land can any facilities be added at the Lower School, where Michael S. Bailey is headmaster.

Increased interest in private education, and especially in schools that provide an atmosphere of faith and values, has provided steady, sustained growth at St. Timothy's, which attracts people of many affiliations other than Episcopal. Success of the *Carpe Futura* campaign will make St. Timothy's even stronger and more attractive—a "happy marriage of faith and reason," as Wall likes to put it.

"This is truly an Episcopal school."
— Lawrence E. Wall Jr.

for St. Timothy's-Hale, is coordinating efforts for the school, and G. William Joyner Jr. of Joyner Consulting in Winston-Salem is campaign consultant.

In addition to the new chapel, other campaign priorities include a new upper school building with state-of-the-art computer and science laboratories, a new cafeteria, and gymnasium improvements.

Another priority, purchase of the Lassiter House and contiguous property on White Oak Road, was completed in spring 1997.

"Level of civility appealing"

Wylie "Van" Quinn III, religion teacher and chapel organist, who joined the teaching faculty of 45 persons in the fall of 1997, said that among his first impression he found "the level of civility appealing" at St. Timothy's-Hale. "There is a minimum dress code, and there are standards of decency," he said.

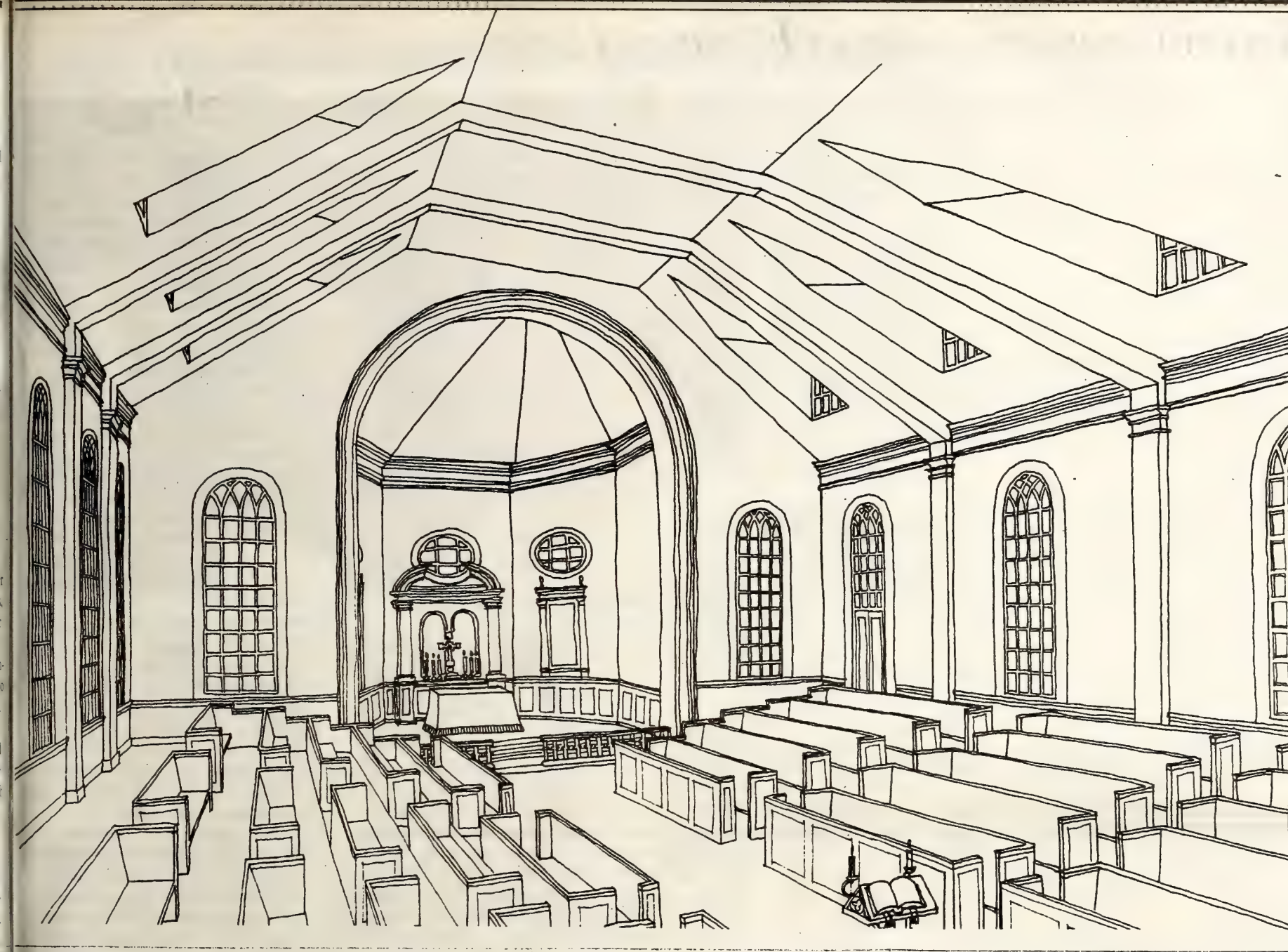
"Questions of values are always addressed here," Quinn noted that St. Timothy's-Hale is clearly a Christian school yet has avoided the negative

Futura, Wall enumerated needs and hopes of the school. Athletics, he noted, is a valuable part of the educational experience. About 80% of students take part in some sport, he said.

"Our strong athletic program reinforces many of the same values we seek to instill within our students," he pointed out. "A place of physical vigor, sportsmanship, and team building has been established as integral to our vision of a classic Episcopal preparatory school from the beginning. It is as true today as it was in the past, and will be in the future, that the lessons learned through participation in team sports are invaluable, paying dividends in the classroom and throughout adult life."

Prior acquisitions provided space to





Groundbreaking took place on May 21 for the new chapel and academic facility at St. Timothy's-Hale. This rendering, from the architectural firm of H. R. Associates, P.A., of Raleigh, shows the interior of the chapel.

Lambeth Conference: worldwide gathering of Anglican bishops

THE LAMBETH CONFERENCE, an international gathering of all the Anglican bishops from throughout the world, will take place this summer for three weeks, July 18-Aug. 9, on the campus of the University of Kent in the town of Canterbury, southeast of London.

Held only once every ten years, it has been hosted since its beginning in 1867 by the Archbishop of Canterbury, spiritual leader of the worldwide Anglican Communion of churches. It derives its name from the fact that the early conferences took place at Lambeth Palace, the Archbishop's residence in London. After World War II, conference participation grew dramatically, and a larger site was finally chosen in 1978.

Presently there are some 70 million members of the Anglican Communion,

comprised of 38 independent provinces (or national churches), including the Episcopal Church in the United States.

The 1998 conference will attract approximately 850 bishops, about 600 wives and spouses, members of the Anglican Consultative Council, representatives from other denominations, and consultants. The total number of people expected to be housed on the Kent campus is about 1,800. The bishops' spouses will be taking part in their own program, organized by Mrs. Eileen Carey, wife of Archbishop Carey.

Archbishop Carey sees the aims of the Conference as three-fold: "We gather in the name of one God—Father, Son, and Holy Spirit—in order to maintain and strengthen the theological, spiritual, and personal bonds of our

Communion; to stimulate, encourage, and renew the bishops in their episcopal ministry of guarding and interpreting the faith and leading the mission of the Church; and to clarify the mind of the bishops on certain designated issues which will be significant for the Church's fulfillment of its mission as we prepare to enter the 21st century."

After worldwide consultation, the Lambeth design team drew up a set of proposed themes: Called to full humanity; Called to live and proclaim the good news; Called to be faithful in a plural world; and Called to be one. During the conference the bishops will work in sections on these themes and produce a report of their deliberations.

Diocese of North Carolina bishops Robert C. Johnson Jr. and J. Gary

Gloster will attend and take part in these discussions.

Top of the priority list is international debt, with many churches calling for the remission of unrepayable world debt by the Jubilee year 2000. Other important issues include the persecution of Christians in predominately Moslem countries, the ordination of homosexuals, and ethics in a multi-cultural setting.

For reports from the Lambeth Conference over the internet, one should access the Anglican Communion home page (<http://www.aco.org>) and then click on Lambeth Conference (general information) and Anglican Communion News Service (for news stories).

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New Central American Province celebrates autonomy

By E. T. Malone Jr.

BOLSTERED BY a strong show of support from their Anglican Communion family, lay and clergy deputies from five countries assembled April 17-19 in San Jose, Costa Rica, officially created a new province, adopted a constitution and canons, and elected and installed a presiding bishop for the Anglican Church in the Central American Region (IARCA).

The Most Rev. Frank T. Griswold, primate of the Episcopal Church USA, addressed the inaugural provincial synod in Spanish and presided over the Saturday morning installation of the region's new spiritual leader, Bishop Cornelius Wilson of Costa Rica.

Nicaragua, El Salvador, Guatemala, and Panama, until now member dioceses of Province 9 of the American church, joined the already autonomous diocese of Costa Rica to create the new autonomous province. Costa Rica gained its autonomy in 1977.

Additionally, the Diocese of Honduras, a potential future member of the province, will cooperate with IARCA in areas of program and mission.

Approval for the creation of this

separate province was given by the 1997 General Convention of the Episcopal Church USA in Philadelphia, following a recommendation from the Standing Commission on World Mission. The Central American dioceses had earlier sought approval at the 1994 General Convention, but it was denied because all the provisions for autonomy had not been met.

The province will continue to receive financial aid from the Episcopal Church USA under a long-term plan that requires gradual reductions in the level of assistance.

Strong support from partners

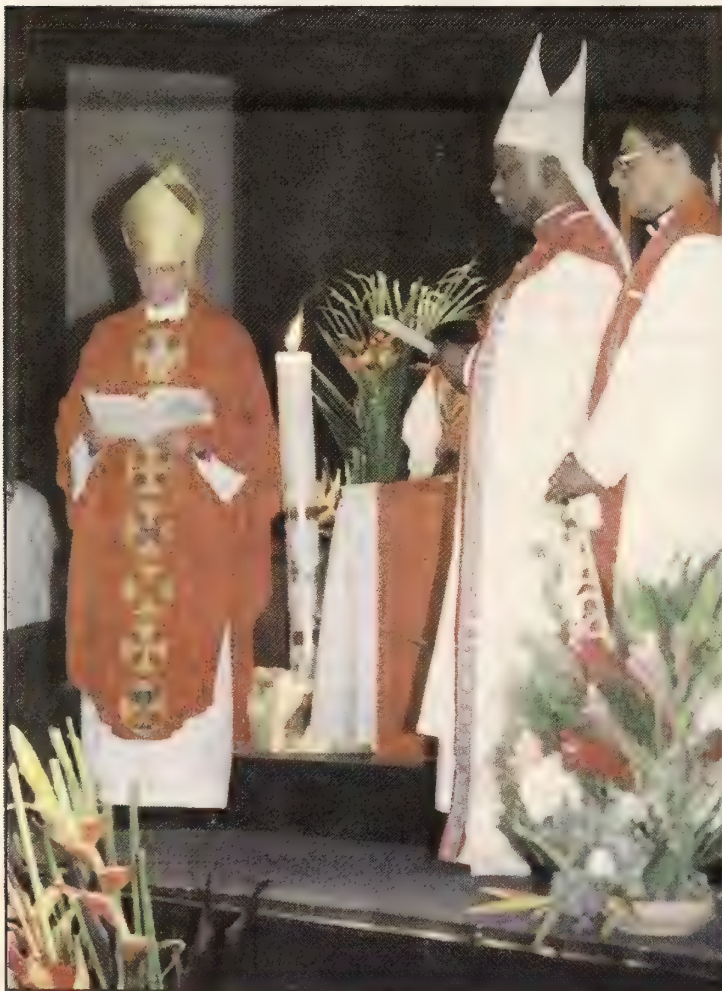
"We give thanks to God for the growth and maturity in Anglican witness that has led to this moment and this day," said the Rev. Canon John Peterson, Secretary General of the Anglican Communion, who made the trip to Costa



A triumphant Bishop Cornelius Wilson and his wife Eulalia return to greet the Provincial Synod meeting after his election as new Presiding Bishop was announced.



Bishops of the new Province of the Anglican Church in the Central American Region: from left, Presiding Bishop Wilson (Costa Rica), Bishop Clarence Hayes (Panama), Bishop Armando Guerra (Guatemala), Bishop Sturdie Downs (Nicaragua), and Bishop Martín Barahona (El Salvador).



United States Presiding Bishop Frank Griswold, left, presides at the installation of the Rt. Rev. Cornelius Wilson, center, as new Presiding Bishop of Central America. At right is assisting priest the Rev. Daniel Robles, synod chaplain.



View over San José at sunset from the balcony of Diocesan House.

Rica as the official representative of the Archbishop of Canterbury.

Peterson sketched the history of Anglican involvement in Central America, beginning with the arrival of missionaries from the Society for the Propagation of the Gospel (SPG) in 1742.

Transfer of jurisdiction over the region was made from the Church of England to the Episcopal Church after World War II.

"Now Central America becomes the 37th autonomous province in the Anglican Communion," Peterson said. "The diversity of races and cultures in this region will be one of the gifts of this province to the whole church world-wide," he noted.

Among other church leaders present were Bishop James Ottley, former bishop of Panama who is now Anglican Communion Observer to the United Nations; the Most Rev. David Crawley, Archbishop of British Columbia and the Yukon, representing the Primate of the Church of Canada; the Most Rev. Maurice Sinclair, Presiding Bishop of the Province of the Southern Cone of America; Bishop Claro Huerta-Ramos, acting primate of the Church of the Province of Mexico; and the Rt. Rev. Neptali Larrea, president of Province 9 of the Episcopal Church USA.

The American delegation accompanying Presiding Bishop Griswold included his wife Phoebe, Dr. Pamela

Chinnis, president of the U.S. church's House of Deputies; the Rev. Canon Donald A. Nickerson Jr., secretary of General Convention; the Rev. Canon David W. Perry, ecumenical officer; Willeen Smith, United Thank Offering executive; and Sonia Francis, executive for program.

Companion dioceses participation

Bishop Suffragan J. Gary Gloster of North Carolina, which has a companion relationship with the Diocese of Costa Rica, led an informal delegation of representatives from several U.S. dioceses—including Central New York, New Jersey, and Mississippi—that have companions in the new province.

During the installation service for new Presiding Bishop Wilson, members of the North Carolina companion diocese subcommittee—the Rev. Worth Jennings of Garner and Martha B. Alexander (chair) of Charlotte—presented him his new pectoral cross and ring, gifts from the people of North Carolina.

Hopes for continued cooperation

Wilson, addressing a congregation of several hundred gathered for his colorful installation service, said that independence was a natural progression for the church in Central America. "We do not, however, wish to separate ourselves from our friends and brothers and sisters in Christ. We desire to cooperate in this region for the future spread of the Kingdom of God in a spirit of mutual respect, remembering that we are all partners in our worldwide Anglican Communion."

Elected as vice-president of the Provincial Council was Bishop Martin Barahona of El Salvador. The Rev. Rosa Brown of Costa Rica was elected president of the House of Presbyters, Deacons, and Laity. The Rev. Hector Monterroso of Guatemala will continue to serve as secretary general of the province.

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**Photos
by
E. T. Malone Jr.**



Paschal candle, flags, and flowers of Costa Rica.



"La paz del Señor," (The peace of the Lord) says North Carolina Companion Diocese member Joe Maurice of All Saints', Hamlet, during the installation Eucharist. With him are Judy Gloster, left, of Raleigh and his wife Ruth, at right.



Presiding Bishop Frank Griswold addresses the lay and clergy delegates at the inaugural synod meeting of Central America. At left are Pamela Chinnis, president of the U.S. General Convention House of Deputies, and Phoebe Griswold.



The Rev. Worth Jennings, left, converses with Presiding Bishop Griswold.

News of the National Church

Denver preparing to welcome 2000 General Convention

By James Solheim

While the decisions of last summer's General Convention in Philadelphia still reverberate throughout the church, the committee charged with planning the next convention met to set in motion plans for Denver 2000.

A convention which marks a millennium "gives us a significant opportunity to think of how convention might be a genuine gathering of the whole church, and a time of celebration and reorientation of our mission and ministry as we look to the future," said Presiding Bishop Frank Griswold in a letter to the Joint Standing Committee on Planning and Arrangements. He was not able to attend the meeting because he was conducting the funeral for the former suffragan bishop in the Diocese of Chicago, Bishop Quintin Primo.

The committee welcomed the Rev. Barnum McCarty of Florida, appointed by Griswold and Pamela Chinnis, president of the House of Deputies, to chair the committee in the next triennium.

Pinstripes and cowboys

Tom Osborn, who chairs the local committee, talked about the diversity of the diocese, "everything from pinstripes to cowboys." Bishop Jerry Winterrowd said that the church in Colorado is "healthy and growing." Echoing Griswold's comments, he said that the diocese was setting a goal of 10,000 participants in the convention Eucharist, trying to embrace as many people as possible throughout the diocese.

Winterrowd told the committee that the other dioceses in the province, including Navajoland, will be actively involved in planning the convention. He promised that it would be a "Western experience." While planning is still in the early stages, he said that people in the diocese were talking about a possible "hospitality experience," with mountain parishes hosting convention participants. And some are also talking about "a major youth meeting" that might coincide with the convention. The bishop said that his vision is of a convention that could be "a major gathering" with wide participation—and with "spiritual dimensions for a new millennium, moving us beyond our divisive issues."

ECW offers to sponsor a forum

After considerable discussion of the



Presiding Bishop Griswold welcomes Russian Orthodox archbishop

Presiding Bishop Frank T. Griswold welcomes Archbishop Clement of the Russian Orthodox Church for talks between the Russian and Episcopal churches.

(Episcopal News Service Photo by Michael Barwell)

convention calendar, the committee decided to hold a legislative session on Saturday but none on Sunday, giving deputies and bishops a day of rest.

The committee expressed disappointment with the plans for the open forums last year and quickly agreed with Chinnis that "one good one would be best." After some discussion, the committee accepted the offer by Episcopal Church Women to provide the speaker and format for a forum after consulta-

tion with the presiding officers

During an open discussion on last summer's General Convention, committee members noted considerable frustration in the legislative process around the issue of funding. They deplored the tendency to pass resolutions which have financial implications without laying the groundwork—and then expecting to make changes at the convention. Treasurer Steve Duggan said that it was imperative that the convention "get out of

the habit of last-minute meetings that try to make major changes in funding." He called it a "travesty" that leads to making decisions in "a sense of panic."

Several committee members asked about Colorado's passage of an anti-gay resolution a few years ago, later struck down by the state's Supreme Court. Osborn said that the city was "embarrassed," attributing the passage to organized efforts in rural and small town

(Continued on next page)

Choral Evensong airs weekly on NPR satellite

ATLANTA — *Evensong and Other Choral Services*, an hour-long radio program is now available weekly on the National Public Radio satellite system.

The program features choirs from Episcopal churches in the United States and several from England. It is produced by The Episcopal Media Center in association with Radio America.

Classical and public radio stations have been notified about the program's availability. But it is local-listener requests that can ensure the program a slot on a station's lineup.

"Our Choral Evensong program was introduced in 1996 on a monthly basis," said the Rev. Canon Louis C. Schueddig, The Episcopal Media Center's president

and executive director. "After a very successful trial run, we were encouraged by stations to provide the program weekly."

Most of the 59-minute programs include the Evensong liturgy and a description of the choir and its parish. Other choral services, especially those close to national holidays when music comes from the Washington National Cathedral, also are featured this year.

The program is available at no cost to radio stations at 1 p.m. Eastern time Tuesdays on NPR's Galaxy Satellite System (Galaxy 4/Transponder 3 on channel B67.8). Stations are free to record the program and air it at any time.

A phone call to your favorite public radio or classical station will determine

if the *Evensong and Other Choral Services* program [also called "Choral Evensong"] is carried in your community.

"If it is not being aired, tell the station's program director about it," Scheuddig said. "People who enjoy programs like 'Pipe Dreams' and 'Music from the Hearts of Space' or the sound of Gregorian chant will love this program, which features the best of mystical and inspiring music from the 15th century to today."

For more information about becoming one of the featured choirs or how to work with your radio station, contact Nan Ross at The Episcopal Media Center, (800) 229-3788, e-mail: nross@comstar.net.

areas of the state. He said that the bishop was "actively involved in these issues" and was appointed by the governor to a commission dealing with the rights of same-sex relationships. He stressed that the church in Colorado was "working diligently for the rights of all people." Chinnis noted that the governor and local gay leaders had met with the committee that made the final selection of Denver as site of the convention.

California files first resolution

The Rev. Don Nickerson, secretary of the church and executive officer of General Convention, said that the Diocese of California had submitted the first resolution (COO I). It asks the standing commissions on stewardship and development and constitution and canons "to prepare such canonical provisions as shall limit the number of diocesan deputies with seat, voice and vote in approximate proportion to the percentage of Asking paid by their dioceses to the national church for the three prior years...."

"The mission of the church in the new millenium must not be impeded," the resolution offered in explanation. Pointing out that some dioceses reserve voice and vote for parishes which pay their assessment, it said that financial support for the national church "is an outward and visible sign of membership and properly required for participation in General Convention."

James Solheim is director of news and information for the Episcopal Church.

— *Episcopal News Service*

Episcopal, Lutheran Seminaries sign historic covenant

NEW YORK—As a sign of growing cooperation between the two churches, seminaries of the Episcopal Church and the Evangelical Lutheran Church in America (ELCA) have signed a historic covenant, pledging expanded cooperation and efforts to remove obstacles to full communion. A Concordat of Agreement that would have established full communion passed by an overwhelming margin at the Episcopal Church's General Con-

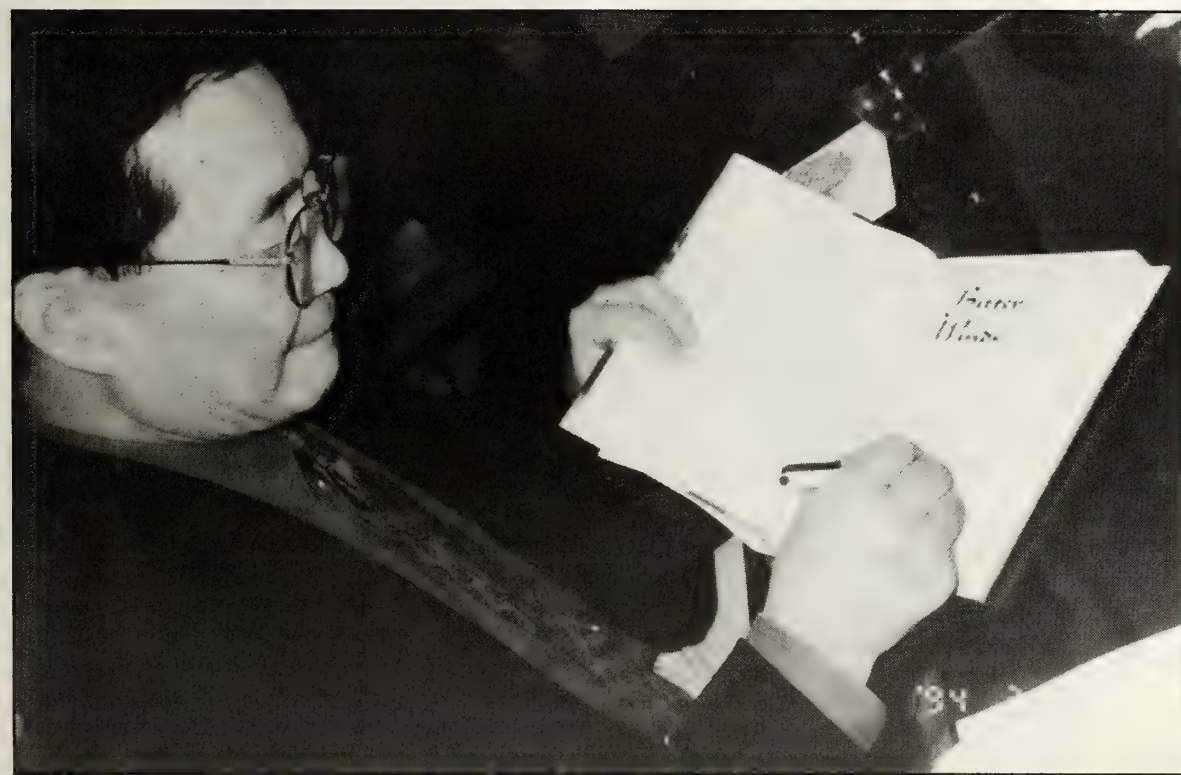
vention last summer but fell six votes short of the required two-thirds vote at the ELCA's Churchwide Assembly. A writing team with three participants from each church is now revising the Concordat. The covenant, signed in New York defines 13 areas of cooperation between the General Theological Seminary in

ing time." He said that the "ties that bind and strengthen our seminaries will serve to draw our church bodies closer to the realization of the Concordat." Presiding Bishop H. George Anderson of the ELCA called the objectives "both comprehensive and wide-ranging in scope."

Distributed through local Episcopal and Anglican dioceses, the funds were used to respond to mud slides in Peru, ice storms in Maine, Vermont, New York, and Canada, tornadoes in Florida, floods in North Carolina, a typhoon in Guam, civil unrest in Rwanda, and famine in the Sudan. According to fund

director Nan Marvel, the demand for emergency relief is quickly outstripping the fund's resources. "We need to hear from members of the Episcopal Church who understand the importance of church-based emergency relief in the early hours of a disaster. The fund has been able to express the compassionate concern of the church at large to individuals in their critical hour of need, but will need additional resources in the months ahead, not only for emergency response, but to answer the many requests for development grants that regularly come to the fund throughout the world." Contributions can be made to the fund by credit card by calling 800-334-7626, ext. 5129, or by check made payable to the Presiding Bishop's Fund for World Relief, mail to: PBFWR, c/o Banker's Trust Company, P.O. Box 12043, Newark, NJ 07101.

— *Episcopal News Service*



Chinese dissident speaks out in Texas

Chinese dissident Harry Wu signs copies of his latest book, *Bitter Winds*, after delivering a strong message to an audience of about 200 at Trinity Longview, an East Texas parish. His writing in *Time Magazine*, *The New Yorker*, and *The Wall Street Journal*, along with his harrowing escape from China and imprisonment, have made him one of the best-known Chinese dissidents.

(Photo by Lucy Germany/Episcopal News Service)

New York and the Lutheran Theological Seminary in Philadelphia. Included are: a priority in developing Hispanic leadership; a plan to make it easier for students to study at either school to meet some of the requirements for ordination; sharing academic and spiritual resources; joint academic and social justice programs; exchange of faculty members; and joint publication ventures.

"This agreement in many ways is the natural outcome of the consistent commitment General's faculty has to the growing dialog between our churches," said Bishop G.P. Mellick Belshaw, acting dean and president of General Seminary. "The covenant is a giant step forward in the evolving relationship between two fine theological schools," said Dr. Robert G. Hughes, president of Lutheran Seminary. "The objectives articulated—theological unity, mutual enrichment and mission—are both commendable and essential in this challeng-

Presiding Bishop's Fund gives nearly \$300,000 for emergencies

THE PRESIDING BISHOP'S Fund for World Relief released \$283,000 in emergency relief funds during the first two and a half months of 1998 in response to a barrage of emergencies caused by drastic weather conditions and civil unrest.

Union of Black Episcopalians to meet

RALEIGH — The 30th annual conference and business meeting of the Union of Black Episcopalians will be held in Raleigh, June 28-July 2. The conference begins with registration on Sunday afternoon at St. Augustine's College, followed by a Eucharist and reception at St. Ambrose', Raleigh. Workshops, presentations, and business meetings will be held on the campus of St. Augustine's through the week. There will be a Festival Eucharist at Christ Church, Raleigh, at 7:30 p.m. on

Monday, June 29. The Most Rev. Frank Griswold, III, Presiding Bishop, will be the preacher, and the Rt. Rev. James Ottley, Anglican Communion Observer to the U.N., will be the celebrant. The con-celebrants will be our bishops and all other bishops present. All clergy are invited to vest and process. For more information, call the Rev. Kathleen Awbrey — (919) 787-6313; the Rev. Arthur Calloway — (919) 833-8055; or the Rev. Monroe Freeman — (919) 682-5504



News of the Anglican Communion

CWS endorses third world debt forgiveness campaign

CHURCH WORLD SERVICE and Witness Unit of the National Council of Churches (CWS) recently endorsed Jubilee 2000, a worldwide movement to cancel international debt by the new millennium, calling on the U.S. government to use its leadership to support debt cancellation and on the NCC as a whole, along with its 34 member communions, to join the Jubilee 2000 campaign. The campaign, which is supported by a growing number of faith-based groups and non-governmental organizations, recalls the biblical concept of Jubilee—a time when slaves were set free, debts were cancelled, land returned to landless families, and a new beginning created for people whose lives had been degraded by indebtedness. "Jubilee symbolizes a fresh start for the poor and reestablishes justice and equity in the world," said Joan Harper, who chairs the Office of Justice and Peace of the Catholic Archdiocese of Los Angeles, one of the offices supporting the Jubilee 2000 campaign.

— *Episcopal News Service*

Plan for a common Easter wins support from many churches

A PROPOSAL to end division between churches over the date of the most important annual Christian festival—Easter—has won strong support from some leading churches. It may be possible that from the year 2001 all the world's Christians will celebrate Easter together every year. Dr. Thomas Fitzgerald, an Orthodox priest, theologian, and executive director of the Program for Unity and Renewal at the World Council of Churches (WCC), said that he was pleasantly surprised by the positive responses. "It shows that many churches take the issue seriously, and recognize the value of proposals from the Aleppo meeting." The WCC held a meeting about the date of Easter in Aleppo, Syria, last year. Easter, the celebration marking the resurrection of Jesus Christ from the dead, is usually celebrated on two different dates, one by most Protestants and Roman Catholics, the other by most Orthodox, along with some Protestants and Catholics. This year, for example, the dates for Easter are April 12 and April 19. The different datings are the result of disagreement over reform of the calendar by Pope Gregory XIII 400 years ago. The division about what is known as "the Paschal controversies" has prompted many discussions over the centuries, and especially in recent

decades, at the highest level in churches. So far, no solution has been found. Representatives of the world's main Christian traditions at the Aleppo meeting agreed on a proposal for the churches to retain their current method of calculating the date of Easter, but using the most accurate astronomical techniques. This would help overcome the division. The proposal, which the WCC has described as "ingenious," calls upon all churches to follow the formula from the first ecumenical council of Nicaea, in the year 325, that "Easter should fall upon the Sunday following the vernal full moon." Fitzgerald said, "More accurate astronomical calculations could contribute to a solution. But it also depends upon the will of the churches to come to an agreement."

— *Episcopal News Service*

Anglicans called to prayer for Lambeth Conference

CANON JOHN PETERSON, secretary general of the Anglican Communion, recently requested that all churches of the communion observe the feast of Pentecost and the nine days preceding it as a special time of prayer for the Lambeth Conference 1998. "The feast of Pentecost reminds us vividly of our diversity as a Christian community," he said, adding that the traditional theme of Pentecost, Come Holy Spirit and kindle in us the fire of your love, was "central to our understanding that as a family we must come together in a spirit of love and sensitivity, especially when differences come into play." Peterson is focusing on the time around Pentecost because the day is often observed with special international elements in its liturgical worship. In many churches, the gospel lesson for the day is read in several languages. For information about a special prayer booklet designed for this observance available from the Lambeth Conference's office of communication, call 011-44171-620-1110.

— *Episcopal News Service*

Archbishop of Canterbury calls on Vatican to lift ban on intercommunion

LONDON—Archbishop of Canterbury George Carey has called on the Vatican to lift the ban on non-Roman Catholic participation in the Eucharist.

Preaching at an ecumenical service in Luxembourg's Catholic cathedral, Carey said that no church should claim ownership of the sacrament, pointing out that the Church of England invites baptized members of other churches to

receive Holy Communion as "a reminder that the Eucharist does not belong to us, we do not own it, rather it is a gracious gift from God."

By extending "eucharistic hospitality" to members of other churches, Carey added, "We have found this to be a source of great fellowship and joy—a visible sign and foretaste of the unity to which we are called."

Citing mixed marriages as a situation where such hospitality "would be especially valued," Carey said, "We understand the pain and hurt when, at deep moments of joy, celebration, sadness and despair, Christians divided by the past are not able to share eucharistically with those they already perceive themselves to be one."

Carey argued that laity of all traditions "are impatient for change... aware that we have so much in common and shared mission in a broken world only highlights the distressing situation of eucharistic separation."

Now may be the time

While not ignoring "sensitive theological issues that surround this matter," Carey said that "we need some positive signs of hope. Perhaps the Millennium, the great Jubilee, is an opportunity for such signs—bold signs, hospitable signs, signs of promise." Even if it proves impossible to move towards eucharistic hospitality now, Carey said that the Jubilee might be "an opportunity to express in a radical way the reality of the spiritual communion in which we already share."

Initial responses from Roman Catholic leaders were lukewarm, most of them contending that theological agreement must precede eucharistic sharing. "The pain that we experience at being unable to celebrate the common Eucharist should inspire us to work more courageously to overcome the obstacles that still separate us," said Bishop Cormac Murphy-O'Connor, who chairs the Roman Catholic department for mission and unity.

The issue has been highlighted recently by several high-profile examples of non-Catholics participating in communion—including Prime Minister Tony Blair, an Anglican who is married to a Catholic, and President Clinton, a Southern Baptist who took communion at a church in South Africa during his recent visit. President Mary McAleese of Ireland, a Catholic, received communion in Dublin's Anglican cathedral, arousing strong reaction.

— *Episcopal News Service*

Prayer card will support presence of first female bishops at Lambeth Conference

BOSTON—The church's committee on the status of women has commissioned a prayer to express support for the presence of 11 female bishops among the 800 Anglican bishops from around the world who will attend this summer's Lambeth Conference in Canterbury, England.

Calling attention to a "truly historic moment in the life of the Anglican Communion," the committee asked Avery Brooke of Connecticut to write a prayer as part of an effort to "call the church to a new vision of itself, a church which will become a safe, sacred and healthy place for all people," according to a press release from Marjorie Burke of Massachusetts, chair of the committee.

Brooke is a retreat leader and teacher of prayer, as well as spiritual director and an oblate of the Order of the Holy Cross, an Episcopal monastic community.

The prayer has been translated into the seven official languages of the Lambeth Conference—English, Spanish, French, Portuguese, Arabic, Swahili and Japanese. It is available in sets of 25 from Morehouse Publishing (800-877-0012). The committee hopes that the prayer will be included in Prayers of the People in Episcopal and Anglican congregations around the world, as well as personal devotions.

The prayer

Lord Christ, when we think of the many Anglican Christians brought together for the Lambeth Conference from all over the world, we are awed and grateful, and we pray that your Holy Spirit will be with them in their prayers and conversations.

For the first time there are at Lambeth women who are bishops. They come rejoicing that it seemed good to the Holy Spirit and to us that they be called to be priests and bishops. But it is a lonely path, Jesus, and there is much opposition. We ask that you be with them in their joy and rejection. We also pray with and for all who believe that having women priests and bishops is wrong. May we respect their hearts and minds and may all your servants know the goodness of your love, the glory of your healing grace and the teaching of your Spirit.

Compassionate Lord, this is not the only conflict and difficulty that will come before our leaders at Lambeth. We who should love each other often come close to hate. Jesus, help us to forgive each other as you forgive us and to work together for your kingdom. Amen.

— *Episcopal News Service*

Books, music, the arts

N.C. Museum of Art plans exhibition

Bamberger's photos capture closing of 111-year-old Mebane factory

EDITOR'S NOTE: Photographer Bill Bamberger and his wife Alice Boyle are members of St. Matthew's, Hillsborough.

RALEIGH — The last worker exited the doors of the White Furniture Co. of Mebane, N.C., in 1993. In an age of downsizings, outsourcings, buyouts, and massive layoffs, it would have been easy to ignore the closing of yet another small factory in a small town.

But photographer Bill Bamberger didn't allow the 111-year-old company to quietly disappear. Bamberger documents the demise of the venerable furniture company in *Closing: The Life and Death of an American Factory — Photographs by Bill Bamberger*. The exhibition is on view at the North Carolina Museum of Art from July 26 through Oct. 18, 1998.

The story is poignant and powerful. In candid black-and-white images, Bamberger captures the dynamic life of the factory and its workers. In formal color portraits, he accords workers a respect and intelligence typically reserved for corporate executives. And in a series taken at pension meetings, Bamberger reveals proud men and women facing the uncertainty of the future.

Closing consists of 55 strong and deeply affecting images. The exhibition is curated by John Coffey, chair of the NCMA's Curatorial department and curator of American and modern art.

"Working in a variety of documentary traditions — from Lewis Hine to August Sander to Danny Lyon and Mary Ellen Mark — Bamberger uses his camera to investigate, to consider, and to advocate," Coffey said. "*Closing* is an important photographic event that addresses fundamentally important issues in our society."

Photographs cover last months

The family-owned firm (the "South's oldest maker of fine furniture") was first sold to a corporation and then shut down in May 1993, leaving 203 men and women out of work. Bamberger took the photographs during the last four months of the plant's operation, working side by side with White Furniture employees on the factory floor.

Bamberger was there to record the vitality of the plant and the craft and camaraderie of workers, many of whom had been together for 30 or 40 years. Black and white, men and women, the workers had come to depend upon each



BILL BAMBERGER

Workers gather for a layoff meeting in the cabinet room of White Furniture Co., Mebane

other and to respect one another's skill and dedication.

With his camera, Bamberger captured the concentration and confidence of men and women going about their work, and their individual and collective grief when their jobs were pulled from under them. Bamberger also photographed the aftermath — the dismantling of the plant and the sale of the machinery.

"As they were selling it off," recalled one 31-year White veteran, "it was like they were tearing us apart inside and selling us off in pieces."

Artist widely recognized

Bamberger, who lives in Mebane, N.C., has been photographing America's people since 1979. His work has been shown throughout the United States, including the High Museum of Art in Atlanta, the Pennsylvania Academy of Fine Arts in Philadelphia, the Burden Gallery in New York, and the North Carolina Museum of Art.

His photographs have appeared in the *New York Times Magazine*, *Aperture*, *Vogue*, *Fortune*, and *DoubleTake*,

for which he is a contributing photographer. A recipient of the Lyndhurst Prize, Bamberger teaches at the University of North Carolina at Chapel Hill.

Related book available

The exhibition is accompanied by a major new book, *Closing: The Life and Death of an American Factory*, published by DoubleTake Books/W.W. Norton. In it, Cathy N. Davidson, Ruth F. DeVarney Professor of English at Duke University, places the story of the White workers in a larger historical and economic context without losing sight of the individuals. The book includes 92 images, in color and black and white, and is available for sale in the Museum Shop at (919) 834-1912.

Museum presents related events

In conjunction with the exhibition, the Museum is planning a variety of educational programs and lectures. In addition, outreach lectures will be provided throughout the State. For more information, contact the Museum's

Education department at (919) 839-6262, ext. 2143.

From Raleigh, the exhibition travels to The Light Factory in Charlotte, N.C., the Yale University Art Gallery in New Haven, Conn., and the Smithsonian Institution's National Museum of American History in Washington, D.C.

Book Notes

Novelist Charles Frazier, author of the National Book Award-winning *Cold Mountain*, visited four English classes on March 20 at St. Timothy's-Hale High School in Raleigh where his nephew Billy Beal is a ninth grader.

Gail Godwin, novelist who grew up in Asheville, N.C., is an Episcopalian who has used the Episcopal Church in several of her books, beginning with *A Southern Family*, which is set in Asheville. Some years after that she wrote *Father Melancholy's Daughter*, about an Episcopal priest and his daughter in a small town in piedmont Virginia. Now, readers will want to be on the lookout for her newest novel, *An Evening Gone*, scheduled for January 1999 publication by Ballantine Books, whose principal characters are a husband and wife who are both Episcopal priests.

Letters

Reader questions definition of what constitutes "center," argues that Church is off course

*Things fall apart;
the center cannot hold;
... The best lack all conviction,
while the worst
Are full of passionate intensity.*

I was almost at a loss for words to describe my heartbreak at Bishop Johnson's address to the 182nd Diocesan Convention. Then I came to the end of the speech, when he spoke of our Diocese as being part of the "vast center" of the church, and the equally heartbreaking and terrifying vision of William Butler Yeats' "The Second Coming" came to my mind. Truly those words describe the season in which we Episcopalians find ourselves.

Just as Bishop Johnson enumerated what he called sixteen "good things" about the Episcopal Church, I could easily enumerate sixteen or many more misleading statements in his speech.

To begin with, on the watch of Bishop Johnson and others of his ideological persuasion, the Episcopal Church in North Carolina — center, edges, and everything in between — can by no reasonable characterization be considered "vast." Episcopalians now make up less than 1/2 of one percent of the population of North Carolina, and even that percentage is falling. That Bishop Johnson did not acknowledge this reality, accept a measure of responsibility for it, and attempt to get at root causes, is unconscionable. It is another shameful example of how he and others of his generation continue to "wash their hands" of the souls forever lost to the Gospel while they form yet more committees and apply for yet more grants — and to send more money up to a corrupt national church.

Secondly, the Bishop knows well that it was not "a small group of two bishops, two priests, and a lay person" who have formed a nonprofit corporation called "The Protestant Episcopal Church in the United States of America, Inc." There may have been just a few names on the documents of incorporation, but PECUSA, Inc., has tens of thousands of sympathizers. Bishop Johnson's characterization of PECUSA is misleading and self-serving and exposes his talk of "dialogue" and "inclusiveness" to be mere rhetoric.

Thirdly, the Bishop accuses a "minority group" that protests the ordination of women and practicing homosexuals of ignoring "diocesan boundaries and the canonical prerogatives of bishops..." in their protests by attempt-

ing to form non-geographical ecclesiastical jurisdictions. Once again, the Bishop's words are highly reductionist. To begin with, the issue before us is not so much the ordination of women as the compulsory ordination of women in dioceses in which the resident bishop takes a position of conscience otherwise. The "canonical prerogatives of bishops" that Bishop Johnson appeals to are the very prerogatives thrown underfoot by the decision to compel ordination! Bishop Johnson's insistence on "having it both ways" is disingenuous.

My main point in all of this is this: Bishop Johnson's speech does not come from the "vast center" but from the "radical edge." Toward the end of his address, Bishop Johnson all but admits this when he says that "some people worry that the Episcopal Church is off course.... And some other people — and I am one of those — believe that God is providing us now the opportunity to lead the Anglican Communion on the issue of full and equal inclusion of gay and lesbian Christians in the Church's ministries and sacraments."

Which is it: are we part of the "vast center" or are we leading the Church in radical new directions? Scores of bishops from around the world — in Kuala Lumpur and, more recently, in Dallas — have publicly expressed contempt for what Bishop Johnson is advocating. And — as I suggested above — American Episcopalians are leaving the church in unprecedented numbers. So even if you accept Bishop Johnson's claim that his views are a majority view, that claim must be qualified with the statement that his views represent the majority of the few who are left.

The mythical "center" that Bishop Johnson and others of his generation claim to represent is not holding. Before our eyes, on the watch of these men, we see the once beautiful Episcopal Church "slouch toward Bethlehem." Unfortunately, it will be our children who will be the victims of the "mere anarchy ... loosed upon the world" that Bishop Johnson is now a-birthing.

Warren Smith
St. Peter's, Charlotte

NOTE: This letter was edited for length.

"When my Church disagrees with my Bible, what then?"

Lately I have a load of questions, all with incomplete answers, and I don't think I am the only one wondering... If our bishop is planning "to lead the Anglican Communion on the issue of full and equal inclusion of gay and lesbian Christians in the Church's ministries and sacraments," as he said in his ad-

dress to the 182nd Convention, what are we to do with that part of the Bible about homosexuality? You know, Lev. 18:22, "Do not lie with a man as one lies with a woman; that is detestable." (who said that?) Or Romans 1:26b, "Even their women exchanged natural relations for unnatural ones. 27 "In the same way the men also abandoned natural relations with women and were inflamed with lust for each other. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion." Now, everyone is welcome in the Church, and Jesus died for everyone. But aren't we called to repentance for our sins?

Jesus told the woman caught in adultery, "Go, and sin no more." She was forgiven, and she was instructed not to do it again. Do we think a loving God would let us do what we want if we really, REALLY want it very much? If we really FEEL strongly about it? And what about this thing called sin? Sin—or should I say sinning—is just as popular as ever, but to call a behavior sin prompts cries of "Unfair!" If the Bible condemns homosexual practice, and we decide not to call that sin, does that not lead us down a path that seems right to a man but in the end leads to death?

Have we all sinned and fallen short? Absolutely. Are we to claim Christ as Lord and Savior while we refuse to repent of our sin?

When my church disagrees with my Bible, what then?

Teresa Bormes-Akins
St. Margaret's, Charlotte

Revise your opinion of Summit, reader from Durham advises

I am writing this the day after I returned from a long weekend at The Summit, our diocesan retreat center. I don't know why I haven't paid more attention to it before.

Maybe it's one of those things you just take for granted because it is so close and so convenient that you never get around to using it. Maybe it was because in the past I have been there in February. Part of it may be that the reputation of The Summit is not very close to the reality. I too bought the idea that "There really isn't anything to do there" or "What is the Summit? Hmmm. It's not the beach and it's not..." or "The Summit is pretty Spartan and the food's not all that great." For whatever reason, I never really thought about the place. Then, at some point, when I wasn't looking, John Koch and his staff cheated. They changed it. I started

looking around while I was there and the grounds are gorgeous.

There are flowers and a fountain and trees and birds. I have never seen so many cardinals in one place (the kind with feathers). John brought in a new chef last year and I may never forgive him. I gained (mumble) pounds over the weekend. Then just to make sure I had all my preconceptions smashed, I discovered that there are lots of things to do nearby. You can start with the zoo, or Old Salem, or tour a winery. (I will admit that you can't do too much beach-combing there).

You can also just spend some time taking your soul out and examining it. My point is, we have a wonderful resource right here that I was missing out on because I thought I knew what it was. So, if you're planning a family reunion, or a group retreat, or even just some time away from the city, you might think about heading up to The Summit.

Tim Wipperman
St. Luke's, Durham

Around the Diocese

(Continued from page 3)

vocations of the Diocese, plus one person appointed by the Bishop and one member of Diocesan Council designated by the Bishop for a one-year term, with the chairman designated by the Bishop.

The Committee made the following grants:

- \$3,000 to CARE (Childcare Advocates for Response and Empowerment Inc.), St. Paul's, Smithfield. This came from Parish Grant funds.
 - \$1,210 to the All Saints', Roanoke Rapids, EYC project with Native American Children in the Hollister community. This came from ACTS funds.
 - \$10,000 to the Transitional Housing Project for the Homeless sponsored by St. Mary's, High Point. This came from both Parish Grants and ACTS funds.
- Continuing education grants for clergy went to the Revs. Lee Cutair, Grayce O'Neill, James D. Franklin, Michael G. Dunnington, Virginia Herring, Blair Both, and William S. McInnis.

Additionally, \$5,000 for continuing education for lay persons was unspent because there were no applications.

The members of the Grants Committee are evaluating the current grants guidelines and may rewrite some of them. Deadline for the next set of grant applications is Sept. 26. Applications may be obtained from the office of Canon Vicki Wesen at Diocesan House.

Applications for Presiding Bishop's Fund, UTO, and Lex Mathews grants are handled through other agencies.

Planting . . .

(Continued from page 1)

ing such a staffperson. "I have tried every way I can to find a way to start new congregations without funding a person," he said. Ultimately, he became convinced of the need when he realized that local initiatives such as those currently underway by the Charlotte and Raleigh convocations "cannot repeat themselves often enough to make a dent in what needs to be done."

He said the Visioning Committee has discerned that there is more passion around starting new churches than in raising money for The Summit.

"Ultimately, a staff person is needed—although I'd rather use the ACTS money directly for starting new churches; but that may be short-sighted. We have no current staff members with the time to devote to this effort. I'm increasingly convinced that if it's going to be done we must find a specific person to do it," Johnson said.

He said he envisions the Director of New Congregational Development providing support, encouragement, and expertise to new church planters and founding vicars—and making sure that all this work is accountable to and under the supervision of diocesan authority.

The Rev. Bollin M. Millner Jr., chair of the chartered Committee on New Congregational Development, reported to Diocesan Council on March 18 and urged funding of the position. The person hired, he said, could lead a "cogent, diocesanwide effort to plant new congregations that would have a direct link to the Bishop and the Diocese."

The Rev. Henry A. Presler, Dean of the Charlotte Convocation, was the only Council member to oppose the move, citing the Charlotte cleric's objections to such a hiring. Charlotte clergy, he said, feel that church planters are highly motivated persons who need little supervision. Furthermore, the Charlotte clergy are uneasy about "further hierarchical centralization represented by hiring such a diocesan officer."

He cast the lone negative vote in a 13-1 approval by Council of a motion made by Council member J. Ward Purrington of Christ Church, Raleigh, to create and fund the position from ACTS funds at least through December 2001.

Canon for Congregational Support Vicki Wesen is working with the Committee on New Congregational Development, which will serve as a search committee for the job. Persons interested in applying for the job, or in rec-

ommending someone for it, should submit names to Canon Wesen by May 31. The person hired must already have experience in planting a new church. Resumes and CDO profiles should be sent to: Committee on New Congregational Development, ATTN: The Rev. Canon Vicki Wesen, P.O. Box 17025, Raleigh, NC 27619.

CLERGY CHANGES

The Rev. Helen M. Jenner began serving as deacon at Trinity Church, Fuquay-Varina, effective March 1. She had previously been serving in the same capacity at St. Bartholomew's, Pittsboro.

Effective March 2, the Rev. Mary Blair Both resigned as rector of St. Martin's, Charlotte, where she had served since 1995. Her current status is non-parochial.

The Rev. Sarah C. Franklin has accepted a call to become rector of Christ Church, Dublin, Ga., in the Diocese of Georgia, effective March 22. She has been serving as assistant to the rector, St. Mary's, High Point, since 1994.

The Rev. Kamila Blessing has resigned as priest-in-charge of Church of the Advent, Enfield, effective Apr. 30. She continues to serve as priest-in-charge at Christ Church, Rocky Mount, and St. John's, Battleboro.

Bishop Johnson has assigned the Rev. Virginia Going to serve as deacon at St. Mark's, Raleigh, effective May 1. Her status has been non-parochial.

St. Michael's Church, Raleigh, has called the Rev. Timothy Graham, effective May 8, to serve as assistant to the rector. He comes from the Diocese of Atlanta, where he has been serving as Episcopal chaplain at the University of Georgia at Athens.

The Rev. Meta L. Ellington has resigned her position as interim chaplain at St. Mary's School, Raleigh, effective May 10. Her status is non-parochial.

The Rev. Charles L. Oglesby has resigned as deacon at Church of the Good Shepherd, Raleigh, effective May 31. His status is non-parochial.

Bishop Johnson, upon recommendation of the Commission on Ministry, has accepted Julia Boyd of Charlotte as a Postulant for Holy Orders, effective Feb. 20. Accepted as Candidates for Holy Orders, effective Apr. 27, are Talmage Bandy, Whispering Pines; John Blazer Jr., Winston-Salem; Catherine Caimano, General Seminary, N.Y.; Melanie Mudge, Sewanee, Tenn.; and Russell Settles, Charlotte.

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Habitat

(Continued from page 1)

rials, and oversee the volunteer workers, and a copy of his letter was sent to the Rev. Pat Earle, vicar of Church of the Messiah, Mayodan.

"Applied Christianity"

"A great need exists for affordable housing in every community in North Carolina, in the U.S.A., and even more so throughout the developing world," said Clark. "In our view, the program we are proposing is a beautiful example of 'Applied Christianity' to implement the exhortations from the pulpit we have been hearing for about 75 years now. Habitat provides first homes for a fortunate number of poor but deserving families in need and helps them to make a new start in life. In addition, Habitat helps build a constituency to support, in time, a communitywide effort to meet the overall community need for affordable housing for the poor."

VISITATION SCHEDULES

Bishop Johnson

May 31

St. John's, Charlotte – morning

Holy Comforter, Charlotte – afternoon

Bishop Gloster

May 21 (Thursday)

Holy Family, Chapel Hill – evening

May 31

St. Andrew's, Charlotte – morning

Christ Church, Charlotte – afternoon

Celebrations of new ministry

Two towns in the Diocese are celebrating new ministries of clergy recently called, and another is preparing to welcome a new priest-in-charge.

St. Paul's and St. Matthias' in Louisburg conducted a Celebration of New Ministry on May 13 for their new rector and vicar, the Rev. F. Lee Cutair.

Christ Church, Charlotte, will celebrate the institution of its new rector the Rev. Philip Joseph Tierney on Monday, June 1, at 7:30 p.m.

Additionally, the vestries of St. Stephen's and St. Cyprian's in Oxford have called as priest-in-charge for a three-year term the Rev. Walton Pettit, who will begin his responsibilities on Pentecost Sunday, May 31.



BY THE GRACE OF GOD

THE RIGHT REVEREND ROBERT CARROLL JOHNSON, JR.

AND

THE RIGHT REVEREND JAMES GARY GLOSTER

WILL ORDAIN

SANFORD A. KEY
GAYANNE M. SILVER

AND

JOAN C. VELLA
TO THE SACRED ORDER OF PRIESTS

AND

CAROLYN ECKLUND
AND

ELIZABETH DOWLING-SENDOR
TO THE SACRED ORDER OF DEACONS

IN CHRIST'S ONE HOLY CATHOLIC AND APOSTOLIC CHURCH

ON SATURDAY, THE TWENTIETH OF JUNE
NINETEEN HUNDRED AND NINETY-EIGHT
AT TWO O'CLOCK IN THE AFTERNOON

THE CHURCH OF THE HOLY COMFORTER
2701 PARK ROAD
CHARLOTTE, NORTH CAROLINA

YOUR PRAYERS AND PRESENCE ARE REQUESTED

RECEPTION FOLLOWING

CLERGY: RED STOLES

More news from around the Diocese

Costa Rica . . .

(Continued from page 1)

rounded by mountains. When we landed a steady breeze was blowing. The sky was an aqua blue with clouds skudding across. I thought it looked like Asheville, North Carolina, with palm trees.

Trucks, taxis, cars, buses, and motorcycles all fly along its narrow, crowded streets at speeds far in excess of what sedate Chapel Hillians would consider safe. We'd demand that the whole lot be arrested! Everywhere amidst the Spanish signs were signs for American products. The sidewalks were full of people—many students in their school uniforms and people who had little tables set up on the street corners selling all manner of things. The architecture is generally unimpressive—many cheaply constructed modern buildings of concrete and glass, but bright colors everywhere. In between two businesses one finds a house jammed, its walls touching the walls of its neighbors. The windows of every house and business have iron bars, and most residences have an iron or steel wire fence in front with entrance through a gate.

The Diocesan House has a tiled roof, a balcony in front of residence rooms upstairs, and a large iron fence in front. Chained to a palm tree in the yard is the diocesan dog, who growled at us half-heartedly and then settled back to his rest. We were greeted by the Rev. Rosa Brown (who attended our 1998 Diocesan Convention in Raleigh) and by Bishop Wilson and his other staff.

Throughout the time we were in Costa Rica we found people to be cordial and friendly, whether they were fellow Anglicans who were part of our meetings, or total strangers along the roadside.

Our initial group of six rented a van and spent two days out in the countryside, seeing the rain forest, bright parrots, oxcarts, and a live volcano before the Provincial Synod got underway.

Only Ruth Maurice and I had never been to Central America before. I, for one, was singularly struck by what it means to be outside one's native land and not be able to speak the language of a foreign country. The simplest transaction becomes frustrating and compli-

cated. In my mind's eye were pictures of the many Hispanic men, women, and children I've observed in North Carolina, struggling with the same problem. It gave me new perspective and appreciation for their difficult situation—and made me think that we need to be better hosts.

It was a joyful and humbling experience for me when I preached, with an interpreter, in a San José mission on Sunday morning and then joined in praying hard for the healing (I supposed) of a little girl, who, it turned out, was being wished a happy birthday.

Joe Maurice (who awed the crowd with his skill on the dance floor at the big party Saturday night after the installation) and I kept journals of our visit, which some day may form the basis for a more extensive article on Costa Rica. Our companion diocese is a place of great natural beauty, but much more a spot of tremendous human spiritual potential, where God has placed men and women of different races and challenged them to seek his Kingdom together.

News from The Summit

A 50-acre tract of land, the last open land bordering The Summit, has recently been offered for sale at \$8,000 per acre. When it is sold, the conference center, now containing 130 acres, will be landlocked and unable to expand in any direction. The Summit doesn't have the resources to purchase this tract, but is hoping for a miracle, says Director John Koch.

The Rev. Sally L. Harbold has a new home at The Summit. As diocesan Coordinator for Youth Ministries and Christian Education, she will be operating out of a new office being added to the main lodge of the camp and conference center. Designed by Durham architect Lucien M. Roughton, whose children have been active in diocesan youth events, the new office space adjoins the youth dining room and will include an area designated as an infirmary. Sally has already moved her work to The Summit and is operating in temporary quarters until her new space is completed. Sally also has a new toll-free telephone number for Youth Ministries—(800) 486-0533.

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The Rt. Rev. Cornelius Wilson, Bishop of Costa Rica, companion diocese of the Diocese of North Carolina, was installed on Apr. 18 as new Presiding Bishop of the Province of Central America. See stories, pages 1, 8-9.

POSTMASTER:
Send address changes to
THE COMMUNICANT
P.O. Box 17025
Raleigh, N.C. 27619

“We are all kin, we are all brothers and sisters”

Union of Black Episcopalians holds 30th annual conference in Raleigh

By Anne C. Pugh

Raleigh—More than 600 men, women, and children were present for the Grand Festive Eucharist at Christ Church, Raleigh on the evening of June 29. The service was part of the 30th Annual Business Meeting and Conference of the Union of Black Episcopalians. Those unable to be seated in the nave and balconies watched the celebration by means of closed circuit TV in the downstairs auditorium. The mood of the clergy and congregation, some in African or Afro-centric clothing and vestments, was joyful as members welcomed the Most Rev. Frank T. Griswold III, Presiding Bishop, with enthusiasm. Led by the I. Sherman Greene Chorale, Norfolk, Va., with Dr. Carl Haywood conducting, music included traditional hymns as well as spirituals and contemporary African music. A reception, hosted by the Diocese of North Carolina, followed the service.



HOLY COMMUNION AT GRAND FESTIVE EUCHARIST: Administering Communion to Bishop Robert Johnson (fourth from left), Diocese of North Carolina, are Bishop Suffragan Arthur Williams (sixth from left), Diocese of Ohio, and the Rev. Albert Moore (fifth from left), deacon at Christ Church, Raleigh. Others pictured include the Rev. Jeffernell Howcott (left), deacon at All Saints', Detroit, Mich., Presiding Bishop Frank Griswold (fourth from right), and the Rev. John Bryant (second from right) chaplain at St. Mary's, Pleasantville, N.J.

Registered for the conference were 584 Episcopalians from Canada, Panama, South Africa, Belize, Cuba, Costa Rica, Neves, and the West Indies, as well as most of the United States. The conference, which brings Black Episcopalians together to work on important issues in the church and in society, took place at

St. Augustine's College in Raleigh beginning June 28th and concluding July 2. The theme for the meeting was “Celebrating the Black Presence in the Episcopal Church.”

Presiding Bishop Griswold was the preacher for the Monday, June 29; evening worship celebration. This event marked the first visit of the new pre-

siding bishop to the Diocese of North Carolina. Chief celebrant was the Rt. Rev. Arthur B. Williams, Jr., Bishop Suffragan of Ohio, with the Rt. Rev. Robert C. Johnson, Jr., Bishop of North Carolina, concelebrant.

Addressing the congregation, the Presiding Bishop said that all Christians are by bap-

tism kin. “We are all brothers and sisters,” he said. He called on the congregation to draw forth from one another the image of Christ.

Keynote speaker for the Bishop Primo Memorial Eucharist on Sunday evening, June 28, the opening day of the conference, was the Rev. Canon Nan Peete, Associate for Pastoral Care and Outreach Ministries at Trinity Church, New York. The most senior clergy-person present, the Rev. Dr. Edward S. Brightman, ret., Temple Hills, Md., was celebrant.

The Rev. Canon Edward Rodman, Canon Missioner, Diocese of Massachusetts and author of *Let There Be Peace Among Us*, was the keynote speaker for the opening plenary session on Monday. Other sessions focused on the UBE's education, preparation, and empowerment of its members to respond to a call for a paradigm shift in the effective development and strengthening of the leadership and presence of clergy and lay persons of African descent in the Episcopal Church by the Rev. Kwasi A. Thornell, rector, St. Philip's, Columbus, Ohio. The National Church Office, the UBE and most of the bishops of African descent have endorsed the call for Fr. Thornell's concept of a leadership summit. That summit, to be held in

(Continued on page 7)

Episcopalians Against Racism struggle to overcome the sin of prejudice

By Kim Hudson

LAST SPRING, in the basement of Christ Church, Raleigh, a middle-aged white female, originally from Appalachia, and a twenty-something, dreadlocked, African-American male led a day-long workshop that explored race and gender issues in an often emotional but open environment. The workshop was sponsored

by the Episcopalians Against Racism (EAR), a group based in the Raleigh Convocation. National Coalition Building Institute facilitators Martha Waters of St. Paul's, Cary, and Deollo Johnson used a combination of discussion, role-play, and breakout sessions. One participant explained, “I attended not only to help others but to help myself. For myself, I need to recognize and

understand the discriminatory feelings I have and help those around me deal with them.”

Although the training session was well attended and while many white males are members of EAR, there was a noticeable absence of their participation in the workshop. In a group of 22, only one white male participated. When asked why he thought others didn't come, he said,

“Men still seem to be focused more on business and the physical world and not as concerned by social issues.”

EAR is a coalition of Episcopalians that seeks as people of faith to struggle against the sin of racism. The organization was formed in the spring of 1992 at St. Ambrose Church in Raleigh. Heartened by the resolutions on racism passed in 1991 at the 70th

General Convention of the Episcopal Church, a group met together to discuss how to combat racism, both individually and collectively. The nucleus of the current group arose after the resignation of the rector of the Episcopal church in Erwin, N.C., following the furor over the baptism of an African-American child in the church. A group of 18

(Continued on page 7)

Around the Diocese

Spanish communication workshop to be held in Diocese of Central Florida

RALEIGH—Bishop Johnson has announced that a Spanish Communication Workshop will be held at Canterbury Retreat and Conference Center, Diocese of Central Florida, Oct. 22-24, 1998. It will be co-sponsored by the National Hispanic Ministry Office and the Province IV Hispanic Ministry.

The workshop will deal with many aspects of contemporary ecclesial communications, including bulletins, newsletters, fax, radio, and television, with special attention being given to computer technologies.

Central Florida Assistant Bishop Hugo L. Piña-Lopez is encouraging all clergy and laity working with Hispanic ministry to attend the workshop. For further information contact the Diocese of Central Florida, tel. 1-800-299-3567.

There is no charge for the workshop itself, but attendees are asked to cover their own traveling expenses. Transportation assistance is available from Bishop Johnson or Bishop Gloster at Diocesan House, tel. 1-800-448-8775.

EPJN National Conference to be held in New York

RALEIGH—The Province IV steering committee of the Episcopal Peace and Justice Network (EPJN), which met at Diocesan House earlier this year, has announced plans for a national conference at the Cathedral of St. John the Divine, New York City, Thursday, Nov. 12, through Saturday, Nov. 14.

The conference, entitled *Proclaiming Jubilee: Good News for the Poor—A Response to Lambeth in an Age of Globalization*, is sponsored by the EPJN Global Concerns Network, one of the constituent networks of the committee for Justice, Peace, and Integrity of Creation (JPIC) of the Executive Council.

The event will include consultation and training for those already involved or those who wish to be involved in na-

tional, diocesan, and congregational peace and justice ministries. The goal of the conference is to strengthen participants' abilities to interpret the connection of their work with real-life issues.

Workshops offered will focus on debt, economy, and human development; migration issues, refugees, and illegal immigrants; environmental degradation, and the globalization of unsustainability; and the threat of militarism.

The workshops will clarify the roots of poverty and the relationship between poverty and racism, work, corporate accountability, gender, and children's issues, in our "global back yard."

The keynote speaker will be Jack Nelson-Pallmeyer, author of several books including *The Politics of Compassion* and *Hunger for Justice*. Other participants will include the Rt. Rev. Catherine Roskam, bishop suffragan of the Diocese of New York; the Rt. Rev. James Ottley, Anglican Observer to the United Nations; the Very Rev. Harry Pritchett, dean of the Cathedral of St. John the Divine; the Rev. Jim Lewis, Diocese of Delaware; and the Revs. Johnny Ity and Jeff Goliher, both of the Anglican Observers Office.

The March meeting of EPJN Province IV included Ann Thompson, St. Ambrose, Raleigh, Province IV representative to the steering committee; the Rev. Brian Grieves, National Office for Peace and Justice; the Rev. Ricardo Potter, associate director of Anglican and Global Relations; Mary Miller, Episcopal Peace Fellowship; Gail Phares, Carolina Interfaith Task Force and Witness for Peace Southeast; and the Rev. Kathleen Awbrey, diocesan coordinator for Christian Social Ministries.

For more information about the November conference, contact the Rev. Kathleen Awbrey at Diocesan House, tel. (919) 787-6313, e-mail kawbrey@episdionc.org

N.C. deputies appointed to National Church bodies

NEW YORK—One lay deputy, one clergy deputy, and one bishop from the Diocese of North Carolina have been appointed to interim bodies of the General Convention of the Episcopal Church.

Lay Deputy Scott T. Evans of St. Stephen's, Durham, who was head of North Carolina's last General Convention deputation, has been appointed to the Planning and Arrangements Committee for the 2000 General Convention in Denver, Colo.

Clergy deputy the Rev. Virginia Herring, rector of St. Anne's, Winston-Salem, has been appointed to the Execu-



A grand and glorious occasion!

Seven ordinands gathered outside the Church of the Holy Comforter, Charlotte, following the diocesan ordination service on Sat., June 20. Ordained to the diaconate were the Rev. Elizabeth Dowling-Sendor, left, and the Rev. Carolyn H. Eklund, third from left. Ordained to the priesthood were the Rev. Gayanne M. Silver, right, the Rev. Sanford A. Key, third from right, and the Rev. Joan C. Vella, fourth from left. Pictured with the ordinands are co-celebrants Bishop Robert C. Johnson Jr., second from left, and Bishop Suffragan J. Gary Gloster, second from right. Fourth from right is the preacher, Bishop Suffragan (ret.) Huntington Williams Jr.

tive Council's National Committee on Sexual Exploitation.

Bishop Suffragan J. Gary Gloster has been appointed to the board of the Commission on Justice, Peace, and Integrity in Creation (JPIC).

Grants Committee announces deadline for applications

RALEIGH—The Grants Committee has set September 26 as the next deadline for grant applications. The committee handles grant requests that include the parish grants, ACTS grants, and continuing education grants. Grants for funds from the Presiding Bishop's Fund for World Relief (PBFWR) is handled through a separate process. Applications for the Grants Committee may be obtained from the Rev. Kathleen Awbrey; further information is available from Connie Johnson. Applications for the UTO and Lex Matthews scholarships are obtainable from the Rev. Kathleen Awbrey; for further information contact Awbrey or Episcopal Church Women chapters.

Chapel of the Cross, Chapel Hill, to celebrate 150th anniversary of chapel consecration

CHAPEL HILL—The Chapel of the Cross will celebrate the 150th anniversary of the consecration of its chapel with a service of Holy Eucharist at 7:00 p.m. on Sunday, October 18. Since the state of North Carolina was all one diocese at the time of the consecration, and since the chapel has been a focus of ministry

to students at UNC-CH from the entire state, the bishops of all three North Carolina dioceses will participate in the service. The Rt. Rev. Robert C. Johnson Jr. will preside, assisted by the Rt. Rev. Robert H. Johnson, Diocese of Western North Carolina, and the Rt. Rev. Clifton Daniel, Diocese of East Carolina. The Rt. Rev. Peter James Lee, Diocese of Virginia, the only living former rector of the parish, will preach. The public is invited, and contributions for the renovation of the chapel will be gratefully received.

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This & that

ELDERHOSTEL AT THE SUMMIT: A very special Eldershostel will be held at **The Summit**, October 18-23. **The Rt. Rev. Robert W. Estill**, retired Bishop of North Carolina, will be teaching a course entitled *Religion and Art from a Bishop's Perspective*. Estill will focus on the "beauty of God" through great works of art, architecture, and illustrations, using slides and cartooning. During the same week, there will be a field trip to the Guilford National Military Park in connection with a seminar entitled *The Southern Campaign in the Context of the Revolutionary War*. In addition, there will be an opportunity to observe, identify, and study flower structure through the workshop *The Bird, the Bees, and...* Persons 55 and older may register for Program 101801/ Site 33134 by calling Elderhostel in Boston, tel. (617) 426-8056. For more information, call **Anne Bailey** in **Cooleemee** at (336) 284-4500.

The Diocese has learned of the death recently of the father of the **Rev. Cliff Pike**, rector of **St. Luke's, Salisbury**.

Word has been received of the death in England on June 20 of Robert Richardson, father of the **Rev. Fiona Bergstrom**, assistant to the rector at **All Saints', Concord**.

Julia Ellen Huston, 95-year-old mother

of **Judy Gloster** (wife of Bishop Suffragan **Gary Gloster**), died June 30 in Indiana. Her funeral was held at **Shiloh United Methodist Church, Kokomo, Ind.**

An architectural rendering featured in an article about **St. Timothy's-Hale School** in the May issue of *The Communicant* was not credited. The drawing was done by **Terry Eason, Chapel of the Cross, Chapel Hill**, a member of the architectural firm of **H. R. Associates, P.A., Raleigh**.

St. Timothy's-Hale School founder the **Rev. George Hale** and his wife **Carolyn** were among the invited guests at the recent groundbreaking for a new chapel and upper school classroom facility at the school. Much to their surprise and delight, they learned from their program that the new building was dedicated to "**St. Timothy and Father George B. S. Hale**."

Sara Blalough, youth minister at **St. Francis', Greensboro**, was part of the first group of candidates to receive the Certificate of Youth and Theology from **Princeton Theological Seminary**. The awards ceremony took place on April 30. The program is designed to offer theological education to experienced youth ministers who are willing to serve the broader church. They comprise a



St. Timothy's-Hale School Groundbreaking
St. Timothy's-Hale School headmaster **Lawrence E. Wall Jr.** (third from left), students, faculty, staff, and visiting dignitaries wield shovels at the recent groundbreaking ceremonies for the new chapel and classroom facility at the school. **St. Timothy's-Hale School** founder the **Rev. George B. S. Hale** is sixth from left, and the **Rt. Rev. Robert W. Estill**, retired Bishop of North Carolina, is seventh from left (face partially hidden). Construction has already started and is expected to be completed in March 1999.

(Photo by E.T. Malone Jr.)

Calendar of Diocesan Events

July	
17-Aug 9	Lambeth Conference, Kent, England
21-25	Lambeth Peace Pilgrimage, London-to-Kent, England
August	
12	Diocesan Council, The Summit
16-17	Personal Spiritual Growth Conference, The Summit
26-29	Providing for Ministry, Kanuga
30-Sept 4	Decorative Arts for Churches, Kanuga
September	
14-17	Nonviolence Conference, Kanuga
18-20	Youth Leadership Training Weekend, The Summit
24	Council Budget Preparation, Raleigh
October	
2-4	Fall Middlers Conference, The Summit
12-14	Clergy Conference, The Summit
16-18	Happening #32, The Summit
18-23	Elderhostel, The Summit
21	Diocesan Council, The Summit
22-Nov. 2	Stillpoint Ministries Celtic Pilgrimage to Ireland
Oct. 24	14th Annual Prayer Day, St. Paul's, Cary
November	
6-8	Fall Senior Conference
14	Sexual Misconduct Prevention Workshops, Christ Church, Raleigh
14-15	Stewardship Conference, The Summit
18	Diocesan Council, Diocesan House
December	
4-6	Bishop's Ball, The Summit
16	Diocesan Council, The Summit

network of youth ministry professionals throughout the United States who are "on call" to guide and direct churches in training and policy related to youth and the Church. Requirements for the certificate include 70 hours of coursework on youth, church, and culture, and participation in a capstone retreat, to be completed over a period of three to five years. **Blalough** completed the program in three years.

Hosts and attendees alike proclaimed the June 3rd day-long **Lay Employees Conference at Diocesan House** a great success. Canon for Congregational Support the **Rev. Vicki Wesen** and her assistant **Crystal Partlow** planned the event with the help of **Margo Acomb**, **St. Stephen's, Oxford**. Traditionally the lay employees' annual meeting has been held at **The Summit**. This year, conference planners decided to provide an opportunity for lay employees to tour Diocesan House and meet with the bishops and staff. The meeting began with Morning Prayer in the Chapel, followed by words of welcome from **Bishop Johnson** and **Bishop Gloster** and introduction of all present. The rest of the morning was spent in small group meetings, which covered everything from insurance and communications to youth ministries and a conversation with **Sara Jo Manning**, assistant to the Bishop. Lunch for the 65 participants and staff was served in the Conference Room, and the morning's small groups were repeated in the afternoon. Participants gathered in the Chapel for a wrap-up and closing devotions. The success of this first meeting suggests that it will be repeated in future, alternating with meetings at **The Summit**.

Margo Acomb has joined the staff at Diocesan House, effective July 15. Formerly parish administrator at **St. Stephen's, Oxford**, and assistant to **Education/Liturgy Resources** manager the **Rev. Harrison Simons**, she will be assistant to the **Rev. Vicki S. Wesen**, canon for congregational support and diocesan deployment officer. **Acomb** will also serve as assistant to stewardship officer **Bill Wrenn** and to the new congregational development officer when that position is filled.

During the **Lambeth Conference**, daily reports will be posted over the internet. To keep current with what the bishops are or are not doing, visit the **Anglican Communion home page** at <http://www.aco.org>, then click on **Lambeth Conference** for general information or **Anglican Communion News Service** for news stories.

Providing for Ministry is the title of a conference to be held at **Kanuga**, August 26-29. The conference has been planned to instruct and to inspire persons, paid and volunteer, who are asked to provide financial resources necessary to enable their parishes and institutions to go beyond the ordinary, to escape the routine—to reach for greater ministry. It will cover securing gifts from annual parish stewardship, endowment foundations, planned giving, and capital campaigns. Among the many facilitators and guest speakers will be **Robert Allen**, **St. Paul's, Winston-Salem**, a marketing and fund-raising advisor, and the **Rev. Loren Mead**, founder of the **Alban Institute** in **Washington, D.C.** For more information, contact **Kanuga Conferences**, tel. (828) 692-9136.

Focus on the Parishes: St. Andrew's, Haw River

Clergy and staff:

The Rev. Sam Frazier *Vicar*
Genelle Graham *Senior Warden*
Richard Allison *Junior Warden*
Marilyn Tyler and
Greg Sherman *Organists*

Mailing address:

P.O. Box 217
Haw River, NC 27258
Tel: (336) 578-3623

Mission Statement:

As disciples of Christ, and by the power of the Holy Spirit, we strive to build a caring community by bringing the Love of our Lord to those we touch. We endeavor to increase our numbers to enrich our ministry. We reach out to one another and the community through our Liturgy, Music, Christian Education, Stewardship, and Outreach.

The year was 1932 and the nation was in the depths of the Great Depression. In Haw River, a small band of worshipers was meeting in "The Upper Room"—a large room on the second floor of a grocery and dry goods store.

In spite of all the hardships they knew they'd have to face, the congregation was determined to build a church. The first Eucharist was celebrated in November of that year, on the Sunday nearest to St. Andrew's Day, and so the people chose St. Andrew's for the name of the church.

Bishop Edwin A. Penick formally dedicated the new mission on March 5, 1933. The 1934 Journal of Convention includes a reference to the dedication by the Bishop who noted in his Journal, "I addressed the congregation, dedicated the hall as a place of worship and blessed a new font and altar. This mission represents the effective work of Capt. Franklin H. Board of the Church Army. After this service I visited a Sunday School at Haw River where Capt. Board has begun promising work. It was gratifying to observe the growth of missionary work in Alamance County." The dedication service ended with "Onward Christian Soldiers." Also helping to establish the mission was Mrs. Margaret Varley.

Over the years a number of supply priests, deacons, and occasional students from the Divinity School at Duke University have served the church. The Rev. James Griswold, retired, of Durham, served first as supply priest, then as vicar from about 1973 until his retirement in 1995. The Rev. Sam Frazier celebrated his first Eucharist as priest-in-charge on October 1, 1995. He became vicar in 1996.

From the beginning, the members made up in enthusiasm and determination what they lacked in money. The people reassured each other, "With enough faith, we will build a church." They said it so often that it became a prayer. And they needed that faith, for in those depression years, the total collection did not average one penny per week for each member. The little congregation had no architect and no general contractor, but they had many willing laborers. Somehow, building materials were found and the church was built. The present church building was dedicated in 1941.

Today, St. Andrew's is a mission with parish aspirations. There are many

opportunities for service. These include lay Eucharistic ministry, lectors, acolytes, altar guild, and choir. Tapes of Sunday services are provided to those who are sick or shut-in. The congregation also has a prayer chain. Two children are supported for summer camp each year.

Outreach includes Food Bank Sunday, on which both perishable and non-perishable foods are donated to help meet the needs of the community. The Church Periodical Club is supported, and money and labels for the Thompson Children's Home are collected towards the purchase of needed equipment. In addition, Sunday morning

newcomers are visited and given a loaf of homemade bread. A brochure welcoming them to St. Andrew's will soon be available for distribution. Recently, the congregation raised \$1,500 to help the Mt. Moriah Baptist Church, Mebane, to rebuild their church after it was torched.

Christian Education opportunities include Sunday School for all ages, inquirers and confirmation classes, and a



The Rev. Sam Frazier leads the St. Andrew's congregation in prayer following the Service of Pentecost. The congregation released a pair of balloons, each covered with prayers and signed by parishioners.

Wednesday Lenten Series study program is held. There is a chapter of the ECW as well as a Men's Club.

Owen de Ris, who with his wife Rachel recently moved from New England to the area, are two of St. Andrew's most enthusiastic new members. Rachel de Ris now serves as music director. De Ris, noting that the parking lot has been enlarged to double its former size, foresees a day when the church will have to be enlarged also. May Gibson adds that the church is now looking for ways to make more room for activities.

Members of the congregation continue St. Andrew's tradition of determined, willing laborers. When the floor of the church needed replacing, members of the congregation carried the pews out of the church to the undercroft. Four men and two women laid a

new parquet floor. The following Sunday, members of the congregation carried the pews back in again. Through the Laurence H. Holt Missionary Fund, the Church of the Holy Comforter, in recent years, has financially helped and been supportive of St. Andrew's. Also, ceramics, made in the undercroft, are sold before Christmas at Holy Comforter, after the 10:30 a.m. service.

"We have much to be thankful for," believes May Gibson, "and we have a sacred trust. Those who built this church intended it to be a place where the Word of God dwells and where the sacraments strengthen and sustain our lives. We are continuing that sacred trust, and with God's help, we will grow so that we can do more to reach out to our neighbors and share with them God's love and forgiveness."

Pentecost at St. Andrew's

St. Andrew's celebrated the Feast of Pentecost in style. When many can express love in many tongues and all together, this is inclusive. In our service, we allowed for the unexpected. At least 12 languages were spoken, and in one moment a half-dozen were sounding all at once. Children sang the Offertory in Swahili. A new-born baby was cooing. It being the fifth Sunday of the month, the children were given special charge of the whole service, an invitation to surprise.

The Introit was in good Gospel-song. The hymn was sung as a Chippewa chant to the beat of an elk-skin drum. The Lesson was Acts 2:1-12. It started as usual in English. After a few verses, a second voice of German was added,

then Greek, and Spanish, French, and finally Latin, concluding in six voices, leaving us "amazed and perplexed, saying to one another, 'What does this mean?'"

When God speaks love in our lives, now perhaps more than ever, there's a Wind and Fire and much amazement. In the upset, we become engaged, and we work. We do more than think Love, or speak Love; we begin to actively manifest Love in deed. We let fly a pair of balloons, each covered with our names and prayers, off on high to wherever.

It's not a measure of how many languages, their chaos or harmony, or the upsetting surprise of it all, but finally of speaking God's love, as best we can.

—Owen de Ris

The Long Days of her Life

A Remarkable Woman: Katharine Drane Cheshire

A LIFELONG RESIDENT of Tarboro, Kate Cheshire during her lifetime was artist, executive, and missionary. Born in Tarboro on November 1, 1862, she was the daughter of the Rev. Joseph Blount Cheshire, rector of Calvary Church, Tarboro for fifty years. She was also the sister of Joseph Blount Cheshire, Jr., Bishop of the Diocese of North Carolina from 1893-1932.

As a young girl, Kate showed exceptional talent in drawing, carving, and handwork. After she returned to Tarboro from her years at St. Mary's in Raleigh, her father had a small studio built for her in the rectory yard, where she created ink drawings, painted in oils and watercolors, and carved in wood. She also had a small kiln in which she fired tiles and pottery that she painted.

Enough of her work remains to reveal to later generations what a remarkable woman she was. A charcoal portrait of her father hangs at Calvary Church, which also has a wooden font cover and chalice box which she carved. The altar and reredos at Grace Church, in Lawrence, a little town in Edgecombe County, were also carved by Kate. Other works by Kate may also be found there in several homes and mission churches. At Nash House in Tarboro, where Kate's sister Annie Gray lived after she married Sam Nash, may be found fireplace tiles that illustrate scenes from Charles Kingsley's *Water Babies*, as well as a carved mantel with the Blount coat of arms.

Kate Cheshire's most famous work is undoubtedly the Virginia Dare desk, created for the North Carolina entry in

the Columbian Exhibition in Chicago in 1892. The Exhibition commemorated the 400th anniversary of the arrival of Columbus in the New World. Each state was asked to send exhibits that reflected its history, and included with other

and Sir Walter Raleigh's coat of arms.

When the exhibit closed, the desk was sent back to North Carolina and was utilized by several government officials. It was eventually given to the State Department of Archives and His-



The Virginia Dare desk, with wood panels carved by Kate Cheshire. The front panel shows a white doe and and Sir Walter Raleigh's coat of arms. The side panel features the scuppernong vine.

North Carolina artifacts was a very handsome desk. Designed by Silas McBee of Lincolnton, made by E.V. McKenzie and other Wilmington craftsmen, the desk featured panels carved by Kate Cheshire from white holly wood taken from Roanoke Island. The panels depict the Indian legend of Virginia Dare who, according to the story, turned into a white doe. Also featured are the native scuppernong vine, the ship which brought the English colonists to North Carolina,

tory. For years it was used by Dr. Christopher Crittenden, archives director. The desk is now in a state warehouse in Raleigh. Tentative plans have been made to place the desk in an appropriate place where it can be seen and appreciated.

Besides being an artist, Kate Cheshire was also a teacher. When Grace Church was still a mission, she built a school on the grounds at her own expense and taught there for many years, assisted by several ladies from Grace

Church. She also carved the school's mantel and door.

Kate Cheshire loved children. With their help, she wrote and staged plays about Church history. For years she had Christmas parties on December 24th for the neighborhood children, and made sure that each child had a little present. She was responsible for naming her brother, the bishop's, last child, choosing the name Godfrey from a family Bible.

Secretary of the Diocesan Woman's Auxiliary (now Episcopal Church Women) from 1904 to 1913 and its third president for five years, she carved the boxwood gavel for the auxiliary that is still used by each president.

Perhaps the most remarkable aspect of her life was that she was seriously handicapped from childhood. Her hands and fingers were severely bent. Because one leg was much shorter than the other, she limped badly. It is known that she gave the altar cross for the chapel at Calvary Church in Tarboro as a thanksgiving for recovery from illness, but no one knows today what caused her disability, whether birth defects, polio, arthritis, or an accident.

Kate Cheshire died on January 5, 1935, at the age of 72. She accomplished much in her lifetime through her patience, skill, and determination. Most of all, her faith and her love for God and the Church was evident in everything she did.

This article is excerpted from a talk given in February 1998 to the ECW, Church of the Good Shepherd, by Mrs. Godfrey (Sis) Cheshire.

More news from around the Diocese

CSM workshops planned in N.C., Alabama

A Garland Instead of Ashes: Non-violence in the Midst of Violence is the title of a workshop that will be held at Kanuga Conferences, Hendersonville, September 14-17. The keynote speaker will be Arun Gandhi.

Building the Compassionate Community is the name of a Province IV Justice, Peace, and the Integrity of Creation (JPIC) conference to be held September 11-13 at Camp McDowell, Diocese of Alabama. The keynote speaker will be the Rev. Carmen Guerrero, archdeacon for multicultural ministries in the Diocese of Los Angeles.

For more information about either of these conferences, contact the Rev.

Kathleen Awbrey, tel. (919) 787-6313, e-mail kawbrey@episdionc.org.

Good Shepherd, Cooleemee, holds Rogation Sunday service

COOLEEMEE—Under God's canopy, an Evening Prayer service was held here on the banks of the South Yadkin River on Sunday, May 17. Conducted by Good Shepherd, Cooleemee, the congregation was joined by many other people of good will in praising God and his Creation.

"We live in a sacramental world. Everything around us is an outward and visible sign of an inward and spiritual grace," said Good Shepherd vicar the Rev. Edwin Bailey. "Every facet of life, including all of nature, is a gift.

Spring always comes—and with it new growth. This is not spontaneous, but all part of a plan." Such beliefs moved members of the congregation to propose the riverside service.

Rogation Sunday is a traditional event from ancient days, when the church marked parish boundaries and blessed the crops. "I cannot think of a better way to celebrate Cooleemee's Centennial that to hold this service at the river," said Senior Warden Janet Thompson. "We welcomed all people. God does not judge us by what clothes we wear or by our backgrounds. Everybody is worthy of God's love."

The "River Prayer" service was planned to involve community members, especially those who do not belong to any church.

A special bulletin, complete with a color cover photo of the river, was produced to make sure everyone attending could follow the service. Hymns were selected to complement the theme of celebrating God's Creation.

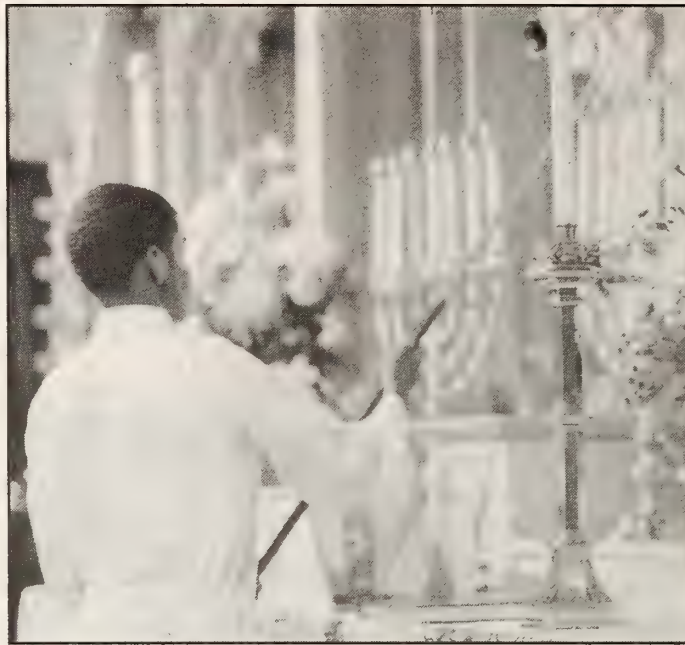
Young people from the community helped clear a path to the river, dug a post hole for the wooden cross, removed graffiti from the pump house, set up chairs, and shuttled elderly and disabled people to the service in their trucks.

The service took place in a clearing next to the 100-year-old dam which once powered the cotton mill, one of the most beautiful spots along the South Yadkin River. Even the 90-degree heat did little to wilt the spirits of the participants, and the church is already planning next year's event.

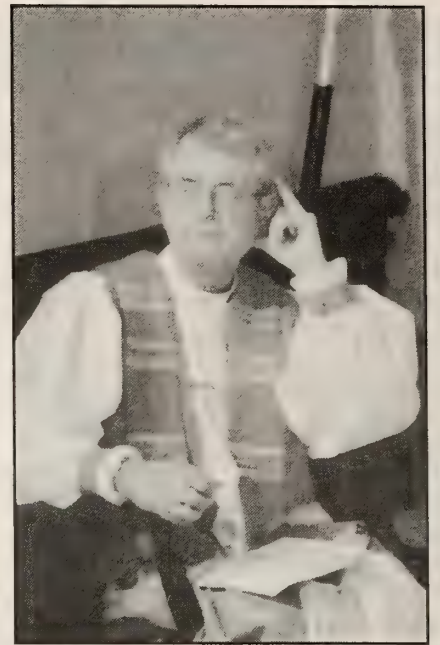
U. B. E. GRAND FESTIVE EUCHARIST



The procession forms outside Christ Church.



An acolyte lights the candles.

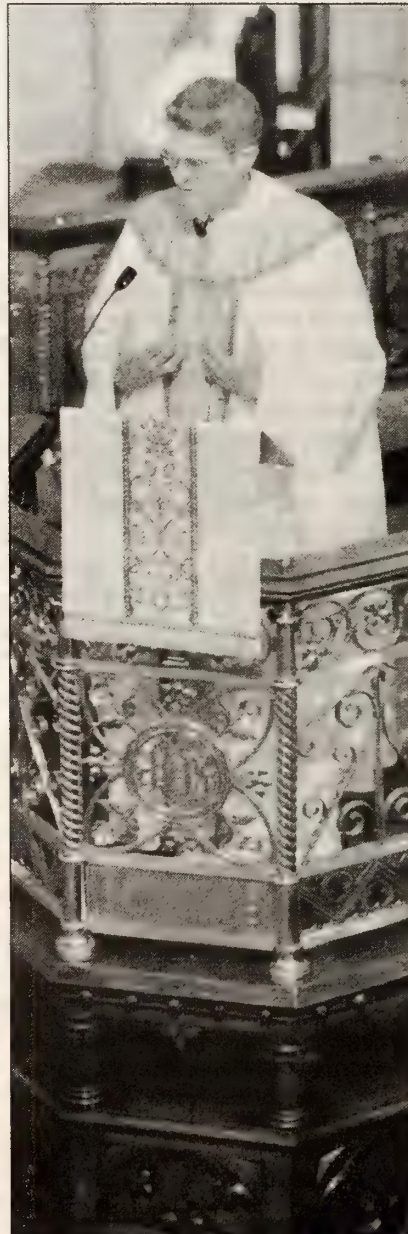


Bishop Robert C. Johnson Jr.



The I. Sherman Greene Chorale, Norfolk, Va.

Photographs
by
Jerry Markatos



Presiding Bishop Griswold.



Zelda Kennedy, St. Titus', Durham.



The Passing of the Peace.



Lift every voice and sing!

U. B. E. conference

(Continued from page 1)

Miami, Fla., from June 28 through July 1, 1999, will be called "The Rt. Rev. Quintin E. Primo Leadership Summit." Bishop Primo, who died recently, was considered to be a leader of the entire church.

All business and plenary sessions of the conference were held on the campus of St. Augustine's College in Raleigh. The Rev. Monroe Freeman, St. Titus', Durham, was conference chaplain.

Running concurrently with the adult conference was a full schedule of youth conference activities for children and teens, including special workshops, and a Tuesday evening Youth Mass.

Founded in 1968 as the Union of Black Clergy and Laity, and dedicated to justice and the ministry of Blacks in the Episcopal Church, the organization's name was later changed to the Union of Black Episcopalians. The UBE is committed to fighting racism in the church and the world and to encouraging

the involvement of Blacks in every aspect of the life and work of the church. Ministry of the UBE includes evangelism to encourage greater participation of Blacks, communication to prepare and educate members for wider ministries, and advocacy against racism and other issues that affect Black Episcopalians.

Currently there are 55 chapters and interest groups located throughout the continental United States and the Caribbean, in addition to members in Africa, Canada, and Latin America. To serve the UBE's ever increasing growth, this year's conference served as a kick-off for a capital funds campaign to help implement plans for a permanent national UBE office. Officers elected at the conference were: president, the Rev. Dr. Sandra A. Wilson, Denver, Colo., vice-president, Carlton Mitchell, Queens Village, N.Y., secretary, Patricia Simpson-Turner, Chicago, and treasurer, R.P.M. Bowden, Atlanta, Ga.



Presiding Bishop Frank Griswold and wife Phoebe join others at the reception following the Grand Festive Eucharist at Christ Church, Raleigh. At right is Vivian Patterson, St. Titus', Durham.

E. A. R.

(Continued from page 1)

Episcopalians from several parishes visited the parish in Erwin on March 11, 1992. They continued to meet on a weekly basis and eventually met with Bishop Estill. Although nothing changed in Erwin, Bishop Estill later appointed a task force to address the issue of racism.

Other events hosted by the EAR have included a film series with discussion sessions moderated by Raleigh *News & Observer* columnists Barry Saunders and Yonat Shimron. Currently EAR "worship teams" visit a different church in the Raleigh Convocation once a month to answer questions about the group and to emphasize EAR's mission of justice, reconciliation, and unity. On August 1, 1998, the group will sponsor a trip to Snow Camp, N.C., for a performance of the outdoor drama *Pathway to Freedom*, the story of the Quaker community and the underground railroad.

For information about this even, diversity training consultation, or meeting locations, contact Jody Barnes-Nelson, (919) 460-1174; Kim Hudson, (919) 876-4491; the Rev. Al Moore, (919) 676-1897; or Martha Waters, (919) 469-5154. Meeting notices are also sent to all rectors, vicars, and chaplains in the Convocation.

Kim Hudson is a member of EAR and a parishioner at St. Ambrose', Raleigh

Anti-racism workshops planned in Diocese

IN RESPONSE to a pastoral letter entitled "The Sin of Racism," issued by the House of Bishops in 1994, the Committee on Racism has designed a series of workshops that address the problem of racism. Funded by the Jesse Ball duPont Foundation in the amount of \$128,000, these workshops will take place over a three-year period and each will last for two days. Three facilitators will lead each group. Two of the facilitators who will be utilized are considered by the national church to be their top anti-racism trainers, and three are African-American women. Workshops are planned for both clergy and lay leaders, and leaders who can take training techniques back to their parishes will be trained.

Three sets of workshops have been planned for the first year. One, for dio-

cesan staff members, including senior staff, was held on March 31 and April 1.

A workshop to train the Standing Committee and the Diocesan Council will take place on November 20 and 21, at The Summit. Other groups to be trained will be convocation deans, lay wardens, deputies to the General Convention and various diocesan committees. The second year participants will include diocesan consultants and people from all seven Diocesan convocations, beginning with the Durham convocation. Lay members of the parishes, including the youth, will be the focus of the third year.

The groups will explore ways in which they as groups and as individuals can combat the sins of prejudice, separation and alienation. The work-

shop model proposes a weekend meeting, starting Friday morning and ending Saturday evening. Included in the agenda are ice breakers and role playing designed to raise the comfort level of participants by introducing them to assumptions they may have which produce racist attitudes. By the end of the workshops, participants will engage in scripting, which allows them to remember childhood conditioning about race, and leads into the contracts that are the most intense part of the two days. At this point, a trained therapist takes the members through the commitment to change in a group process.

Both Bishop Johnson and Bishop Glosster believe that these workshops are very important to the health of the Diocese.

Clergy changes & moves

The Rev. Thomas N. Rightmyer has been called to serve as part-time interim assistant to the part-time interim rector at Holy Innocents, Henderson, effective March 29.

Effective June 1, the Rev. William E. Pilcher, retired, has accepted a call to be interim vicar at Galloway Memorial Chapel, Elkin.

Christ Church, Raleigh, has called the Rev. R. Scott White to serve as assistant to the rector, effective June 1. He was previously assistant to the rector at St. Martin's, Charlotte.

The Rev. Janet C. Watrous, formerly assistant to the rector at Good Shepherd, Raleigh, as been called by St. Martin's, Charlotte, as its interim rector, effective June 28.

St. Alban's, Davidson, has called the Rev.

Rachel F. Haynes to serve as assistant to the rector, effective July 1. Previously she had served as interim assistant to the rector at Christ Church, Charlotte.

Bishop Johnson has assigned the Rev. Carol J. Burgess as deacon at Emmanuel, Burgess is from the Diocese of Minnesota.

The Rev. June T. Chandler has retired from her position as part-time interim rector at Holy Innocents, Henderson, effective April 1.

The Rev. Walton S. Pettit Jr. has been called as priest-in-charge of St. Stephen's and vicar-in-charge of St. Cyprian's, both in Oxford, effective for three years starting May 31.

The Rev. Carolyn H. Eklund was ordained to the diaconate on June 20, and has been assigned to the Church of the Good

Shepherd, Rocky Mount.

The Rev. Elizabeth Dowling-Sendor was ordained to the diaconate on June 20, and has been assigned to St. Philip's, Durham.

The Rev. Joan C. Vella, assistant to the rector, St. Timothy's, and assistant to the priest-in-charge, St. Mark's, both in Wilson, was ordained to the priesthood on June 20.

The Rev. Gayanne M. Silver, assistant to the vicar, St. Patrick, Mooresville, was ordained to the priesthood on June 20.

The Rev. Sanford A. Key, assistant to the rector at Christ Church, Charlotte, was ordained to the priesthood on June 20, and has been called by the Cathedral of St. Luke & St. Paul, Charleston, S.C., effective July 10.

Lambeth Conference is largest in history

FROM THE FIRST Lambeth Conference in 1867 to the present, the meetings of the world's Anglican bishops have both affirmed the Anglican Communion's perception of historic continuity as well as marked the turning points of change for a church that is now both evolving and international.

The conferences have been held every ten years with the exception of the years encompassing two world wars. The Lambeth Conference draws bishops together to pray and confer. Although not a legislative gathering, the Conference has impact on the Anglican Communion by means of the reports it issues and the advisory statements it adopts. "The church is never the same after a Lambeth Conference," commented Bishop Mark Dyer, retired bishop of the Diocese of Bethlehem and a professor of theology at Virginia Theological Seminary.

Beginning July 18 and ending August 9, the conference will be the largest since the start of the Lambeth Conferences, and will draw more than 800 bishops, compared to the 518 who attended in 1988. For the first time, bishops suffragan have been invited by the Archbishop of Canterbury, George L. Carey, to participate. Also included in the invitation are as many as 600 spouses. Meetings and other events will be held at the University of Kent at Canterbury, location of the cathedral that has been called the "mother church" of Anglicanism.

Bishops assigned to sessions

Bishops attending the conference will be assigned by interests to four groups or sessions. Session One, "Called to Full Humanity," will address social and economic justice as well as pastoral concerns both for individuals and the societies in which they live. Session Two, "Called to Live and Proclaim the Good News," will be concerned with the mission of the church. Session Three, "Called to be a Faithful Church in a Plural World," will consider the challenges and opportunities of diversity. Session Four, "Called to be One," will address ecumenical relations.

Women bishops to be present

Reflecting the changing demography of the Anglican communion, bishops from developing nations may strongly influence the discussions, which have been dominated traditionally by bishops from England and the United States. In addition, female bishops will be present for the first time: eight women from the United States, two from Canada and one from New Zealand.



Prior to their departure for Canterbury and Lambeth, Bishop Robert C. Johnson Jr., right, and Bishop Suffragan Gary Gloster met in the Bishop's office at Diocesan House to discuss the conference.

At least one bishop has commented that he will not attend Lambeth because the female bishops will be present. As many as 50 other bishops have said that they will hold a parallel meeting in symbolic boycott. A few have indicated that they will not even participate in Bible studies with the female bishops. However, Presiding Bishop Griswold said that he hopes the conference will provide a positive first encounter with bishops who happen to be female.

Spouses, too, have their own schedule

Spouses will have their own schedule of meetings and events, concurrently with the bishops' meetings. They will hold Bible studies, attend workshops and visit famous gardens. Other events include the Royal Garden Party at Buckingham Palace and a boat ride down the Thames. Spouses, who come from vastly different socioeconomic conditions throughout the Anglican communion, will have a chance to share experiences in a presentation titled "For Better, For Worse."

Bishops to address homosexual issue

More problematic at the conference will likely be the issue over the place of homosexuals in the church. A coalition of conservative bishops is urging the adoption of a statement calling the ordination of practicing homosexuals and the blessing of same-sex unions "unacceptable." Other bishops hope that the issue can be referred to a study process similar to the one that took place regarding the ordination of women. Bishop Duncan Buchanan of the Diocese of Johannesburg in Southern Africa, chair of the subsection group that will consider

the sexuality issue, said that he hopes to make sure that all voices are heard.

International debt a major concern

The greatest influence on the conference, however, could be the issue of international debt. Many bishops have identified this issue as one of their chief concerns because it has such far-reaching implications for the developing countries that are trying to improve the lot of their citizens. Archbishop Carey said that, despite the advances that have been made in increased life expectancy, improved literacy and economic growth in these developing nations, "the cost of servicing this debt hangs like a noose around the necks of their economies." The Lambeth Conference could add its voice to the voices already calling for forgiveness of the debt in a "Jubilee Year 2000," a contemporary version of the biblical tradition of freeing slaves and returning land to its owners every 50 years. The amount of the unpayable debt is said to be at least \$100 billion. Remission of this debt would mean that the poor nations of the world would have a chance to make a fresh start. "The question we all face," said Archbishop Njongonkulu Ndungane of Cape Town, "is whether we can speak of progress when ...incredible technological advances make life easier for the affluent, but...have little or no impact on the lives of the poor and marginalized." While in America the brain power of the computer allegedly doubles every 18 months, there are many millions of people in the world who have no chance to develop their own brain power or to develop their potential because of their poverty. Archbishop Carey stressed that "we expect to pursue our own debate by

ensuring that the decisions and the resolutions from the conference are taken seriously by international political and economic forums." Reasons for canceling international debt include the moral imperative, which recognizes that a civilized community should not tolerate a situation where unpaid debt is the cause of mass malnutrition, disease, and illiteracy.

Christian/Islamic issues to be addressed

Also to be discussed will be the struggles of Christians in some areas of the world to live in peace with their Islamic neighbors, while those in other areas are able to work together in successful cooperation. Of particular concern is the conflict in Northern Nigeria between Christians and Muslims. It has been predicted that, in the next decade, there will be more Muslims attending services in England than there will be Anglicans.

Virginia Report is guide

A guide to the hoped-for Lambeth experience of unity in diversity is the Virginia Report. This document was produced by the Inter-Anglican Theological and Doctrinal Commission, composed by a group of church leaders and theologians which met at the Virginia Theological Seminary. The authors offer the report as "one more step in the process of seeking greater understanding of what communion means to the Body of Christ." The document makes some strong assertions, such as, "All injustice, racism, separation and denial of freedom are radically challenged when Christians share in the body and blood of Christ." The report sees the Trinity as a model for community.

Daily worship, prayer, and Bible study

Finally, undergirding the conference will be many opportunities for worship, prayer, and Bible study. Daily Bible studies of II Corinthians in which both bishops and spouses will participate will provide chances to share stories and experiences in groups of 12 or smaller. These sessions are looked on as an important way to build community among the extremely large group of conferees. II Corinthians was chosen because of the glance it affords us into of St. Paul's own struggles with leadership and because of the lessons it presents in responding to conflict. All members of the Anglican communion are invited to conduct their own studies of II Corinthians in solidarity with the bishops.

This story was compiled from Episcopal New Service sources.

Pilgrims to take part in Walk for Peace at Canterbury

By Penelope Olson

RALEIGH—Five members of the Episcopal Peace Fellowship from the Triangle area will travel to England this July to take part in the Walk for Peace which coincides with 1998 Lambeth Conference.

Participating are: Ann Thompson, St. Ambrose, Raleigh; the Rev. Bobbie Armstrong, Holy Family, Chapel Hill, who was recently elected to the 19-member National Executive Council of the EPF; Bob Armstrong, Holy Family, Chapel Hill; Donna Hicks, St. Philip's, Durham; and the Rev. Kathleen Awbrey, diocesan Coordinator for Christian Social Ministries. The five are part of a group of 22 (including four from the Diocese of Western North Carolina) from the United States. It is anticipated that others will join in along the way, and "there is the possibility that two Tibetan monks will walk with the group," Armstrong said.

Thirteenth Lambeth Conference, third Walk for Peace

The Lambeth Conference, first convened in 1867, has been called by the Archbishop of Canterbury every ten years (with some interruptions during WWI and WWII), and brings together some 800 bishops from the world wide Anglican Communion. Its overall purpose is to take "common counsel" and adopt reports and resolutions of an advisory nature for the guidance of its national Churches, Provinces, and Dioceses. Meeting in Kent, England, the Conference starts this year on Saturday, July 18.

The U.S. participants in the Walk for Peace will join forces with members of the Anglican Pacifist Fellowship from England, Wales, and New Zealand, and begin their 60 km. walk with a special service and blessing at Southwark Cathedral in London on Tuesday, July 21. The walk will conclude in Canterbury on Saturday, July 25, with a service at noon at the Thomas à Becket Place of Martyrdom in Canterbury Cathedral.

The pilgrims expect that some of the bishops will join them, particularly those from the dioceses represented in the group, for the final mile-and-a-half, from St. Dunstan's to Canterbury (the same route that King Henry II used as a penance walk in the 12th Century). They hope that other bishops will emerge from Lambeth to meet them when they arrive at Canterbury and join with them for the service in the cathedral. During the walk, a representative of the Anglican Pacifist Fellowship will keep the bishops informed of group's progress.

Along the way, the group will witness to its concerns for peace, justice, recon-

ciliation, and non-violence—in discussion, song, and prayer—both while walking and at pre-arranged meetings at the stops in Rochester, Maidstone, Broughton Lees, and St. Dunstan's, the same route taken by the Peace Walk pilgrims in 1978 and 1988.

Fellowship formed in 1939

Founded in 1939 as the Episcopal Pacifist Fellowship, the Episcopal Peace Fellowship was an offshoot of the multi-denominational, international Fellowship of Reconciliation. The FOR was a response to the onset of World War I, and had taken root in the "peace testimony" of the Religious Society of Friends in England.

The members commit themselves to the EPF statement, which says in part, "As a member of the Holy Catholic Church, I urge the Episcopal Church in accordance with our baptismal vows, 'to renounce the evil powers of this world which corrupt and destroy the creatures of God' and to wage peace across all boundaries, calling upon people everywhere to repent, to forgive, and to love."

In 1930, in part as a result of the untiring work of founding member the Rev. John Nevin Sayre and other peace-makers, the world-wide gathering of Anglican bishops adopted the resolution which now leads off the EPF's anthology of Episcopal pronouncements on peace, *Cross Before Flag*: "The Conference affirms that war as a method of settling international disputes is incompatible with the teaching and example of Our Lord Jesus Christ." This statement has been reaffirmed by every succeeding Lambeth Conference from 1948-1988.

Group to submit statement to bishops

The Anglican Pacifist Fellowship and the Episcopal Peace Fellowship will submit a joint document to the bishops at Canterbury. In addition to asking the bishops to reaffirm the 1930 statement, they are calling on the Conference to support *Abolition 2000*, a project which calls for nuclear disarmament by the end of the millennium; as well as to respond positively to the 1994 World Council of Churches' *Programme to Overcome Violence*.

The WCC *Programme* states: "There is a need to confront and overcome the spirit, logic, and practice of war, and to develop new theological approaches, consonant with the teaching of Christ, which start not with war and move to peace, but with the need for justice. This may indeed be a time



PENELOPE OLSON

FROM BISHOP'S CHAPEL TO CANTERBURY: Pilgrims going to Canterbury from the Diocese of North Carolina gathered recently outside Diocesan House in Raleigh. Pictured are, from left, Ann Thompson, the Rev. Kathleen Awbrey, the Rev. Bobbie Armstrong, and Bob Armstrong. Not available was Donna Hicks, Durham.

when the churches, together, should face the challenge to give up any theological or other justification of the use of military power, and to become a *koinoinia* (community) dedicated to the pursuit of a just peace."

Part of the *Programme* asks that conscientious objection be seen as the normative response for Christians to the moral challenge of war. Over time it has become usual to view war-acceptance as the norm for Christians and conscientious objection as a departure from the norm. The group's statement calls upon the Lambeth Conference of 1998 to reverse that perception.

Other concerns expressed in the statement focus on the Anglican Church's continued ambivalence in both supporting and opposing the institution and use of war; and the connection between the huge world expenditure on armaments and the problems of world poverty and Third World debt.

Bishop Gloster meets with walkers

Meeting at Diocesan House with the participants going from this Diocese, Bishop Suffragan Gary Gloster explained that the bishops are divided into small groups. Each group may be assigned one or more areas of concern for discussion. In some cases, small groups may vote on an issue following discussion and make a report to the plenary session. In others, the issue may be discussed and a recommendation for vote

made to the plenary session. Occasionally, an issue may be considered important enough to be debated in plenary session. Gloster believes that the "big issues" (e.g., human sexuality, the ordination of women) will take precedence in plenary session, and that the EPF/APF statement will probably be discussed only in small groups and presented to the whole.

At the close of the meeting, Gloster assured the pilgrims that "he was with them all the way," and added that he hoped to join them during the last part of the walk.

For further information about the Episcopal Peace Fellowship, contact any of the participants of the Walk to Canterbury.
Brochures are available from
Kathleen Awbrey
at Diocesan House
tel. (919) 787-6313
e-mail: kawbrey@episdionc.org.
Contact the national office at
P.O. Box 28156
Washington, DC 20038
tel. (202) 783-3380
e-mail: epf@igc.apc.org.
Visit their web site at
http://www.nonviolence.org/epf

News of the National Church

Presiding Bishop's Fund approves grants exceeding \$1.2 million

Members of the board of the Presiding Bishop's Fund for World Relief recently authorized grants for development and emergency relief totaling more than \$1,257,000 during their semi-annual meeting at the Church Center in New York.

Development grants of \$802,645 were awarded to 79 projects throughout the United States and around the world. Emergency relief and special on-going support grants, awarded between January and June 1998, totaled \$454,925.

"Even as we celebrated the generosity of the members of the Episcopal Church who made these grants possible, the board faced the difficult task of choosing among many worthy projects," said Ann Vest, interim executive director of the Fund. "We were able to respond to 66 percent of the projects that met our criteria, but at less than 20 percent of the amount requested."

In the United States emergency grants, in response to tornadoes, floods, and other crises, were given in 14 dioceses; and development grants for projects ranging from migrant ministry and literacy training to food pantries and AIDS prevention were granted in 29 dioceses.

Among the projects awarded international development grants this period were a school for the blind in Kenya, hunger relief in Rwanda, vocational training for women in India, a goat project in Haiti, prison ministry in Romania, and health education on the West Bank.

[In a related story from *The Diocesan*, Diocese of Florida, the Fund has

responded to a grant request from Bishop Stephen Jecko of the Diocese of Florida, sending \$25,000 for assistance in ministering directly to people affected by the fires which have spread over Flagler, Clay, and St. Johns Counties—as well as other broad areas of the drought-stricken state—in recent weeks. The funds will be used ecumenically to fill the gaps between FEMA funds and other grants being made available to those with losses.

The Diocese of Central Florida, which includes heavily fire-damaged Volusia County, also received a grant from the Fund.]

Presiding Bishop Frank Griswold expressed his appreciation to Nan Marvel for her continuing contribution to the Fund, as director of grants, executive director, and now as national representative and ambassador for the Fund, a new position she assumed in mid-May.

—*Episcopal News Service*

Young clergy forge bonds among peers, seek church's respect

AS THE OLD JOKE goes, "There is good news and bad news." The good news is that almost half of all Episcopal clergy under age 35 recently gathered for a successful three-day conference. The bad news is that they all fit into one seminary chapel.

Of more than 8,000 priests nationwide, only about 300—less than 5 percent—still can look forward to their 35th birthday. Meanwhile, the average age of seminarians hovers around 40, and a significant block of clergy are nearing retirement.

These sobering trends led a small group of younger clergy to organize the "Gathering of the NeXt Generation" conference at Virginia Theological Seminary in early June. From the beginning, they envisioned an opportunity for peers to gather, share experiences, and get acquainted. After all, this group will serve as colleagues for the next three or four decades.

Presiding Bishop Frank T. Griswold also spoke to the group and, with his



GRISWOLDS ATTEND YOUNG CLERGY CONFERENCE: Presiding Bishop Frank T. Griswold (center) and his wife Phoebe (left) join a group of young clergy for lunch during a conference at Virginia Seminary. (ENS photo by Alexandra Dorr/Virginia Seminary)

wife Phoebe, joined in informal conversations. He charged the gathering to carry on the bonds of respect and care they had built during the conference. "This diverse community is raising tender concerns very respectfully, without being polemical...modeling to the church mutual affection that will serve us well if we continue it," he said.

Topics ranged from identifying new models of ministry to balancing two-career marriages to promoting social justice. Also raised was the painful question of allowing some struggling parishes to die out in order to nurture newer ones.

Griswold said that he was impressed by the respect for widely different backgrounds and experiences represented at the conference. "The most amazing thing was the diversity within the group," he told the Executive Council. "People spoke from the heart and what they said was honored, it was received with a graciousness of spirit not often seen in the more senior age group of our church."

By the end, how and whether to deal with underlying issues became part of the "what next" question. Some voiced a desire to "take a stand" or lobby for wider recognition, while others shied away from action in favor of maintaining the focus on community and fellowship.

Many priests noted that how the group defines itself will determine its future. Will it remain an under-35 club, with its members moving up and out with age? Or will the group that gathered in June stick together to help support each other and soon to mentor the true "next generation" of clergy now in college?

—*Episcopal News Service*

Christians may get full access to traditional site of Jesus' baptism

CHURCH LEADERS have applauded plans by the Israeli government to reopen the site venerated as the place where Jesus was baptized. A picturesque Greek Orthodox monastery, constructed in the 19th century, still stands near the site on the West Bank of the River Jordan, on the outskirts of Jericho. The location is part of the territory taken by Israel during the 1967 war. Since then, the area has been off limits to most Christian visitors because it lies within an Israeli military zone, surrounded by fenced-off areas littered with land mines from wars dating back to the foundation of the Jewish State in 1948. The area is opened only twice a year when pilgrims gather in memory of the baptism of Jesus—in January for the Greek Orthodox Church and on the third Thursday in October for the Roman Catholic Church. On those dates, visitors are allowed to use the river to fill bottles, jars, and buckets for baptisms on the bank of the river. Baptism in the Jordan River by total immersion, preferred by many Christians, is forbidden at the site, though this may be permitted soon. "It's extremely good," Ian Paten, a clergyman at St. Andrew's Church in Jerusalem, said. "This appears to be another step toward satisfying the many people who come to the Holy Land for baptism."

—*Episcopal News Service*



Because of the many hurricanes, tornadoes, floods, and wildfires in the last two years, the Presiding Bishop's Fund for World Relief needs money.

100% of money sent for disaster relief is used in response to natural disaster.

**Please send contributions to:
The Presiding Bishop's Fund for World Relief
c/o Banker's Trust Company
P.O. Box 12043
Newark, NJ 07101**

Designate your contribution "for disaster relief."

Books

Christ Church, Raleigh, ECW produces "more than a cookbook"

RALEIGH—Concerned about the drift of American families away from the family dinner table, the Christ Church ECW has set about bringing families back together again. They have done it with a cookbook entitled *Back to the Table*, which will be on bookstore shelves by the end of the summer.

"*Back to the Table* is more than a cookbook," says Christ Church ECW president Stannie Brewer. "It is an expression of lifestyle, a gentle coaxing of families to again enjoy meals together." The cookbook features over three hundred recipes, original works by area artists, and homespun humor by a local author. Among the artists is diocesan bishop, retired, Robert W. Estill. The book is, in Brewer's words, "truly a statement of what life should be about in American homes."

At one time, it is noted in the Introduction, "dinners were the glue that held folks together....Even a simple

family supper began with a prayer. There was the holding of hands, a bowing of heads. And, with one eye half-open to be sure brother didn't take a swipe at the mashed potatoes, we thanked God for his bounty. Silently, we gave thanks for each other, and for these special moments together."

The Introduction continues, "But

times have changed. More moms are going to the office. Small towns have turned into shopping malls. Dinner times as we knew them have gone the way of American Flyer wagons and fat-tire Schwinn's. The magic and wonder of a time when families gathered around the table has become a wistful memory of another era.

"These days we 'grab a bite,' or 'eat on the run,' or order a pizza. The family table has been re-

placed by TV trays or the kitchen counter or the back seat of a Suburban on the way home from soccer practice. Or, worse, it's become a drive-through window."

Brewer points to national studies indicating that only 40% of U.S. families

eat regular meals together, and then only two or three times a week. "We are not naive enough to believe that a cookbook is going to bring families back together by itself," says Brewer, "but at least we can get people thinking about taking time out of their hectic lives to spend time eating with one another every now and then."

Not that eating out is bad, Brewer added, "but it is a disturbing sign of the times. We hope that we can at least get people to think about the importance of the family meal."

The cookbook is \$19.95 and proceeds from *Back to the Table* will be used to fund assistance programs for the less fortunate throughout Wake County.

Persons interested in ordering a copy should call Christ Church at (919) 834-6259 and put their name on the cookbook voice mail in-box. For further information, call Tricia Arnett at (919) 781-6020 or Margaret Bratton at (919) 781-4848.

New book by Davyd Forde Hood celebrates nearly two centuries of Christ Church history

RALEIGH—*To the Glory of God: Christ Church, 1821-1996*, is a narrative and pictorial record of the parish of Christ

Church, Raleigh, from its founding in 1821. Rather than a strict genealogical diary, the 248-page hardbound, indexed publication by Davyd Forde Hood is a social and architectural history structured around the rectorates of Christ Church clergy.

Hood, a general historian with specialties in architectural and landscape history, has created a volume filled with treasured mementos provided by the congregation and many friends of Christ Church, archival photographs, and stunning new color photography. The book presents an intimate perspective of the first 175 years of the parish.

In the Forward, Robert C. Johnson, Jr., Bishop of North Carolina, wrote: "Reading the history of Christ Church, Raleigh, is like meeting an old friend again for the first time....This book documents the truth that for the past 175 years the history of Christ Church and the history of the Diocese of North Carolina and the history of the State of North Carolina are in many ways intertwined and inseparable stories."

For more information, or to order a copy of *To the Glory of God*, contact Christ Church, P.O. Box 25778, Raleigh, NC 27611, tel. (919) 834-6259. The cost is \$50.00, plus \$4.00 shipping and handling.

Diocesan Council Summary

May 20 meeting highlights

- Bishop Johnson reported meeting with the Raleigh convocation committee planning a new church and commended their effort; reminded council that a workshop on Racism will be held soon.
- Mr. Smith moved that Council authorize movement of \$5,000 from adjusted undesignated fund balances to designated assets for Visioning Committee expense. Motion seconded and passed.
- Ms. Herring moved that \$5,000 in 1998 budget for Greensboro Housing chaplaincy be reallocated by Dept. of Outreach for some other purpose. Motion seconded, and passed.
- Heard that the Rev. Michael Dunnington is new chair of Committee on Congregational Support. Heard that there are ten congregational partners in diocese and that an inter-diocesan group was in training at The Summit.
- Discussed Mr. Presler's letter regarding administration of small church assistance.
- Bishop Johnson asked if it would be helpful to have Canon IX clergy to serve isolated congregations.
- Mr. Presler expressed concern over disclosure of assets or changes in financial situation during the year. He submitted his resignation as financial administrator of Small Church Commit-

tee. Bishop Johnson accepted his resignation and thanked him for his service over past several years.

- Motion adopted that Dept. of Congregational Support and Development, with others, bring draft of new guidelines for administration of funds held by Committee on Small Churches to October meeting.
- Heard that Ms. Earle will send a letter co-signed by the Bishop to small churches, with clear statement of what is expected of churches that apply for assistance.
- Adopted motion that Council accept Dept. of Finance's proposed 1999 asking formula.
- Heard that outreach in diocesan parishes has risen over past few years.
- Heard that diocesan church net revenues were \$21,466,000.
- Bishop Johnson reported that a letter from Steve Duggan, treasurer of National Church, has been received, thanking dioceses for continued strong support of National Church; asked Mr. Paschall and Mr. Smith to look into question of retiree participation in insurance coverage before end of 1998.

June 18 meeting highlights

- Bishop Gloster presented an update on

Visioning Committee.

- Bishop Johnson appointed the Rev. Stephen Elkins-Williams, the Rev. Lisa Fischbeck, and the Rev. Monroe Freeman to draft a report to Council at August meeting.
- Bishop Gloster reported that a grant has been received from Jessie Ball DuPont totaling \$128,000 for workshops on racism for diocesan leadership. First workshop held in March for clergy and lay diocesan staff.
- Bishop Johnson emphasized importance of workshops; announced that Union of Black Episcopalians will hold 30th Annual Conference in Raleigh in June; announced that the Rev. Canon E.T. Malone, Jr. was ordained to the priesthood in Diocese of South Carolina by Bishop Edward Salmon; reported that 1998 *Journal of Convention* will be ready for distribution in August.
- Treasurer explained differences in Appreciated Reserve Trusts in National Church budget; reported that Presiding Bishop and National Treasurer have responded to concerns over National Church's surplus funds for 1997 to satisfaction of our bishops; explained that funding for new church development projects is different because Raleigh's is a convocation project and Charlotte's is

based on financial residue from closed mission of St. Clare's.

- Ms. Herring announced that diocesan gift of \$5000 to Rural Advancement Foundation International will be matched by grant from Jessie Ball DuPont Fund.
- Ms. Fischbeck said that an interim is needed to replace the Rev. Sally Franklin, former chair of the Committee on Christian Education and Formation; announced that the Rev. Will Hinson has accepted the position of Chaplain in Charge for the UNC-Charlotte campus ministry.
- Ms. Lane reported that the Dept of Congregational Support & Development will meet in July to discuss reason for failure of missions in Diocese and to define difference between missions and cluster.
- Mr. Sprye reported that Mr. Bill Wrenn, Diocesan stewardship officer, will contact every mission and parish this year.
- Motion approved to adopt the formula used in calculating the asking of each parish and mission to support the Diocesan budget.
- Mr. Paschall called for review of health insurance coverage by the proper committee.
- Bishop Johnson announced that evaluation of Diocesan House staff would be completed soon. He will share findings with Council.

Starting life right in Charlotte

Children get 'first chance' at Thompson Center

By Judy Lane

WHEN YOU'RE three years old and you have to have a red crayon to finish your drawing, the need is intense and immediate. Not to be able to satisfy it may be infuriating. Learning how to postpone, work around, or even give up on such a need is one of the giant steps of human development. And it requires a lot of help from adult human beings.

At the Thompson Child Development Center (TCDC) in downtown Charlotte, those adult human beings are present and prepared to help children take the baby steps and giant steps that will ready them for school and for life.

A walk through the classrooms of the Center tells the story. Though some children may experience utter neglect and even chaos in their homes, at the Center they all find a warm, nurturing place in which to grow and learn. Nancy Roberson, Thompson Children's Home Director for External Affairs, comments that they learn activities during their 12 hours there that sustain them in the larger world.

The Child Development Center, TCDC, is a two-year-old program of Thompson Children's Home, an agency of the North Carolina Episcopal churches. In 1996 Thompson Home founded the Child Development Center for children ages six weeks to five years—developmentally typical as well as developmentally disabled—with the hope that children receiving good developmental nurturing in their early years would never have to become resi-

dents of a treatment center such as Thompson Children's Home, which treats severely disturbed children ages 6 through 11. The Child Development Center is located in a disadvantaged area of Charlotte that is home to about one-third of all the child abuse cases handled by the Mecklenburg County Department of Social Services.

Children are involved, active

At TCDC children aren't just passing time. They are involved. In the infant room, a baby is held and cuddled as he receives his lunch. A little girl, still just a baby herself but now considered a toddler, hangs on to her familiar teacher as she adjusts to an impending move to the toddler room.

In other rooms, children and teachers talk and work quietly together. Their learning is organized to make sense. Activities may focus around a theme, so that a look at North Carolina becomes a week of planning for a make-believe trip to the beach or a weekend in the mountains, an imaginary experience of what is to be seen and done in those

places. For each child, the learning is different, as the teacher focuses on the individual child and his or her abilities and needs. Children follow their own interests in their own ways, and the teacher allows and encourages that creativity. For all the children, the challenges of growing up are tempered by the fun of being with those who care and explain and offer new possibilities.

A basic tenet of the program is acceptance. While some children at TCDC have been asked to leave other preschools because their behavior was too difficult for the school to cope with, at TCDC parents are pleased to discover that the children are not

only accepted but are helped to overcome unacceptable behavior.

Most problems are handled in the classroom. That three-year-old who needs a red crayon learns various ways to cope with the situation of wanting something he cannot immediately have. If a child begins hitting or kicking or otherwise creating a serious disturbance, a walk down the hall with a teacher or counselor, with time for taking a few deep breaths and cooling off, is the next line of treatment. Temper tantrums and other uncontrolled behavior result in a trip to a "planning room," where a trained staff person works with the child, after allowing him to calm down, to find out what he wants and what he thinks he needs to do to get it, and—hardest of all—to discover that when he can not have his own way, he has to find alternatives.

The director of TCDC, Ginny Amendum, deserves much credit for the ex-

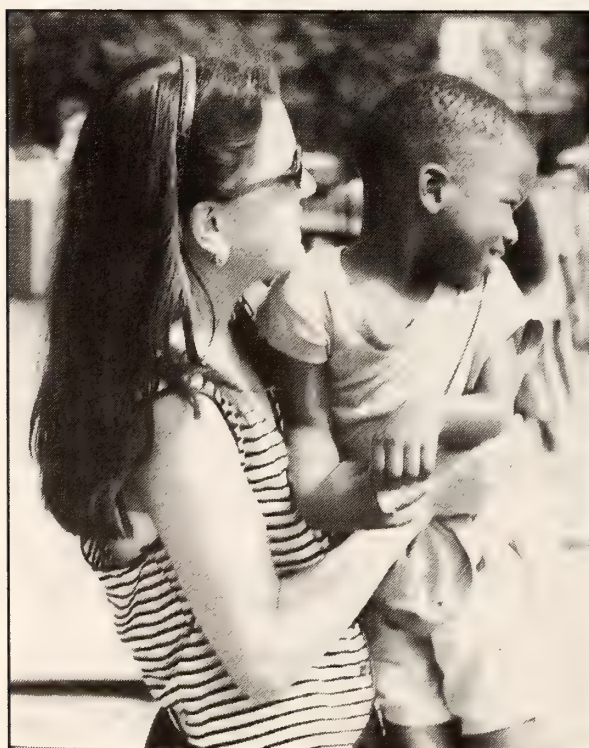
cellence of the school. She has developed a program whose hallmark is mutual trust for the children and the staff. The staff of 33 includes professionals trained in family services, behavioral counseling, speech and language therapy, and educational practices. Teachers are specially trained to relate to both normal children and those with developmental difficulties.

Most important, those who work at TCDC are people with care and respect for each child there.

Family participation a major factor

Family support, a piece missing from most such programs, is a major strength of the TCDC program. A United Family Services counselor recently conducted a family support group that met weekly to enable families struggling with their lives and their children to share their concerns. Regular cookouts, teas, coffees, and other social events bring parents to the Center. The staff identifies children who need additional help and assists parents in finding evaluation and services.

Because the TCDC program is often considered a model for other preschool programs—and also because the staff of TCDC care about how the children get along after they graduate—Family Services Coordinator Toinette Wilkinson is developing a system to track them as



ey go off to public kindergarten. Last ar she ate lunch with TCDC graduates their schools and talked informally th teachers. This summer she will be nding information about each child to e kindergarten teachers. Then during e year she'll check on them veral times to see how they e faring and find out if hav- g the advance information is helped the teacher-child lationships.

Thompson Child Develop- ent Center is a second home , about 90 children, in 10 lassrooms. The teacher- hild ratio ranges from one to ree for infants and toddlers o one to six for three- and our-year-olds. It is called a Quality Inclusive Preschool, onored recently by the ecklenburg County Depart- ent of Health, Mental ealth and Community Ser- vices as one of four such high-quality child-care cen- ers in the city. A Quality Inclusive Pre- school program is one in which the staff as special training and in-depth knowl- dge of child development, disabilities, and early childhood education and is committed to providing the individual are that each child requires as well as support for the families.

Funding comes from many sources

Of course such care is expensive. The TCDC program costs \$10,000 per child per year. In addition to child care fees, financial support comes from Success by 6, Smart Start, Johnston YMCA, Junior League, United Way, Duke Endowment, and the Foundation for the Carolinas. Many tuitions are subsidized by Child Care Resources, which provides assistance as long as the parents are employed full-time, in school, or in a drug treatment program. The Thompson staff hopes that eventually an endowment will be established in order to continue the excellent work.

Why spend so much money on these

little ones? Human behavioralists have long known that the early years of life make a major difference in how a person turns out. Many TCDC children are threatened by the circumstances of their family environment. Providing knowl-



edgeable, individual, loving care to these children now, preparing them to cope with their lives and succeed in their schooling, may well result in children who will not only not end up in a treatment program such as that at Thompson Children's Home, but who will lead normal, happy, contributing lives.

At TCDC the little boy who needs a red crayon so badly at the age of three may learn that he and his friends can share a red crayon, or that an orange crayon will do just as well, or better.

Thompson Home is an Episcopal place

North Carolina Episcopalians have a warm spot in their hearts for TCDC's parent, Thompson Children's Home. Established by the Episcopal Church as an orphanage in 1886, it was a fixture in downtown Charlotte for almost a century. The Episcopal churches in all three North Carolina dioceses supported it with donations and volunteers. During the 1960s, as the number of orphans needing homes dwindled, the institution changed its thrust, becoming a treatment center for disturbed children. In January 1970 the Home left its downtown Charlotte location and moved to 40 acres of rolling green hills in Matthews, just east of Charlotte, where the offices and residential treatment center are now located.

Headed by Dr. Frank Kuhn, the Executive Director, Thompson Children's Home includes the treatment center and school, the Child Development Center,

a respite care program, foster homes and group homes, and for children in the Charlotte community a summer day camp and an afterschool program. The bishops of the three North Carolina dioceses as well as clergy and lay members

elected and appointed from each diocese make up the Thompson Board of Trustees, which also has the three diocesan Episcopal Church Women chairpersons as honorary members.

Financial challenges face the Home as government funding changes take place this summer, and as changes in health care bring pressure on treatment centers to take more and more severe cases and to move children through more quickly. Although approximately 65 percent of the Home's funding is from Federal, state and local government, 35 percent comes from private

sources. At a cost of \$70,000 per child for the residential treatment program, the budget last year was over \$5 million.

The residential treatment program at Thompson cares for 40 abused and neglected North Carolina children, housed in four residential cottages on the Matthews campus. These are children in crisis, considered endangered and potentially dangerous to society. Many have been referred to Thompson by county social services and mental health departments after getting into trouble in school or being removed from abusive home situations. They are at Thompson for intensive treatment.

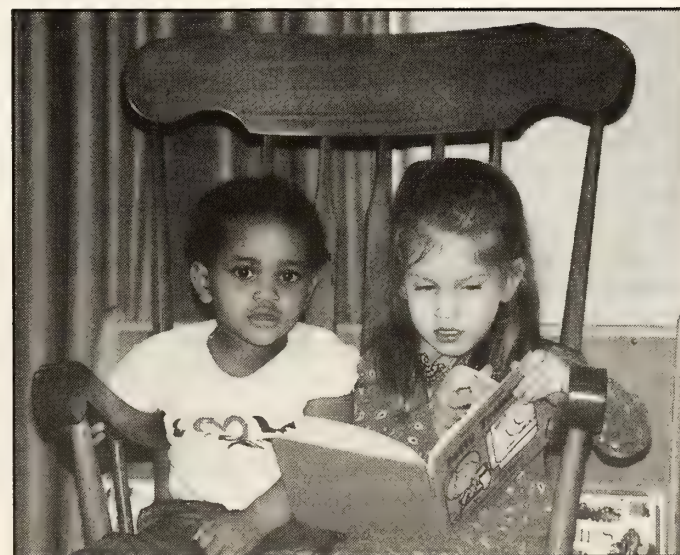
That treatment includes one-on-one work with social workers, therapists, a psychiatrist, and an Episcopal chaplain. A new school, built in 1994, provides their schooling, with special education teachers, a psychologist, a speech development specialist, and an occupational therapist working in a restrictive special education environment. However severe their problems and the difficulties of solving them, the treatment center and

school offer a calm, safe, often happy environment for children struggling with demons.

Three dioceses, many churches involved

Episcopalians are still involved in supporting Thompson Children's Home. They designate their Thanksgiving offerings to the Home each year, and many give memorial and honorary gifts to the institution, or remember it in their will. Churches from across the state have undertaken projects there. Christ Church of Elizabeth City in the Diocese of East Carolina has adopted the children of one cottage, providing them with brightly colored bedspreads, matching towels, and other furnishings to make their rooms cheerful and welcoming. The cottages are home for many months, and many children arrive with all their belongings in a paper bag. Suitcases, toys, sometimes even a suit of clothes, are requested by the children.

A Habitat for Humanity crew of St. John's Church in Charlotte has spent the past two years fixing up one of the cottages, repairing things, replacing carpeting and tile, and repainting inside and out. The church's outreach funds have paid to have all the windows replaced and a new refrigerator installed. According to the Reverend Gale Cooper, associate rector at St. John's and a member of the Thompson Board of Trustees, the work done by this crew is outstanding, "because they care so



much and do everything so carefully."

In supporting Thompson Children's Home, Episcopalians are offering the gift of new life to children who need a first or second chance at it.

Judy Lane is a free-lance writer living in Charlotte.

**The many faces
of Thompson
Child Development Center:**

**The children
and their caregivers**

**Photographs
by Elizabeth Glenn**

Letters

Reader praises Communicant

Allow me to congratulate you on the superb May issue of *The Communicant*. I must tell you that I read every article, and this issue is the best example of why your publication continues to win journalism prizes. I like it for a number of reasons, including:

1) It informs me of developments in the Diocese, the National Church, and the Anglican Communion. Otherwise I fear I would not be well informed on matters outside my parish; 2) A variety of views are presented, even those criticizing our bishops; 3) Your articles are especially well-balanced and informative. You present all sides of an issue with extraordinary candor. As a consequence, *The Communicant* does not come across as a house organ, and it appears you have considerable editorial latitude. (Do the bishops read and approve your copy before it is published? I hope not!!!) Your sense of humor, as well, is a wonderful leaven to what otherwise might be a potentially dull story. (I roared at the story of the mouse taking Communion.); 4) It is nicely and imaginatively illustrated; I especially liked the color graphics in this issue.

Please keep up the good work. Well done, from a most happy and satisfied reader.

Tom Buell

Chapel of the Cross, Chapel Hill

"Inclusion is the great challenge of this age."

I am responding to letters published in the May 1998 *Communicant* from Warren Smith and Teresa Bormes-Akins. I wish to revisit the ideas the writers expressed about sin and the vast center of the church, as they both seem deeply concerned about "sins" of sexuality. Ms. Bormes-Akins says her Bible defines homosexuality as a sin and quotes Leviticus. My guess is that she does not consider everything she touches during menstruation unclean (including herself). I doubt she waits until seven days after her period to have sex with her husband (so she'll be fertile and get pregnant), I suspect she eats pork, and probably does not own slaves. And I really doubt she gives her maid-servant to her husband for sex to guarantee herself a place in society as giver of sons. Chances are that if the stories told in Genesis 19 and Judges 19 were printed in the newspapers, the "heroes" of those stories as told then—the householders who offered their daughters to marauding crowds in order to show a visiting male guest hospitality—would

be under criminal prosecution.

My point is this: The Old Testament sexuality, which is also the cultural understanding of sexuality in much of the New Testament, was a tightly controlled system whose purpose was to insure the survival of the Jewish culture. Sexual acts that were an abomination basically included all those acts which did not produce men for the army or more women to bear them. The status of women, as demonstrated in both Genesis 19 and Judges 19, was largely that of expendable property. Such is the reality of those times.

My hope is that the "vast center" of Christianity Mr. Smith wishes to define consists of all Christians seeking to discern God's will for OUR times. Jesus shows us his opinion of the Old Testament law regarding the status of women by repeatedly breaking it. He allows unclean and outcast women to touch and anoint him; he teaches women at a time when such is forbidden; and he sends women to witness to his resurrection at a time women cannot testify in court. He repeatedly holds ALL questions regarding the law up against one test: whether or not an action serves to further God's purposes of love and justice on earth. "You have heard it written...But I say to you..." and in Matthew 5:46-48, he specifically tells us that our love is to go beyond just those in our circle of comfort. For most homosexuals in this culture, sexual orientation is no more a choice than is gender. Gender is certainly no choice for any of us. Jesus is clear that it is by our choices that we will be held accountable to God. Inclusion is the great challenge of this age. Jesus shows us God's New Covenant in both word and action by extending his love beyond the boundaries of race, tradition, and gender. And we are called to "go and do likewise."

Jean Vollrath

St. Bartholomew's, Pittsboro

Clark grateful for story covering gift to Habitat

Thanks so much for your excellent story in the May issue of *The Communicant* about our gift to stimulate Habitat construction in the Diocese. We have already received four inquiries from interested parishes and I will be visiting the first (Calvary, Tarboro) on June 3. It is an interesting coincidence that several of my ancestors played major roles in launching Calvary in the early 1800s.

Our Chapel of the Cross Partnership's example plus some grass roots work has helped to produce a major expansion in the Habitat programs in Or-

ange County during the past three years. I am hoping there will be similar increased involvement by the parishes in the Diocese during the next few years. We will need your help to bring this about.

You do a fine job in producing *The Communicant* and I was pleased to read about the recent awards. I was also interested in your coverage of the trip to Costa Rica in the current issue. In my judgment, Companion Diocese programs have great potential values, but most of them need to develop more joint program activities to fulfill that potential. Habitat presents one opportunity for this.

Thanks for all your good work in reporting diocesan affairs. *The Communicant* can play a major role in promoting program growth.

Henry T. Clark, Jr., M.D.

Chapel of the Cross, Chapel Hill

Member of N.C. Episcopalians for Biblical Authority sends open letter to bishops

We write to you as you prepare to attend the Lambeth Conference in England in July. We recognize the importance of this conference to the Anglican Communion; Anglican bishops from the whole world will join to seek unity on matters of great import to our communion and to the world. We wish to express to you personally a profound concern.

You both advocate the blessing of homosexuality. Bishop Johnson, in your diocesan address, you stated that you hope the ECUSA would "lead the Anglican Communion on the issue of full and equal inclusion of gay and lesbian Christians in the Church's ministry and sacraments." This seemed an apparent reference to your hopes for the Lambeth Conference.

This issue of homosexuality has al-

ready been raised for the agenda at Lambeth by the "Bishop" of Newark, John Spong, via his "hectoring" exchanges with Archbishop Carey. Whether you like it or not, it appears that your theological point man is "Bishop" Spong; you seem to be following his lead.

In his writings and speeches, "Bishop" Spong has denied many "core" doctrines of the church such as the bodily resurrection of Jesus. It is clear to the average layperson that Mr. Spong is publicly denying the faith! We agree with the Rev. Dr. John Rodgers of Trinity Episcopal School of Ministry (and many others) that Mr. Spong should no longer be considered a legitimate Christian bishop (hence the use of quotations) and we declare ourselves out of communion with him.

Our concern with your position on the issue of homosexuality has always been that it is a profound break with scriptural teaching and as such, will lead to deeper departures on many other teachings central to Christianity. So we raise this question: Is Mr. Spong an aberration or does he represent your future and the future of the Diocese of N.C.?

Our hope is that you are equally appalled by Mr. Spong's other positions and do not wish to be seeming to follow his lead. But, until you publicly disassociate yourselves from him, your position will remain and open question.

With your trips to Lambeth approaching and your stated hopes for "leading the Anglican Communion" on the homosexuality issue, we are concerned that you will be working in concert with Mr. Spong. We find such an association incompatible with your episcopates. We call on you both to publicly declare yourselves out of communion with Mr. Spong and to disassociate yourselves from him at Lambeth.

George Rose

St. Margaret's, Charlotte

VISITATION SCHEDULES

Bishop Johnson

September 13
Good Shepherd, Asheboro – morning
St. Andrew's, Greensboro – afternoon
September 20
Trinity, Fuquay-Varina – morning
St. Thomas, Sanford – afternoon
September 22 (Tuesday)
St. Barnabas', Greensboro
October 4
Grace Church, Weldon – morning
with St. Mark's, Halifax
Trinity, Scotland Neck – afternoon
October 11
St. Timothy's, Wilson – morning
St. Mark's, Wilson – afternoon
October 18
St. Christopher's, Garner – morning
St. Stephen's, Erwin – afternoon

Bishop Gloster

September 6
St. Luke's, Tarboro – morning
Calvary, Tarboro – morning
September 13
Galloway Memorial, Elkin – morning
Trinity, Mount Airy – afternoon
September 27
St. Paul's, Monroe – morning
Christ Ch., Albemarle – afternoon
October 4
Messiah, Rockingham – morning
with All Saints', Hamlet
Calvary, Wadesboro – morning
with All Souls', Ansonville
October 18
St. Mark's, Roxboro – morning
St. Luke's, Yanceyville – afternoon

The Bishop's Letter

Dear People,

As Connie and I (and Gary and Judy Gloster) prepare to leave the Diocese for the Lambeth Conference in Canterbury, England, I ask your prayers for our worldwide Anglican Communion.

There are nearly 70 million members in the "Anglican family" in 37 self-governing churches in more than 160 countries (including the Episcopal Church in the USA). The Anglican Communion of churches adheres to the catholic and apostolic faith, based on scripture, tradition, and reason. Our guiding principles are summarized in the "Chicago-Lambeth Quadrilateral," first approved by the Lambeth Conference of 1888:

1. *The Holy Scriptures of the Old and New Testament as the revealed Word of God;*

2. *The Nicene Creed as the sufficient statement of Christian Faith;*

3. *The two sacraments—baptism and Eucharist—ministered with the unfailing words and elements used by Christ;*

4. *The historic episcopate (the ministry of bishops).*

The Lambeth Conference is convened every 10 years by the Archbishop of Canterbury, and this year will include more than 800 bishops and bishops suffragan (and their spouses) from all over the world.

The invitation this year from Archbishop George Carey invites the bishops

to gather "in the Name of One God, Father, Son, and Holy Spirit, in order: (1) to maintain and strengthen the theological, spiritual, and personal bonds of our Communion; (2) to stimulate, encourage, and renew the bishops in their episcopal ministry of guarding and interpreting the faith and leading the mission of the Church; and (3) to clarify the mind of the bishops on certain designated issues which will be significant for the Church's fulfillment of its mission as we prepare to enter the 21st Century.

The "designated issues" this year will be addressed by bishops divided into four sections:

Section One—"Called to Full Humanity"—will address human rights and human dignity, environment, human sexuality, modern technology, euthanasia, international debt, and economic justice.

Section Two—"Called to Live and Proclaim the Good News"—will address the mission of the Church.

Section Three—"Called to be a Faithful Church in a Plural World"—will address challenges and opportunities of diversity within the Church and the world.

Section Four—"Called to be One"—will address ecumenical relations.

I have been assigned to Section Three and Gary Gloster has been assigned to Section One.

A separate but parallel agenda is planned for bishops' spouses; and Connie (my spouse) has been recruited

to lead one of the spouses' groups.

In addition to our work in sections and sub-sections, there will be several plenary sessions of all the bishops. Resolutions on various issues may be proposed to guide and inform our 70 million members, but Lambeth is a deliberative body and not a legislative body. Actions of Lambeth are instructive but not binding on individual churches in the Anglican Communion.

The 1998 Lambeth Conference will be historically significant because, for the first time, eleven women bishops are expected to attend: 2 from Canada, 1 from New Zealand, and 8 from the American church! These bishops will receive a less-than-cordial welcome by some. Two male bishops already announced that they will boycott the Conference because women bishops will be present. A few others have announced that they will not attend any session (even small Bible-study groups) if a woman bishop is present. Still others will refuse to be included in the official Lambeth photograph if women are included.

Please join me daily in the following prayer, written by Avery Brooke of the Diocese of Connecticut. Ms. Brooke is a retreat leader and teacher of prayer, a spiritual director, and an oblate of the Order of the Holy Cross, an Episcopal monastic community.

Lord Christ, when we think of the many Anglican Christians brought together for the Lambeth Conference from all over the world, we are awed and grateful, and we pray that your Holy Spirit will be with them in their prayers and conversation.

For the first time there are at Lambeth women who are bishops. They are rejoicing that it seemed good to the Holy Spirit and to us that they be called to be priests and bishops. But it is a lonely path, Jesus, and there is much opposition. We ask that you be with them in their joy and rejection. We also pray with and for all who believe that having women priests and bishops is wrong. May we respect their hearts and minds and may all your servants know the goodness of your love, the glory of your healing grace, and the teaching of your Spirit.

Compassionate Lord, this is not the only conflict and difficulty that will come before our leaders at Lambeth. We who should love each other often come close to hate. Jesus, help us to forgive each other as you forgive us and to work together for your kingdom. Amen.

Love and peace to you all,

Bob

Bob

The Bishop Suffragan's Letter

Dear Friends,

Denise Giardina has written a moving and challenging historical novel entitled *Saints and Villains*. Her story weaves together the rise and fall of Adolph Hitler and the Third Reich with the life of Dietrich Bonhoeffer.

The hate, the denigration, the ostracism and murder of Jews as well as Poles, Gypsies, and homosexuals by the Nazis reached a horrific crescendo in the prison camps. There many died on the gallows, by guillotines, by gas chambers, and in front of firing squads. Jews were required to wear a yellow star sewn to their clothing to mark them and heighten the hysteria, fear, and hatred.

Early in the story, Dietrich meets Elizabeth Fleiss, a young Jewess. They fall in love, but because of complications their love wanes and they drift apart. Elizabeth later marries Hermann Hildebrandt and she becomes pregnant with their child. The oppression by the Nazis intensifies and Elizabeth seeks Dietrich's help. She is afraid to return home because Hermann has been taken by the Nazi soldiers and has disappeared.

An intricate plan is devised to smuggle Elizabeth to Switzerland where she will be safe. Finally, Elizabeth steps from the train on the platform at Basel, a free woman. After the train leaves and the hustle and bustle of the train's arrival and departure has subsided, the station is deserted except for one lone figure. A balding, well-dressed man wearing wire spectacles walks toward Elizabeth with a penknife in his hand.

He stops in front of her, leans close, and begins to carefully cut the threads which hold the yellow star to the front of her coat. When he is done, he holds the limp yellow rag aloft like a prize of war, then flings it into a nearby waste can. "Dearest Elizabeth," Dietrich says, "You don't have to wear that star anymore."

I was deeply moved by this scene. In the midst of hate, fear, terror, and death, souls are set free. Elizabeth and her unborn child are given life. Dietrich, too, is energized by the new life of which he was a part. When life is given, saved, and affirmed, all benefit; just as when one's life is torn apart

or denied, all life is diminished. Hopefully, our emotions and inner being will be touched and awakened when either of these events occur.

Saints and villains are a part of us and of life today. The struggle between condemning and liberating, putting down and lifting up, giving life and taking life goes on within and around us. It is too easy just to say some are villains and others are saints. Isn't this exactly what Nazi Germany did? They knew and identified who the villains were and made them wear a symbol to mark them as such. The ironic twist is that they themselves became the villains.

Unfortunately, most of us are good at giving "yellow stars." These stars label, hurt, degrade, isolate, and ridicule. The list is long: poor people, people from the "other side of the tracks," people of different races, people who talk funny, people from other countries, people who are homosexual, people of other religious faiths, people who are not as bright as we think we are, people who are not as attractive as we think we are. People who fashion themselves as lib-

eral look down on people who see themselves as conservatives, and vice versa. The late Gert Behanna said that one of her Christian sins was that she looked down on people who look down on people. We, people, are masters of giving "yellow stars" to other people.

Dietrich Bonhoeffer was one small voice in a hurricane of violence and hate. As followers of Christ Jesus, we are called to be a voice of freedom for people who are labeled with "yellow stars" in our time. We are called to strive for peace and justice, and, if necessary, to face ridicule, rejection, and even death, so that the dignity of every human being may be set free. We are called to be a people who take our "pen knives" of love and compassion and carefully remove the yellow stars placed on people by fear, bigotry, self-righteousness, and ignorance, and say, "My dearest, you don't have to wear that star any more."

Peace and challenge,

Gary

Gary

News of the Diocese and beyond

Groundbreaking held in Greensboro for permanent Mary's House

GREENSBORO, June 28—More than 100 people gathered here in sweltering heat for the ground-breaking of Mary's House, a Christian Ministry providing transitional housing, life-skills training, and a supportive community to homeless children and women in recovery. In celebration of the event, the Genesis Baptist Church gospel choir performed, as did singer/songwriter Tina Lovings and the Steel Magnolia band.

Starting as a dream for New Creation Presbyterian Church, Greensboro, Mary's House soon became a reality as the dream was shared with the community; and it is now fully



licensed by the North Carolina Division of Facility Services as a therapeutic home for individuals with substance abuse disorders and their children.

The program is staffed by experienced counselors and a resident chaplain who help families strengthen their spiritual and mental stamina while improving their basic life skills. Women come to Mary's House after they have completed substance abuse treatment.

Mary's House is a pilot program. While it is true that there are a handful of similar centers around the country, Mary's House remains unique. While most centers started through government agencies, Mary's House was born out of the care, concern, and determination of hundreds of individuals, churches, service clubs, and good corporate citizens in Greensboro.

The Rev. Beth McKee-Huger, a deacon at St.

Mary's House, UNC-G, has been very involved in the development of the facility, specifically as chair of the building committee. The director of the organization is Kathy Grumblatt. Construction, which is due to start by the end of July, is expected to be finished in January 1999. For more information about Mary's House or to serve in one of many needed volunteer positions, call (336) 954-0051.

Alligator joins firefighters for dinner at Florida church

PALM COAST, Fla., July 10—Native American firefighters from Montana had never seen an alligator, but couldn't take time from battling raging blazes in Flagler County to visit an alligator farm.

No problem. The parish secretary at the Episcopal Church of the Reconciliation near here, where a feeding station was set up for hundreds of firefighters, simply called Gatorland and made arrangements for an alligator to visit the church.

The medium-sized gator arrived just in time to join the Montanans for dinner. All had their pictures made holding him. The reptile was such a hit that firefighters from several other states requested another visit, to which Gatorland obliged.

The Presiding Bishop's Fund for World Relief granted \$25,000 to be administered by Florida Interfaith Networking in Disaster (FINND) for assistance in northeast Florida, where scores of wildfires have destroyed nearly 100 homes and burned a half-million acres in the past six weeks.

Flagler County's entire population of 48,000 was evacuated for several days in early July. The Rev. Robert Stuart, rector of St. Thomas', Palm Coast, said, "We were given a short time to gather a few things before we evacuated. What do you take? It raises many questions of values." As federal relief agencies complete their work and withdraw, local churches are receiving many requests for aid. "There comes a time when if the church isn't there, no one will be," said Lutheran pastor the Rev. Gary Harbaugh.

—E. T. Malone Jr.



The Most Rev. Frank T. Griswold III, Presiding Bishop of the Episcopal Church, greets Salome U. Morris, a parishioner at St. Ambrose', Raleigh, at the reception following the Grand Festive Eucharist held at Christ Church, Raleigh, as part of the 30th Annual Conference of the Union of Black Episcopalians. Bishop Griswold was preacher. See story and photos, pages 1, 6.

(Photo by Jerry Markatos)

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SEPTEMBER 1998

Lambeth marks 'defining moment' for Anglican Communion

By James Solheim

WHEN NEARLY 750 bishops of the Anglican Communion poured, in a river of purple cassocks, into historic Canterbury Cathedral on July 20 to open the 13th Lambeth Conference, the worship service was a powerful display of the diversity that now marks the world's 70 million Anglicans.

Greeting the congregation in Swahili, Archbishop of Canterbury George Carey, joined in a procession by the primates of the 37 members of the Anglican Communion and the Prince of Wales, presided over a liturgy that included dancers from Panama and music from many cultures. And for the first time, it included a female bishop.

In his sermon, Bishop Simon Chiwanga of Tanzania, chair of the Anglican Consultative Council, said that the conference had a special opportunity, a "holy moment," to demonstrate "our ability to speak the truth in love" while engaging in "passionate debates." He urged the bishops to look for the Christ in each other.

In 90-minute Bible study sessions each morning, and closed sessions in four groups that dealt with the major issues, the bishops crossed cultural barriers and groped for a common understanding. In the process the bishops from the younger churches, most of them the heirs of Western mis-

sionary efforts, found their own voice.

Center of gravity shifts

When the conference adjourned after three weeks, it was clear that the center of gravity of Anglicanism had shifted to the church in the developing world—and that the bishops, especially those from Africa and Asia, had some sobering messages for their brothers and sisters on controversial issues such as human sexuality.

Of the 736 bishops registered at the beginning of the conference, 224 were from Africa, 95 from Asia and 316 from the United States, Canada and Europe. "I think that this conference has shown us that the church in the south... has for all intents and purposes come of age," said Archbishop Peter Akinola of the Church of Nigeria, one of the fastest growing churches.

Despite efforts to balance the agenda, sexuality issues threatened to dominate the conference. After a lengthy and emotional debate, by an overwhelming vote of 526 to 70, with 45 abstentions, the bishops passed a resolution that said homosexual practice



E. T. MALONE JR.

A BREEZY DAY AT LAMBETH: The Province IV bishops gather on the grounds of the University of Kent, England, with Canterbury Cathedral in the background. Sixth from left is Robert C. Johnson Jr., Bishop of North Carolina. Bishop Suffragan J. Gary Gloster is eighth from left. Bishop Clifton Daniel III, Diocese of East Carolina, is third from right.

is "incompatible with Scripture" and that the choice for Anglicans is between "faithfulness in marriage between a man and a woman in life-long union" or abstinence. At the same time, the resolution

called on the bishops to "listen to the experience of homosexual people," assuring them that "they are loved by God and that all baptized, believing and faithful persons, regardless of sexual orientation, are

full members of the body of Christ." The bishops said that they "cannot advise the legitimizing or blessing of same-sex unions, nor the ordination of those involved in such unions."

(Continued on page 10)

Bible studies offer stories of witnessing in developing nations

By E. T. Malone, Jr.

STORY-TELLING EMERGED as a key aspect of the Lambeth Conference Bible studies that reached across differences of culture and race and bound together bishops and spouses from widely divergent cultures.

But as bishops and spouses from North America, Europe and Australia listened to stories from their African and Asian counterparts about their Christian witness in the face of wars, violence, suppression, and threats of death, they often asked themselves, "What can we say to compare to this?"

"We Westerners have been forced to examine our own lives and experiences, to search for what are really the crucial issues and questions in our own cultures, and evaluate how we've dealt with them," said Connie Johnson, spouse of Bishop Johnson and convener of one of the Spouses' Programme Bible studies.

"Soldiers don't come to my door and threaten to cut me to pieces for singing Christian hymns," she said. "There is nothing that dramatic. What is worse, perhaps, is dealing with a secular culture that is indifferent to religion, that doesn't

even care what we do."

Spouses from developed nations, "are so in awe of those who put their lives on the line, whether it's in Africa, or Palestine, or in Northern Ireland," Connie Johnson observed. "It is very different, I think, to be faithful in the subtle situation at home, in a way perhaps even more difficult."

The group of 10 bishops' spouses that met daily through the course of the conference was "a rich, rich Bible study," she said. "We have benefited and learned from the diversity, even though we have vast differences in theological perspective and

in our views of the roles of a bishop's spouse. Our group is in many ways a cross section of the Lambeth Conference."

Despite the widely varied cultures, Connie Johnson said, the group was struck by how strongly all of the women cared for each other. "We wish that the whole Conference could be brought to that level. We've had our disagreements, but they were about ideas. We've never lost our love for one another."

While on sabbatical, the Rev. Canon E. T. Malone Jr. served as a member of the news team at the Lambeth Conference.

The Communicant regrets that a statement of opinion regarding St. Stephen's, Erwin, appeared in a front page news story in the July issue. Opinions are welcome, but are appropriately expressed in "Letters to the Editor." The writer's statement that "nothing changed in Erwin" was inappropriate in the context of a news story.

Anne C. Pugh
Acting Editor

Around the Diocese

Trinity, Mount Airy, accepts Habitat for Humanity challenge

MOUNT AIRY—Gary and Joann Oliver and their four children think they're watching a miracle take place right before their eyes. They've been living in a house with a dirt floor, but soon they'll be moving into a 1300 sq. ft., three-bedroom house with vinyl siding, thanks to Habitat for Humanity and Trinity Episcopal Church, Mount Airy. The Olivers have already begun putting in their 200 hours of "sweat equity" in anticipation of moving into their spacious new home.

By stepping out in faith to sponsor the building of the Olivers' Habitat for Humanity home in Mount Airy, Trinity Church has become the first parish in the Diocese of North Carolina to receive the generous grant funding of Dr. and Mrs. Henry Clark. The grant is to enable parishes to participate in "first time building" a Habitat for Humanity house. Although the Habitat International affiliate in Mount Airy has completed three homes, Trinity is the first church in Surry County to sponsor a Habitat build. "Without Dr. Clark's money we wouldn't be able to build this fall, we'd have to postpone construction until spring," said the Rev. Wylie Miller, rector of Trinity Church.

After several months of planning, the Habitat for Humanity lot on Leonard road was cleared of trees and stumps and made ready for Habitat International's "Build on Faith" which began September 12. Town and Country Realty, which is owned by Robert Lovill, III, donated the lot. Lovill's wife, Libby, is a member of Trinity Church. Although Trinity and its youth partner, the Interact Club of Mount Airy High School, sponsored the eight-day "blitz build," many individuals throughout Surry county volunteered their time. "This project has stimulated much excitement among our parishioners," said Miller. "This is a classic example where the people's vision far out-reached the rector's."

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On September 11, a dedication ceremony marked the beginning of the build. Bishop Suffragan Gary Gloster and Miller led the service at the home site on Leonard Road, with special prayers for a successful building week and for the future of Habitat housing. The "Build on Faith" week is celebrated by Habitat world-wide, as a focal point for building homes.

The Summit Purchases Retreat Cottage

BROWN SUMMIT—A house and 8 acres on Conference Drive have been purchased by The Summit. The house, separate from the Summit campus, will be used as a retreat cottage, and will offer a place for quiet reflection and personal retreats.

The funds to purchase the home represent a team effort by The Summit, Dr. and Mrs. Henry Clark, and the Episcopal Church Women. A donation of \$50,000 was given by Dr. and Mrs. Clark, a contribution of \$35,000 came from The Summit, and a loan of \$100,000 was made from the ECW. "The ECW is thrilled to be able to help The Summit with this purchase," said Gail Fennimore, president of the ECW. "We think a retreat cottage would be a great asset and would help produce more extensive use of The Summit by Diocesan clergy and parishioners," commented Dr. Clark. The cottage is expected to be available this fall.

14th Annual Prayer Day scheduled at St. Paul's, Cary

CARY—Led by The Rev. Nancy Roth of Oberlin, Ohio, St. Paul's 14th annual Prayer Day will be held at the church in Cary on October 24. Theme of the prayer workshop will be "The Breath of God: Bringing Centering Prayer into Daily Life." Meditations will alternate with opportunities for the participants to experience their relationship with God as whole people through praying with mind, heart, spirit, and body. Details of the program and registration information are available from St. Paul's.

Newsletter Workshop to be held at St. Luke's in Durham

DURHAM—Sponsored by the Communications Committee of the Diocese, a newsletter workshop will take place on Wednesday, October 28, from 1 to 5 p.m. at St. Luke's in Durham. Led by Mrs. Flo Johnson, an experienced journalist who has been a writer and editor at the Durham Herald Sun for 15 years,



PENICK VILLAGE RESIDENTS OFFER TALENT SHOW: Taking part in a talent show at the Penick Village in Southern Pines earlier this summer were, from left, Helen Pierson, soprano soloist; The Rev. Dr. Sarah Lemmon, mezzo soloist; Pat Stone, Mistress of Ceremonies; Leah Rider, greeting card designer; Glenn Brillhart, violinist; Florence Couch, pianist; Idabell Passmore, poet; Bernard Dotson, raconteur; and Janice Hallock, stand-up comic. Other participants (not pictured) included Jean King, poet; Lillian Parks, pianist; and Ruth Tyson, Frances Hoyt, and Doris Ward, fashion models. The group performed to a packed and enthusiastic house. (Photo by Judy Silver)

the workshop will be a combination of lecture, discussion, and hands-on activities. Sample newsletters will be available and participants will have an opportunity to share their own newsletters with others. Special emphasis will be placed on readership, purpose of the newsletter, as well as effective writing, layout and design. A workshop guide will be available for participants to take home.

Cost of the workshop is \$50 for each church. Three people from each church may attend. Space is limited. To register, or for more information, call St. Luke's. A \$25 deposit from each church is requested.

Advent Quiet Days Planned

WILSON—Two Quiet Days for all laity and clergy of the Diocese are planned for December. The first will be held at The Summit on Saturday, December 12 and the second at St. Timothy's, Wilson on Monday, December 14. Leaders for both days are Sr. Adele Marie, SSM and Sr. Carolyn, SSM. Both are members of the Society of St. Margaret, an Episcopal community of women in Boston. Sr. Carolyn (Darr) is the former organist-choir director at Christ Church, Charlotte.

Guided meditations will begin at 9:30 a.m. and conclude with Eucharist by 3 p.m. There will be time between meditations for solitude and reflections. Lunch will be served. Cost for the day is \$10, payable upon arrival.

To register and reserve your space, call The Summit (336/342-6163) or St. Timothy's Church (252/291-8220) depending on which day you plan to attend.

New Hispanic Mission to be dedicated

DURHAM—Iglesia El Buen Pastor will hold its first service on Friday, September 25 at 6:30 p.m. Bishop Suffragan Gary Gloster will preside at a liturgy of dedication for the new mission. The Rev. Nicolas Menjivar is vicar. The first mass will be said on Sunday, September 27. Location of the mission is at 1852 Liberty Street in East Durham (old St. Andrew's Church).

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This & that

ELDERHOSTEL AT THE SUMMIT: "Religion and Art from a Bishop's Perspective" is the title of a course to be taught by the **Rt. Rev. (ret.) Robert W. Estill** at a special Elderhostel at The Summit, October 18-23. Using slides of great works of art, architecture and illustrations as well as cartooning, Bishop Estill will lead participants in seeking the beauty of God. Other courses offered are "The Southern Campaign in the Context of the Revolutionary War, with a field trip to the Guilford National Military park; and "The Birds, The Bees, And..." with an opportunity to observe, identify and study flower structure. Call Boston, 617/426-8056, Monday through Friday from 9 am to 9 pm to register for Program 101801 at Site 33134. For more information, call **Anne Bailey** in **Cooleemee** at 336/284-4500.

Solemn Choral Evensong followed by the Inaugural Organ Recital of the new Zimmer pipe organ at **St. Paul's, Smithfield**, will take place on Tuesday, September 29. The service will begin at 7:30 p.m. A reception will follow.

Two churches in the Diocese are offering The Alpha Course this fall. Alpha is a practical introduction to the Christian faith, and originated in England. **The Prince of Peace**, Apex, will offer the Alpha Course on Wednesday evenings beginning September 23 and continuing for ten weeks. For more information and registration call **Carl Kammire** at 919/851-0915. **Christ Church, Charlotte** will also offer the Alpha Course, on Tuesdays from September 29

through December 15. For information about registration, please contact **Christ Church** at 704/333-0378.

Want to know more about the **Diaconate**? If you live in the Raleigh, Durham, Chapel Hill area, come to a High Tea at **Christ Church, Raleigh**, on Sunday afternoon, September 27 at 3 p.m. Deacons from the Triangle area will talk about their ministries.

The **Clergy Spouse Retreat** will be held at **The Summit** on October 9-10. The retreat will begin with a reception at 5 p.m. and continue through Saturday lunch. Theme this year is "HELP!" Psychologist **Jan Freeman** will be the featured speaker.

Working with the convocations of the Diocese, the **Christian Social Ministries** committee plans a series of convocation meetings focusing on the outreach ministries of parishes and missions within the diocese. The Greensboro convocation meeting will take place on Monday, October 5, at **Holy Trinity**, 607 N. Greene St. A light supper will begin at 6:45 p.m., followed by the program. All interested persons are invited. On October 20, the Durham convocation will meet. To begin planning your meeting, call your convocation representative, the **Rev. Tom Garner**, or the **Rev. Kathleen Awbrey**.

St. Patrick, Mooresville, has moved into its new quarters at the Executive Office Center, 201 N. Church St. In addition to a large worship space, the new

Calendar of Diocesan Events

September

- 24 Council Budget Preparation, **Raleigh**
- 25 Liturgy of Dedication, **Iglesia El Buen Pastor, Durham**
- 27 High Tea with the Deacons, **Christ Church, Raleigh**
- 29 Organ dedication, **St. Paul's, Smithfield**

October

- 2-4 Fall Middlers Conference, **The Summit**
- 9-10 Clergy Spouse Conference, **The Summit**
- 12-14 Clergy Conference, **The Summit**
- 17-18 Peace Initiatives Network Workshops, **St. Mark's, Raleigh**
- 16-18 Happening #32, **The Summit**
- 18 150th Anniversary of Consecration, **Ch. of the Cross, Chapel Hill**
- 18-23 Elderhostel, **The Summit**
- 21 Diocesan Council, **The Summit**
- 24 14th Annual Prayer Day, **St. Paul's, Cary**
- 25 175th Anniversary Celebration, **St. Stephen's, Oxford**
- 28 Communications Comm. Newsletter Workshop, **St. Luke's, Durham**

November

- 6-8 Fall Senior Conference, **The Summit**
- 7 Annual Church Historians Meeting, **Diocesan House, Raleigh**
- 12-13 ECW Annual Meeting, **Christ Church, Charlotte**
- 14 Sexual Misconduct Prevention Workshops, **Christ Church, Raleigh**
- 14-15 Stewardship Conference, **The Summit**
- 18 Diocesan Council, **Diocesan House**

December

- 4-6 Bishop's Ball, **The Summit**
- 12 Advent Quiet Day, **The Summit**
- 14 Advent Quiet Day, **St. Timothy's, Winston-Salem**
- 16 Diocesan Council, **The Summit**

accommodations allow for two office areas, a conference room, nursery, and ample storage space.

The **NC Council on Developmental Disabilities** will host a "That All May Worship" conference and Bidders workshop on Friday, November 6 from 9 am to 3 pm. Keynote speaker will be **Ginny Thornburgh**, director of Religion and Disability Programs of the National Organization on Disability. The purpose of the event is to kickoff the request for application for the grant funds. The NC Council on Developmental Disabilities is making funds available to

churches, parishes, synagogues, meeting houses, temples, seminaries and divinity schools to promote the full inclusion of people with developmental disabilities and their families into communities of faith of their choice. To have your name placed on the mailing list, please contact **Mrs. Sillar G. Smith** at 1-800-357-6916 or (919) 733-6566 as soon as possible.

The annual diocesan meeting of **Church Historians** will take place on Saturday, Nov. 7, at **Diocesan House** in **Raleigh**. Brochures with registration details will be mailed to each parish in October.

O, what a tangled web we weave!

IN AN EFFORT to give credit where credit was due for a drawing in the May paper, *The Communicant*—through some confusing information—made **Terry Eason, Chapel Hill**, a member of the architectural firm of H. R. Associates, Raleigh. While H. R. Associates is the primary architect of the new building at St. Timothy's-Hale School, Eason has his own architectural firm in Chapel Hill, and is acting as a consultant to H. R. Associates on the interior design and liturgical planning for the chapel.

Eason established his firm in New York in 1984. After moving to Chapel Hill in 1991, he went into partnership with Brad Farlow in 1995, and they are now a nationally known firm, **Eason & Farlow Design, P.A.**, specializing in church design and planning.

They recently completed the relighting and repainting of the interior of **Good Shepherd, Raleigh**, and the restoration of the original ceiling.

Another project, to be completed next summer, is **St. Paul's Episcopal Church**

in **Greenville, N.C.**, for which they were liturgical design consultants and associate architects.

Other Episcopal church projects are ongoing in Rhode Island, Texas, Georgia, and South Carolina.

While the largest single group of projects for the firm is within the Episcopal Church, they also do work for the Methodist, Presbyterian, Lutheran, and Roman Catholic churches.

Of the St. Timothy's-Hale chapel, Eason said it will be a "proper chapel," meaning that its design is reminiscent of the great colleges of England and the Western world, where places of worship were designed to be integrated into the fabric of the academic community.

Easton & Farlow Design has recently moved to new, larger quarters on East Franklin St. in Chapel Hill, tel. (919) 968-0445. **Brad Farlow** is to be credited for the rendering of the chapel appearing in the May issue of *The Communicant*—which is where this all started!



El Centro Episcopal nears completion

Edwin Hardy, a Group III Management, Inc., builder, points to the progress being made on **El Centro Episcopal** in **Newton Grove**. The groundbreaking for the project was celebrated in a service on September 13, 1997, and the **Episcopal Farmworker Ministry** is looking forward to occupying the building sometime in early October.

"Heed the cries of the broken"

Religious community must respond to domestic violence

EDITOR'S NOTE: *The Rev. Brian Scott Suntken, vicar of St. Patrick Episcopal Mission in Mooresville, is co-chair of "Men for Change," a fund-raising campaign for United Family Services Shelter for Battered Women. In July he was honored with 10 others in North Carolina as a "Hero of Democracy," an award which recognizes those who have "improved the life of the community." This article and graphic first appeared in the June 8, 1998, edition of the Charlotte Observer.*

By Brian Scott Suntken

THE FIRST TIME I can remember my father hitting my mother was when I was 4 or 5 years old. We were living in an apartment in New York City. It was Saturday morning.

"Stop hitting me," my mom cried from behind the closed doors of their bedroom. I heard the crack of my dad's belt hitting my mom's flesh. I knew that sound, for it was not the first time I had heard it. Did anyone else care that a woman was being beaten by her husband? My sisters and I hid in our rooms, fearful that one of us would be next.

For years the beatings continued on and off. There were times of great anger and violence, followed by times of peace and bliss. Little did I know then that my family was a classic study in what has come to be known as domestic violence, spousal abuse, or battering.

The worst experience I can remember happened on a Saturday evening while I was in high school. My father came home furious about something that had happened at work. Instead of sharing his anger with the persons involved, he came home and took it out on his wife. He waited until after supper, when his three kids were not watching. We heard the screaming and the violence.

I remember standing in the hallway to my room on the third floor of our home listening to what was going on in the kitchen. A part of me wanted to go downstairs, defend my mother, and hit my father. Another part of me was totally terrorized, horrified, and frozen—afraid that if I got involved, I, too, would become a punching bag.

Once the beating was finished, my father left the house. My mom came upstairs and asked my sister to check to see if she was bruised. My sister freaked and started crying uncontrollably. My father was good at what he did; he hit where no one could see the bruises. The next day we all went to church as if nothing had happened.

My father preached the sermon that morning. He was the pastor of the church.

A cancer on the family

There is a cancer eating at the body and soul of the American family. It has a name: domestic violence. There is no single sociological distinction to this problem—women are white and black, young and old. They live in the very best of neighborhoods and the poorest ones. They are educated and uneducated. They grow up in violent and in peaceful homes.

These women do have a few things in common: they are isolated, afraid of confrontation, confused about their relationships—and living in violence.

In Mecklenburg County alone, the facts about battered women are alarming:

- In 1996, 34,650 domestic disturbance calls were made to the Mecklenburg Police Department.

- In 1997, 229 women who feared for their lives came to stay at The Shelter for Battered Women. These women brought with them 191 confused and frightened children.

- Another 986 women received counseling to help them rebuild their lives, violence-free.

It is estimated that each year, medical expenses from domestic violence total at least \$3-5 billion. It is estimated that 24 percent of workplace problems such as absenteeism, lower productivity, turnover, and excessive use of medical benefits are due to family violence. That is expensive, and we are all paying the bill!

Inadequate responses

What is the role and response of the religious community to domestic violence? For too long the response of many in the religious community has been, "You just need to get right with God and everything will be fine," or "Keep praying and love him more," or "You and your husband come to service each week and it will get better," or "Just accept Jesus Christ as your Lord and Savior and you will be happy, healthy, prosperous, and popular."

These may be fundamental teachings of a religious faith, but they are totally inadequate in dealing with the complexity of most experiences of domestic violence.

Some may ask, "Why bother with religious concerns in regards to domestic violence?" The answer, it seems to me, is a very practical one: Religious issues are *primary issues* when a person is in the midst of crisis. If these issues are not dealt with, at some point they will inevitably become barriers to the person's full spiritual, emotional, and

physical recovery.

Our communities of faith (church or synagogue) and their fundamental beliefs can provide a primary support system for women, their children, and also the male batterer.

Here are four ways:

- First, when women or children are confronted with a personal experience of domestic violence, often they experience a crisis of meaning in their lives. Very basic life questions arise and are usually articulated in religious or philosophical terms:

"Why did God let this happen to me?" "What meaning does this have for my life?" "Why is this happening to me and my family?" "Why has God abandoned me?"

These are healthy questions and indicate that the person is trying to make sense out of the experience of suffering. If the community of faith is to be authentic, it must be willing to affirm and embrace these questions with the abused. To discount or ignore these questions mocks not only the abused but also the essence of what we claim to be: a community *journeying together* in search of the eternal truths of God.

- Second, one of the most detrimental effects of the religious community's response to domestic violence has been the misinterpretation and misuse of the scriptures. Misinterpretation of the scriptures has contributed heavily to the feelings of guilt, self-blame, and suffering that women experience and to the rationalization often used by those who abuse. "But the Bible says..." has been used for too long to defend and justify abuse.

If a person carefully studies both Jewish and Christian scriptures, it becomes very clear that it is not possible to use scripture to justify the abuse of women and children. There are no simple answers. When a religious community attempts to teach simple answers to the very complex issues of



TIM FOLEY/PEN TIP

domestic violence, it constructs yet another barrier in the recovery process of the battered woman, her children, and the batterer.

Each community of faith must reexamine and analyze the biblical references that have been misused, and reclaim the very best of our traditions in a way that supports the victims and those who abuse, while clearly confronting and challenging abuse in the family.

- Third, each church or synagogue should prayerfully consider taking a public stand against domestic violence. The education of youth and adults is important so they can respond to loved ones who have been victimized.

- Finally, the most important resource that a church or synagogue can provide for battered women is to be available to support those who are suffering, to embrace their pain and brokenness, and to be a sign of God's compassionate presence. Some religious leaders try to explain away suffering by saying that it is "God's will" or "part of God's plan" or "God's way of teaching a lesson." This mentality turns God into a stern, cruel taskmaster.

This image of God runs counter to the biblical image of a kind, loving, merciful God. The God of the Jewish and Christian scriptures does not single out

(Continued on page 10)

More news from around the Diocese

ECW Annual Meeting to be held in November

CHARLOTTE—Christ Church, Charlotte will host the annual meeting of the Episcopal Church Women on Nov. 12-13 beginning with lunch at 1 p.m. Key-note speaker will be church historian Dr. Pam Darling, currently special assistant to House of Deputies president Pamela Chinnis. Dr. Darling writes and lectures on Episcopal Church history and church polity, Anglican social ethics, and women's issues. She will speak on women transforming leadership. For further information, contact ECW president Gail Fennimore at 704/372-1091.

Lambeth program offered at Holy Family

CHAPEL HILL—The Rt. Rev. Gary Gloster and Jim Thrall, a reporter with the Episcopal News Service, will offer "Reflections on Lambeth 1998" on Thursday, Oct. 1. Sponsored by The Triangle Institute of Anglican Studies, the program, to be held at Holy Family, Chapel Hill, will start at 7 p.m. with a social half-hour and end at 9 p.m. Time will be allowed for questions.

Christian Ed. and Formation to offer workshop on understanding the lectionary

RALEIGH—St. Michael's, Raleigh, will be the site of a workshop on Saturday, Nov. 1, 1:00-5:00 p.m., sponsored by the Committee on Christian Education and Formation. The workshop leader will be the Rev. Joseph P. Russell, Assistant to the Bishop for Christian Education, Diocese of Ohio.

The Rev. Mr. Russell will conduct a

free workshop for Christian Education teachers focused on using the lectionary to bring the Bible alive in the parish. He believes that understanding the lectionary will enhance the church teacher's work even when the curriculum is not based on it.

Registration forms have been sent to all parishes in the Diocese. For further information, contact the Christian Education Office at (800) 486-0533.

The Rev. Mr. Russell will also preach at St. Paul's, Cary, on Sunday, Nov. 8, after which he will lead an adult forum about lectionary-based education.

Peace Initiatives Network to sponsor weekend workshop

RALEIGH—The Peace Initiatives Network of the Diocese of North Carolina, working with the Raleigh Mennonite Church, is sponsoring a weekend workshop for Christian peacemaking, Friday and Saturday, Oct. 17 and 18. Hosted by St. Mark's, Raleigh, the workshop will be led by Rich Meyer of Christian Peacemaker Teams, a unique initiative in peacemaking, emphasizing skills of negotiation, public witness, and non-violent direct action. Meyer has worked in Washington, Indiana, Jerusalem, and on the West Bank, primarily as a leader training teams in non-violence.

The Saturday schedule begins at 4:00 p.m. with a discussion on Meyer's organization, Christian Peacemaker Teams, to be followed by a potluck supper at 6:00 p.m. A discussion of peacemaking among Palestinians and Israelis and peacemaking teams in Hebron will follow the supper.

On display at St. Mark's will be sections of the Palestinian Memorial Quilt, created in memory of the demolition of Palestinian homes.

There will be a service on Sunday, at 10:30 a.m., at the Raleigh Mennonite Church, 1116 N. Blount St. The focus of the service will be God's call to peacemaking. At 5:00 p.m. there will be a workshop for non-violent training for young people, followed by a candle-light march to the Martin Luther King Jr. Memorial. (Call 919/833-2891 to confirm location.) For more information, call Ann Thompson, 919/467-7248.

Some retirement homes to remain tax exempt

RALEIGH—Under recent legislation endorsed by the House Finance committee, retirement homes with religious affiliations that have been tax-exempt since 1987 will not be required to pay property taxes for at least two more years. This will allow time for a study by the

legislative research commission of new guidelines for granting tax exemptions.

Correction Regarding Sesquicentennial Celebration at the Chapel of the Cross

CHAPEL HILL—The 150th anniversary celebration on Oct. 18 of the consecration of the chapel at Chapel of the Cross will be a service of Evening Prayer at 7 p.m., not Holy Eucharist as previously reported in the July *Communicant*. The Rt. Rev. Robert C. Johnson, Jr. will officiate, and the Rt. Rev. Peter James Lee, Bishop of the Diocese of Virginia and former rector of the Chapel of the Cross, will preach. Assisting will be the Rt. Rev. Robert H. Johnson of the Diocese of Western North Carolina and the Rt. Rev. Clifton Daniel, III, of the Diocese of East Carolina. The public is invited.

Bits & pieces (a sub-section of This & that)

The office of the **Secretary of the Diocese** reminds all **rectors, vicars, senior wardens of vacant cures, and vestries** to hold delegate elections. The deadline returning the certificates of election is Monday, Oct. 5. Delegate and clergy-eligible-to-vote lists, along with information about nominations and resolutions and nomination forms, will be mailed to all certified delegates on or about Oct. 23. If we have not received your certificate at that time, the mailing to your delegates will be delayed.

The Communicant is looking for an individual **fluent in Spanish and English** and an **experienced translator**, with the eventual goal of including occasional articles and the bishop's letters in Spanish as a service to our growing Hispanic population. Anyone with

these skills who is interested in offering his or her services is asked to contact **Penelope Olson** at Diocesan House, 919/787-6313.

Churches are reminded to send **membership updates** for *The Communicant* database on the first of each month.

Clergy changes

The **Rev. John W. Wesley**, former rector of St. Thomas', Reidsville, has been called as rector of the Church of Our Savior, Palm Bay, Fla., effective July 15.

The **Rev. John W. Gladstone**, former deacon at St. Luke's, Salisbury, is non-parochial, effective July 15.

The **Rev. George Poffenbarger II**, until recently interim rector at St. Stephen's, Erwin, is non-parochial, effective July 27.

St. Francis', Greensboro, has called the **Rev. Christine Carlin** as assistant to the rector, effective Aug. 1. The Rev. Ms. Carlin is from the Diocese of Massachusetts.

The **Rev. Jack D. Durant**, formerly deacon at the Church of the Nativity, Raleigh, has retired, effective Aug. 2.

St. Mary's, High Point, has called the **Rev. C. Robert Wickizer** as assistant to the rector, effective Aug. 16. He is from the Diocese of El Camino Real (CA).

The **Rev. William H. Marchl III**, formerly of the Diocese of Ohio, has been called as assistant to the rector at St. Stephen's, Durham, effective Aug. 16.

The **Rev. Robert Dale Harmon**, Diocese of Springfield, has been called as assistant to the rector, Good Shepherd, Raleigh, effective Sept. 1.

The **Rev. Monroe Freeman**, rector of St. Titus', Durham, has retired, effective Sept. 1.

Diocesan Council Summary

August 12 meeting highlights

Bishop Johnson reported receiving a letter of resignation from Council member Carl McIntosh. He said that he has received the first draft of the report from the MAPS consultant on Diocesan House operations; gave an overview on Lambeth and announced that Presiding Bishop Frank Griswold and his wife Phoebe will be at the 1999 Diocesan Convention.

Bishop Gloster presented his views of the Lambeth Conference and expressed appreciation for being allowed to represent the Diocese there. Ms. Collins reported that askings are beginning to come in.

The Council:

- Adopted motion that Ms. Collins be allowed to write off and report to Council any askings she deems uncollectible. Adopted a transfer from Uncollected Net Assets to cover any further expenditures by the Visioning Committee that are not covered by the previous allowance.
- Heard from Dept. of Congregational Support & Development that there was a need to reallocate monies from ACTS to meet the salary of the new church planter. Approved motion to accept the report.
- Heard that at the September meeting of the Christian Formation Department the budgets of the three charter committees will be considered. The department will ask for additional funds in 1999.

They will consider new guidelines for cluster ministries to be presented to the Small Church Committee. They also plan to work with convocation lay wardens to sponsor workshops and plan to have diocesan executive staff members visit convocation meetings to discuss their work. They are considering the need for convocation budgets and the question of realigning the convocations.

- Heard that the Dept. of Outreach budget will remain the same but that amounts in each committee would vary. Ms. Herring stated the hope that the asking for the National Church would remain the same.
- Heard a report on The Summit by John Koch.

HCSC Committee highlights

Holy Family runs tutoring program, day care center

EDITOR'S NOTE: *The Helping Churches Serve Children (HCSC) Committee was formed as a result of a resolution on child advocacy passed by the 1997 General Convention of the Episcopal Church. An explanatory story on the Committee appeared in the October 1997 issue of The Communicant. The following is the fourth in a series of articles highlighting programs at churches around the Diocese which serve the needs of at-risk children.*

By Mary Brooks Zuccarelli

MOST OF US will never know the anguish and frustration of not being able to read.

The dyslexics among us, who number about ten percent of our population, face this torment daily. And they will do so throughout life unless they receive special help.

Dyslexia, a Greek word literally meaning "bad language," is used as a synonym for a language learning disability that causes problems in reading, writing, and sometimes speaking. The term includes people with an average or above average IQ and can be severe or mild. Famous dyslexics include Albert Einstein, John F. Kennedy, Jr., Stephen Spielberg and Tom Cruise.

The Church of the Holy Family in Chapel Hill has met head-on the problem of dyslexia in children with the parish's Augustine Project, which provides one-on-one tutoring by trained

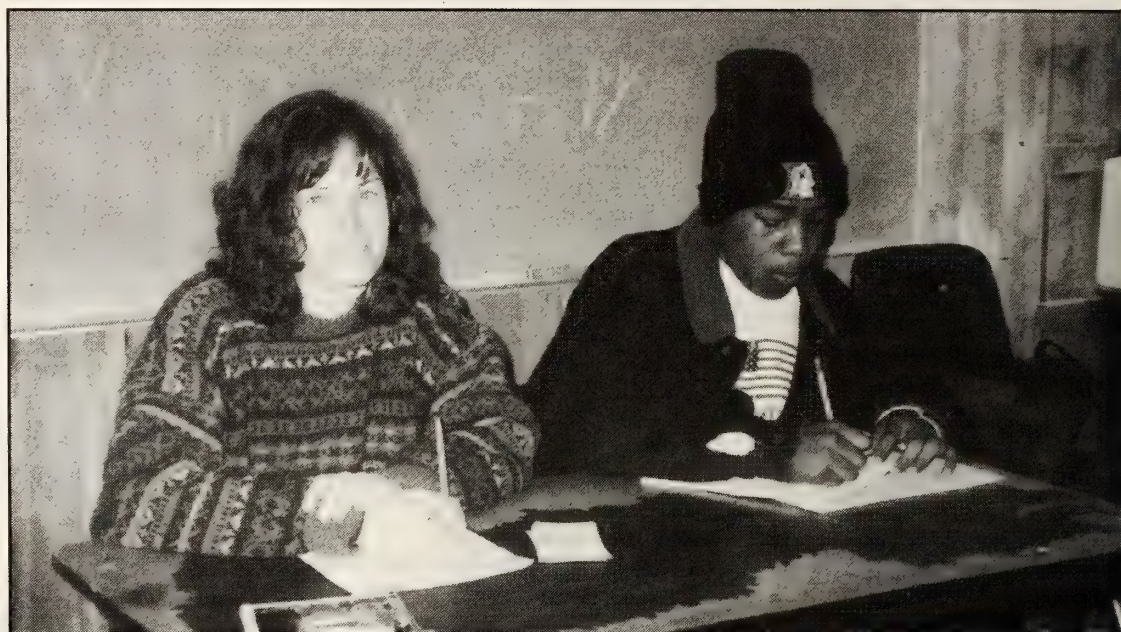
volunteers for low income children with dyslexia. The program reaches children in both public and private schools; students are referred by schools and community agencies.

Started in 1994 by Holy Family's Christian Education director Linda McDonough, a certified reading teacher and tutor, and the Rev. Timothy Kimbrough, rector, the Augustine Project, through its volunteers from both the parish and the community, works to eliminate the alienation these children feel by helping them learn to read and write.

The Outreach Commission of the parish chose the name of the project from an event in the life of St. Augustine. "Take up and read," a voice said to the Saint as he sought guidance and direction for his life. He picked up a Bible and opened it at random, finding the course he sought.

"I see daily in the children I tutor the frustration, anger, and helplessness dyslexic kids feel, even those with nurturing, supportive families and access to expensive tutors, psychologists, word processors, special camps, and schools," says specialist Linda McDonough.

"Children who feel stupid are not usually successful, and the answer is not simply building their self-esteem by giving them meaningless awards and telling them they're wonderful. They need to become literate and to find ways to compensate for their disabilities. Most dyslexic children can learn to read and write,



Holy Family parishioner and volunteer tutor Karen Mohler works with one of her students.

but it must be done by direct, multisensory teaching, preferably one-on-one," she explains.

"I am not naive enough to believe that simply teaching a child to read can make up for years of neglect, the influence of poor role models and drugs, a welfare mentality, lack of values, or just plain meanness," says McDonough. "But it can tip the balance by building a child's self-esteem and by giving him skills and dreams.

"Maybe it's time we start making it clear that reading and academic performance are as important to us as others think drugs, money and athletics are. But we must follow through—we can't tell children how important literacy is and then make it available only to the rich. If the schools are unable to meet the needs of poor, dyslexic students, then the community must find ways to do this," McDonough believes.

Holy Family has found a way—through its volunteers, and with funds from the church's outreach, donations, and grants. The project received a one-time grant from the diocesan ACTS Fund and the Triangle Community Foundation. Since rates for tutoring range from \$25 to \$60 an hour, this type of help would be inaccessible to low income children.

Volunteers in the project undergo 70 hours of training over a two-week period. They are asked to commit to at least one year's tutoring, which is done primarily with children in third through ninth grades. It may be done in the child's home but is most often done at school. Sessions last 45 to 60 minutes, two or three times per week. Summer tutoring depends on the availability of tutors.

An undertaking equally close to the hearts of parishioners of Holy Family is the church's year-round Day Care Center, which serves 36 children from the age of six weeks to five years.

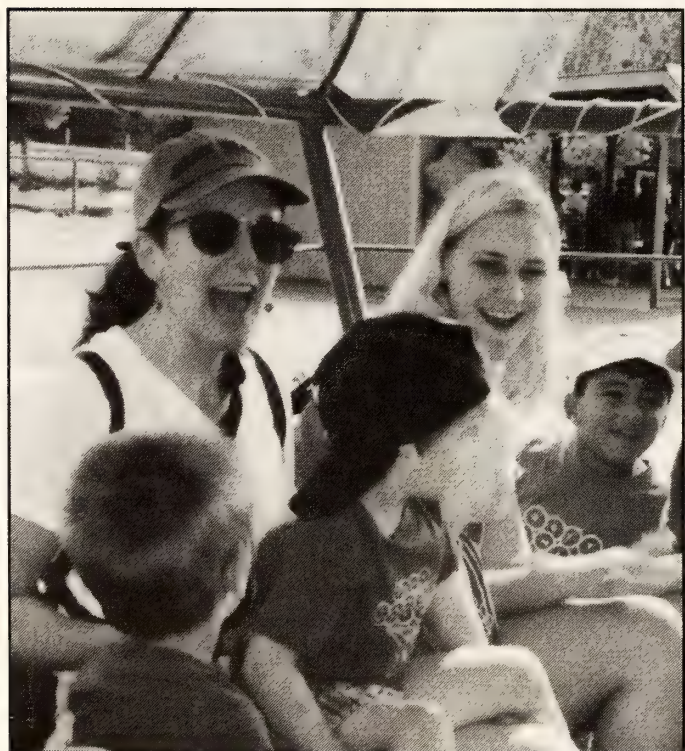
In operation for 15 years, the Center is a major ministry of the parish and receives the largest percentage of the church's outreach budget for its operation. Located at the church, the Day Care Center operates from 7:30 a.m. to 5:30 p.m. It is multi-racial and includes white, Black, Asian, and Hispanic children.

With an AA license of the state (highest possible rating), the Center uses a sliding scale tuition—from \$450 to \$670 per month. Social Services-sponsored children number from five to six, with about the same number of children coming from the parish.

The Board of the Day Care Center consists of parishioners (including a vestry representative and members of the Outreach Committee) and parents. The staff is headed by full-time director Cindy Riley. She has served in this capacity for 1 1/2 years, having had 10 years' experience as a preschool teacher before starting her work at the Center. There are six full-time teachers and two part-time teachers.

Holy Family's Day Care Center and its Augustine Project are two ways to meet the needs of our at-risk children in the Diocese. The Helping Churches Serve Children Committee is co-chaired by Judy Gloster and Jo Rankin.

Mary Brooks Zuccarelli is a Charlotte-based free-lance writer and a parishioner at Christ Church, Charlotte.



Holy Family Day Care Center director Cindy Riley (left) and a teacher visit a nearby pumpkin patch with a group of the Center's children.

News of diocesan youth and events

Summer Camp at The Summit

WHAT IS SO wonderful about Summer Camp at The Summit? Being in the pools? Swimming in the lake or the pool? Playing outdoor games or basketball in the gym? Singing around the



U.G.S. Camp "helper camper" Laurel Cunningham, top, and camper Sharon Jackson share a special moment.

campfire every night? Or is it the part about making new friends, laughing a lot and being silly; the talent show or the dance? What's really so wonderful about Summer Camp is probably the combination of all of these activities with many more. For when you bring together a group of young people and provide for them a safe environment; when you invite them to be themselves; when you teach them new lessons about God and the Christian Community, while allowing them to have lots and lots of fun, something happens in their lives.

Parents might call it a break from home, something to do in the summer to keep the children busy. As I watch the campers grow each week, in relationship to one another and to their counselors, and recognize the characteristics of Christian Community in action, I want to name this wonderful camp experience as *formation*, as an *epiphany*, as a time of *joy* which we wish we could extend forever. But I guess it's easier just to say that Summer Camp is *wonderful*.

Sally L. Harbold
Youth Ministries Coordinator



Scamp campers make their mark on the new Youth Ministries office!

Chapel Hill youth take part in mission trip to West Virginia

THE PEOPLE of Lincoln County, West Virginia, a small forgotten community about twenty minutes outside of Huntington, are famous in the eyes of young people at the Chapel of the Cross, Chapel Hill. Each summer for the past three years a group of teenagers together with adult leaders has traveled to the county to build and repair houses, schools, trailers, and churches in this tiny mountain enclave. They have also built relationships that transcend the limits of a summer experience. In response to the generosity of a people rich in spirit, they in turn offer themselves, their souls and bodies, to a community whose claim to fame according to the locals is the highest rate of teen pregnancy, welfare recipients per population, and hospice patients in their thirties in the nation.

Entries from the journals kept by the youth missionaries reveal much about how the experience has transformed their lives:

"They were as happy to see Crew '93 as ever and responded by teaching us how to nail the floor boards in eight. If they had done it alone they could have done it twice as fast...to me this was an act of caring by the family...a demonstration of God's love more so than any other miracle I've heard about all week." (Nick, 15)

"I'm practicing the ministry of presence!" (Lorna, 16)

"Anna, Luther—wow!—amazing and so thankful for what we take for granted." (Elliot, 15)

"Funny thing. Here I don't mind cleaning up—the very stuff I avoid at home."

(Michael, 15)

"Flora came down from the holler to say 'hi' and we caught up while I painted. It was so great to see her doing so well and to catch up on all that has been going on since last summer."

(Margaret, 18)

"Can you believe I'm actually doing something like this? I can't believe I can actually do it! It's amazing!"

(Gabby, 18)

"We spent the day digging ditches for water pipe and mowing grass, while avoiding copperheads,

and meeting another family over lunch. Hot, tired, sweaty. It's been an awesome week!" (Brian, 17)

"For all they don't have in possessions, they double the amount in love. I

just hope, and I hope for the whole world, that we dwell on the truly simple things in life that are permanent, not those that pass away." (Christina, 16)

+++++



Focus on the Parishes: St. David's, Laurinburg

Clergy and staff:

The Rev. Jane Bruce	Vicar
Jim Jordan	Senior Warden
Donald Barrington	Junior Warden
Carolyn Beranek	Organist
Suzanne Wolonick	Organist
Barbara Cook	Choir Director

Address and telephone:

P.O. Box 334
Covington St. at Azure Ct.
Laurinburg, NC 28352
(910) 276-1757

TUCKED AWAY in the southernmost part of the Diocese, St. David's, Laurinburg, is just six miles from the South Carolina border. The only Episcopal church in Scotland County, St. David's is a small mission with just 130 baptized communicants, but it's big in faith and determination.

The first recorded work of the Episcopal church in Scotland County was near Laurel Hill, where Mr. Morgan,



A small angel gazes at her reflection in the garden birdbath outside St. David's.

owner of the textile mill, erected a small chapel in 1880. St. David's first building was begun by Mr. Morgan, completed in 1905, and consecrated that year by Bishop Cheshire. Originally intended as the parish hall, the present building on Azure Court and Covington Street was constructed in 1953. An education building was added in 1960. Memorial windows for the Morgan family can be seen today behind the altar in the present St. David's.

"When I first walked into St. David's in January of 1963, it never occurred to me that I would someday become Senior Warden [or] that we would one day remove the tile and put down carpet, or

replace the light fixtures or take down the screen that we used to close off the altar after services," recalls the present Senior Warden, Jim Jordan. "I never dreamed we would have a priest of our own. Then I left for 21 years." When he returned in 1984, "We had a full-time priest thanks to the generosity of the Diocese. [But] we could not afford to replace the windows with stained glass or remodel the church, or get a decent electronic organ, let alone a pipe organ. We could never have a successful youth group because we had no youth.

"For years St. David's teetered on the brink of prosperity—two paces forward, one pace back. It seemed to me that we would never make an impact because we were too busy trying to survive. Fortunately, God saw the situation differently. In the past few years St. David's has moved forward with a speed and sense of direction that could only come from the Holy Spirit. Clearly the Spirit of God is working on, with, and through the people of St. David's for the good of the church, the community, and the kingdom. Thank God that God did not listen to me and act accordingly!" he adds.

Two important changes have been made at St. David's recently: a 2-manual tracker organ which replaces the old electronic organ has been installed in the church, and a labyrinth has been constructed on the grounds. The old electronic organ had been patched up and was usable, but many felt that the time had come for a new one. But how to find the money? A new electronic organ would cost at least \$14,000. The price of a single manual organ would be in the \$40,000 range. And if a replacement organ could be found, how to get it to Laurinburg? "It's amazing how things will fall into place if you stop worrying about it and let God do it," says Jim Jordan.

It turned out that Vicar Jane Bruce heard from Peggy Kelley Reinburg, organist at St. Paul's, Norfolk, and international recitalist, that someone at Northwestern University had an 8-stop tracker Roderer organ to sell. The price was \$40,000. With some money already set aside, plus pledges for the organ fund, and a loan and a grant from the Episcopal Church Foundation, the money was raised. "It all came together with remarkably little opposition from the congregation," says Jordan.

So in January, vestry members Kevin Nasal and Jim Jordan flew to Evanston, Illinois, to the home of Richard Enright, retired chair of the Organ and Sacred Music department at Northwestern University, where the Roderer, built for



The Celtic cross and red doors of St. David's, Laurinburg.

Enright in 1971 as his home practice organ, was waiting, already dismantled and boxed. Though sad to part with the organ, the Enrights knew it would be put to good use at St. David's and even paid for the plane tickets and a truck to haul the dismantled organ to Laurinburg.

At 2 a.m. the next morning the men left Illinois and headed South. In Indiana they encountered freezing rain. Cars were sliding sideways on the interstate all around them but none hit the truck. Breakfast was eaten in Louisville, Kentucky about dawn, and lunch somewhere in West Virginia. Skipping dinner, they arrived, exhausted, in Laurinburg about 7:30 p.m., and parked the truck in Jordan's backyard. "We did things we'd never do if we had time to stop and think about it," comments Jordan.

On Monday morning, the work crew arrived to unload the organ. Supervising the temporary installation was John Mueller, organist at St. Anne's, Winston-Salem. Late that night, the last of the 396 pipes was put in place. Thanks to Mueller's wife, Margaret, the voice of the organ was heard at St. David's for the first time in an impromptu midnight recital.

For St. David's the organ was a catalyst. Set up in its temporary home at the side of the nave, it became the reason for doing other things. The vicar's

office and the church office were moved to the education building, and the wall between those offices and the church removed. Dr. Harold Andrews, organ specialist and organist at St. Mary's, High Point, advised that the floor in the vicar's former office be raised 18 inches, thus allowing for better sound transmission after the organ was installed. This was done, and when renovations were completed, the organ was dismantled once again and reassembled in its final setting by Dr. Andrews and

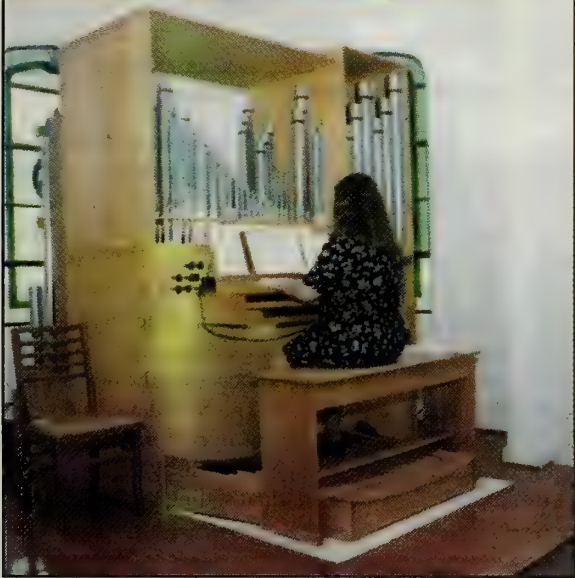
his assistant Charles B. Prefontaine. The new space also provides room for the choir. The area that once housed the church office is now used for additional seating for the congregation.

The second important addition to St. David's is the seven-course labyrinth which was constructed in the center of a circle of oak tree at the side of the church. Lately interest has revived in labyrinths as spiritual tools. Found in various forms in all religious traditions throughout the world the labyrinth has only one circular path, which winds around and doubles back on



One of thirteen windows created by local artist Steve Weir, this one depicts the Empty Tomb and Resurrection.

itself. It is "a mirror for the spiritual journey to union with God. The way in and the way out are the same; only the pilgrim changes in the process," explains vicar Jane Bruce. "Sudden in-

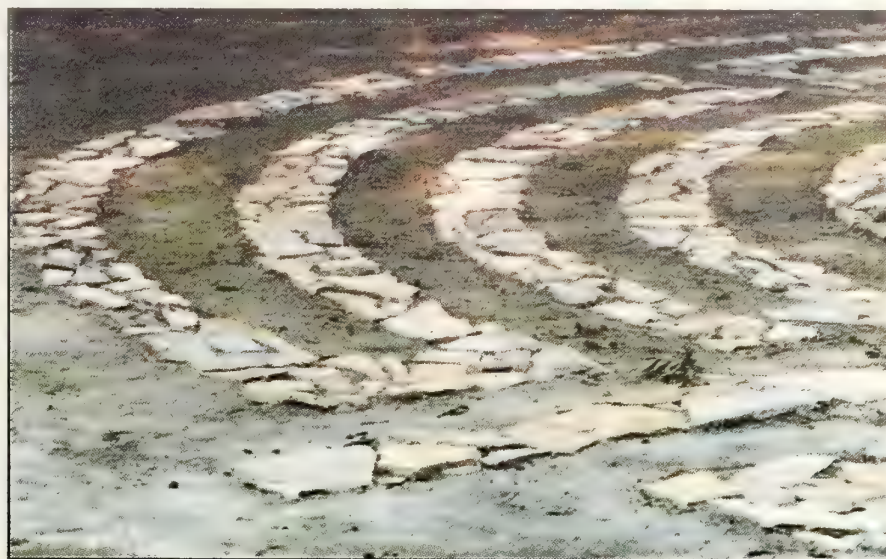


The organ is reassembled in its final resting place (top photo) by Dr. Harold Andrews (right), St. Mary's, High Point, and his assistant Charles B. Prefontaine. Organist Suzanne Wolonick (bottom photo) practices prior to a recent Sunday Eucharist.

sights, inner healing, and a sense of peace are gifts that some receive while walking the labyrinth." During the Middle Ages, floors of cathedrals were inlaid with labyrinths and those who wished to make a pilgrimage to Jerusalem but could not do so went instead to one of these pilgrimage sites, she explains.

Parishioner Carolyn Beranek recalls one Saturday when she and other interested members of the congregation began the labyrinth. "We paid attention to the location and spacing of trees and the perimeters of the open space. By doing so, we as a group collaborated and drew our labyrinth. It was marked with spray paint and the walk tried by all." David Adams and Kevin Nasal dug out the path when rain and wind almost washed out the pattern. Five tons of stone was needed to complete the labyrinth. Beranek compares the placing of the stone to a jigsaw puzzle. "We found the stones almost placing themselves as we worked together."

With the previous additions of stained glass windows, bright banners and icons, and white painted walls, the interior of St. David's is fresh and alive.



A detail of the labyrinth outside St. David's shows the intricate stone work and the grassy "passing" path.

"It does a lot of good for our morale to look good," says Bruce, whose gardens at the vicarage provide most of the flowers for the church. The congregation is experiencing new things and reaching out in many directions. A youth group has been formed under the leadership of Kevin Nasal, Bonnie Glenn and St. Andrew's student Cindy Phifer. There is a healing service at noon on Wednesdays. Some members have made pilgrimages this summer. Three adults and four young people followed La Ruta Maya in Mexico. Vicar Jane Bruce made an icon pilgrimage to

Russia, visiting seven major centers of Russian spirituality.

"God has more plans for St. David's, some of them great and some of them small, but all of them important for our common life," predicts Jim Jordan. "They will come to us from each other because this is the way God generally works—not with a flash of light and rolling thunder, but rather through the person sitting next to us who says, 'You know, I think it might be as good idea if we would...'"

Peggy Kelley Reinburg will play a dedicatory organ recital at 4 p.m. on Sept. 27. A blessing of the labyrinth will be held at 4 p.m. on Oct. 18. The community of Laurinburg has been invited to use the labyrinth as well.

Photos
by
Penelope Olson

The Life and Legacy of C. S. Lewis

By Nancy M. Olson

THE C. S. LEWIS International Symposium, celebrating the centennial of the author's birth, was the most outstanding conference I have ever attended. The planning and the quality of the speakers were superb. It was the fourth conference sponsored by the CSL Foundation, and this year's theme was "The Life and Legacy of C. S. Lewis." It was based for one week at Oxford—where Lewis taught for 29 years—and for one week at Cambridge, where he was a professor for seven years until his death at age 64.



C. S. Lewis

Lewis achieved distinction as a literary scholar, critic, and teacher, especially

with the classic, *The Allegory of Love*, and his contribution to the *Oxford History of English Literature* on 16th-century English literature. His essays, sermons, and books of Christian apologetics have been read and studied for decades, especially *Mere Christianity*, *The Weight of Glory*, and *The Abolition of Man*. *The Lion, the Witch, and the Wardrobe* from his *Chronicles of Narnia* series, *The Screwtape Letters*, and *Surprised by Joy* are probably Lewis's most widely known and loved works.

Being with over 600 other people from all over the world who were influenced by C. S. Lewis was a stimulating and interesting experience. Reflecting the many facets of Lewis's life and interests, people of all ages, professions, and many nationalities and denominations were present.

Lewis was a committed Anglican. He attended Magdalen College Chapel

morning prayer and his parish church in Headington Quarry regularly. His BBC talks during WWII were printed under the title, *Mere Christianity*. Lewis believed that the commonalities among Christians were greater than the differences. This view was reflected at the Conference in the variety of backgrounds of the speakers—philosophers, academicians, clergy, authors, actors, and musicians; and the denominations represented—Presbyterian, Baptist, Anglican, and Roman Catholic.

Among the speakers were George Sayers, Lewis's student and biographer; Walter Hooper, his secretary in his last months and editor of many of his works; Dr. Barbara Reynolds, a colleague at Cambridge; Joss Ackland, who played Lewis in the BBC's *Shadowlands*, and Dr. William H. Willimon, dean of Duke Chapel. They

informed and inspired us all.

I learned a great deal from the talks, from the many interesting people I met, and from the two months of reading I did before I left. My mind has been filled to overflowing with new ideas, knowledge, and insights, and my spirit is stretched with blessings. Worshiping and celebrating the Eucharist at Ely Cathedral and at Great St. Mary's, Cambridge, was thrilling. Our focus on our oneness in Christ, love, hope, joy, and friendship—key themes in Lewis's life and books—was manifested in many real ways.

I came away with an even greater appreciation than ever for the courage, knowledge, wisdom, and talent of C. S. Lewis, and his influence in so many ways on so many people all over the world.

Nancy M. Olson is a parishoner at Emmanuel, Southern Pines

Defining moment

(Continued from page 1)

In a move that opened him to criticism, Archbishop of Canterbury George Carey endorsed the resolution before the final vote, saying that he saw "no room in holy Scripture or the entire Christian tradition for any sexual activity outside of matrimony" and that the resolution merely reinforces "Anglican belief and morality."

A statement released the day after passage of the resolution, and signed by 146 bishops—including 65 American bishops and the primates of Canada, Ireland, Brazil, Central Africa, New Zealand, Southern Africa, Wales and Scotland—pledged the church to work for the full inclusion of homosexuals in the life and ministry of the church, apologizing for "any sense of rejection."

Reactions vary among Americans

Reaction to the resolution varied. Presiding Bishop Frank T. Griswold abstained, saying that he found parts of the resolution "positive in both tone and content" but adding that he "took exception to other parts and believes that we must explore more fully the whole question of what is compatible with Scripture." He issued a letter to the church August 14, assuring his "continuing concern for and commitment to all members of the Episcopal Church who recognize themselves as gay and lesbian."

Bishop James Stanton of Dallas hailed the resolution for speaking "clearly and forthrightly. The Anglican

Communion upholds biblical Christian teaching on sexuality" and that is "good news for the American church and for our ministry in American society."

Bishop Catherine Waynick of Indianapolis said that she was disappointed in the debate and the final resolution. "I think we have chosen foolishly today, but I believe God is still reigning," she said.

Strong action on international debt

Despite the high visibility of sexuality issues, international debt emerged at the top of nearly everyone's agenda in pre-Lambeth regional conferences. The final report and resolution demanded a response from governments and financial institutions but also churches.

"International debt is the new slavery of the 20th century," said Archbishop Njongonkulu Ndungane of the Province of Southern Africa, who chaired the section that discussed the issue. "The human costs of the international debt burden is intolerable. Its effects are evil and sinful," he said.

The resolution points to the damage, both materially and spiritually, of the expansion of the power of money and borrowing, largely as a result of action by Western banks in the 1970s.

World Bank President James Wolfensohn strongly objected to the image of the bank and its work as portrayed in a video, calling it "quite simply wrong. We do not get up every morning and think what we can do to ruin the world." Instead, he called for a

partnership with the churches, asking them to realize the limits of the World Bank's capacity to forgive debts because it is accountable to the 180 countries which fund the organization.

A delegation of bishops met with British government leaders, including Chancellor of the Exchequer Gordon Brown, and diplomats from Canada, Russia and Germany, as well as representatives of the World Bank and International Monetary Fund. Brown credited efforts by the churches with pushing the issue to the top of the agenda and said that it is "our inescap-

able duty to try to ensure by the year 2000 all highly indebted poor countries are embarked on a systematic process of debt reduction."

Words of support for traditionalists

Traditionalists who continue to oppose the ordination of women found some comfort in a resolution passed by a margin of 80 percent that said no bishop should be compelled to ordain or license women and that provision should be made for those who continue to dissent.

Domestic violence

(Continued from page 4)

anyone to suffer for the sake of suffering, because suffering is not pleasing to God.

Occasions for grace

It is true that in the Judeo/Christian tradition, at no point does God promise that we will not suffer in this life. In scripture, our hope lies in the fact that God does promise to be present to us when we suffer. This fact is especially evident in the Psalms, which present us with vivid testimony of God's presence in the midst of human suffering (Psalms 22 and 55).

The best chance abused women or children have for growth, for healing, and for change is to be encouraged and supported to explore their suffering in a safe and compassionate way. Experiences of suffering can, in fact, be occasions for grace.

If our religious communities are to be faithful to their calling and prophetic witness, we must place ourselves squarely and unequivocally on the side of those who suffer, on the side of the poor in spirit, on the side of the down-trodden. "The Spirit of the Lord is upon me," proclaimed Jesus as he began his ministry, "because God has anointed me; he has sent me to announce good news to the poor, to proclaim release for prisoners and recovery of sight to the blind, to let the broken victims go free, to proclaim the year of the Lord's favor." (Luke 4:18,19)

There are thousands of women in and around Charlotte calling out for help. These women have been physically beaten, emotionally battered, and verbally abused. They are "broken victims" yearning to "be free." Their voices are calling the religious community to account. We must answer their cries. Lives depend on it.



"WEAR FOR SHOES ON YOUR FEET THE EAGERNESS TO SPREAD THE GOSPEL OF PEACE." (Ephesians 6:15, JB): At the end of their July Walk for Peace, members of the Episcopal Peace Fellowship from the Diocese of North Carolina (upper photo, from left, Bob Armstrong, the Rev. Kathleen Awbrey, Ann Thompson, the Rev. Bobbie Armstrong, and Donna Hicks) arrive at Canterbury Cathedral with members of the Anglican Pacifist Fellowship, the Baptist Peace Fellowship, the Quaker Meeting, and the Campaign to Abolish the Arms Trade. In addition to the five pilgrims from this Diocese, there were four from the Diocese of Western North Carolina, making this state's representation the largest from the U.S. The participants followed the traditional pilgrim's route from London to Canterbury (with an occasional rest stop—bottom photo), and their walk ended with a service at the shrine of Thomas à Becket in Canterbury Cathedral. The bishops at the Lambeth Conference once again stated their opposition to war as a means of settling conflict.

Worked out by some of the 11 women bishops, present at Lambeth for the first time, the amended resolution calls on the provinces of the communion "to make such provision, including appropriate episcopal ministry, as will enable them to live in the highest degree of communion possible, recognizing that there is and should be no compulsion on any bishop in matters concerning ordination or licensing."

Several American bishops quickly pointed out that the resolution contradicts the action of last summer's General Convention that calls on the four dioceses which block access to ordination or licensing of women to develop a plan to implement the church's canon guaranteeing access.

Despite tension over the acceptance of women in the priesthood and episcopacy, the Lambeth 11 said that they had been welcomed with "a gracious and generous spirit," in the words of Bishop Victoria Matthews of Edmonton (Alberta). Even bishops who do not ordain women went out of their way to welcome the women, often asking them to pose for a photo.

While she joined the procession into the cathedral for the opening Eucharist, Bishop Geralyn Wolf of Rhode Island said that a male bishop reached for her hand and said, "Welcome to Canterbury Cathedral."

A stronger Anglican Communion

In a closing press conference, Carey said that the Anglican Communion left Canterbury "significantly stronger than when we began." Pointing to the resolutions on sexuality and international debt, he said that the bishops "had the opportunity of wrestling together over three weeks with issues which are profoundly important for the life of people and churches around the world."

Carey said that, in both the Bible studies and small groups, "we have heard marvelous stories of fortitude and heroism in the face of the multitude of problems, and have tried to offer an honest message to the Communion and to the wider world, of where our common understanding rests at this moment."

In the face of obvious disagreements, especially on the resolution on homosexuality, Carey underscored his determination "to listen, to try to understand more of their experience of the church, and I invite them to continue the journey with us, however painful, and I ask them to listen to the voice of the church as much as the rest of us listen to them."

No one doubted that the conference had been a defining moment for

Anglicanism. "We will never be the same again," mumbled one bishop as he sauntered out of the final plenary.

In other actions, the Lambeth Conference:

- reaffirmed a resolution from 1988 which bars bishops and priests from exercising their ministries in another diocese without permission of the local bishop;
- declared that euthanasia should not be permitted in civil legislation and that those who advocate it "show little awareness of the Christian experience that people may be redeemed and transfigured through their suffering";
- condemned Pakistan's blasphemy law that has been used to persecute Christians and called for the release of prisoners who are unjustly accused and detained;
- set up a body to monitor, promote and offer advice on interfaith relations, especially with Islam, "and to arrange for adequate support and relief for Christians who are persecuted";
- recognized the autonomy of member churches but asked for exploration of a way for the primates and the archbishop of Canterbury to exercise more authority, especially in resolving conflicts in the Communion;
- asked the Anglican Consultative Council to set up a way to monitor, promote and advise on interfaith relations, particularly with Muslims;
- sought a way to support the formation of an Anglican Urban Network to share information and experiences of urban ministry;
- urged bishops to get personally involved in ministry among youth;
- entertained the possibility of a world congress of Anglican lay people, possibly in South Africa, that would bring together 4,000 delegates for several weeks of discussion.

- asked the ACC to look at the size, location and design of the next conference.
- resisted a commitment of the church to a Decade of Transformation and Renewal, following the Decade of Evangelism that just ended.

—James Solheim is the Episcopal Church's director of news and information and covered the Lambeth



Seated with other primates from the Anglican Communion, the Most Rev. George L. Carey, Archbishop of Canterbury and Primate of England, presides over the opening Eucharist at Lambeth. Second from right is the Most Rev. Cornelius J. Wilson, Primate of La Iglesia Anglicana de la Region Central de America and Bishop of Costa Rica, companion diocese of the Diocese of North Carolina.

Anglican World Photo/Jeff Sells

Letter

Somebody wrote [see letter from Teresa Bormes-Akins, St. Margaret's, Charlotte, in the May 1998 *Communicant*] about what "my Bible" says about homosexuality. She quoted verses from Leviticus and Romans. I started thinking about what the Bible says about various things. In Acts 2:43-44, it says of the first Christians, "All who believed were together and had all things in common; they would sell their property and possessions and divide them among all according to each one's need." Why did most Christians stop living that way? Why don't all Jesus' followers still live that way?

In Matthew 6:5-6, Jesus himself says to his followers, "When you pray, do not pray like the hypocrites, who love to stand and pray, in the synagogues and on the street corners so that others may see them. Amen, I say to you, they have received their reward. But when you pray, go to your inner room, close the door, and pray to your Father in secret." Does this have implications for the practice of prayer in public places such as Congress, city councils, and public schools?

In the First Epistle of Timothy it says, "Women should adorn themselves with proper conduct, with modesty and self-control, not with braided hairstyles and gold ornaments, or pearls, or expensive clothes, but rather, as befits women who profess reverence for God, with good deeds. A woman must receive instruction silently and under complete control. I do not permit a woman to teach or have authority over a

man. She must be quiet." (2:9-12) Does this mean female bishops, priests, and deacons, and most of our church school teachers are in violation of the word of God? Should they resign, adjust their hair styles, sell their jewelry, and give the money to the poor?

In another place in Matthew (5:38-39), the Lord says, "You have heard that it was said, 'An eye for an eye and a tooth for a tooth,' but I say to you, offer no resistance to one who is evil. When someone strikes you on your right cheek, turn the other one to him as well." Does this mean Christians should not defend themselves? Does it have anything to say about military service during war, or carrying weapons?

Jesus also says, "Do not store up for yourselves treasures on earth..." (Matthew 6:19) Does this mean his followers are forbidden from having savings accounts or putting money aside for retirement?

The Bible has all that and more. There's a lot to sort through and much to decide about what to live by and what to rethink. How are we accurately to interpret the Bible without admitting the possibility of being misled by our own personal fears and prejudices and the biases of the culture? I am thankful for our bishops, Bob and Gary, because they lead us with godly wisdom to discern the Word of God within all the many, sometimes even outrageous and contradictory words of the Bible.

The Rev. Jim Prevatt, Vicar
St. Barnabas', Greensboro

The Way of St. James

A Pilgrimage to Santiago de Compostela

By Margaret Knoerr

MANY YEARS AGO I came across an article on a pilgrimage to the remains of the apostle St. James. They lie in the Cathedral of Santiago de Compostela in Spain's northwestern Galicia region. During the Middle Ages Compostela rivaled Jerusalem and Rome as a destination for the devout, for those working off penances, and for those seeking understanding of themselves and of life.

This peregrination (Spanish for pilgrimage) survived both the Reformation and the Enlightenment: today four thousand or more make the journey each year. The realization of my dream to be one of those pilgrims had to wait several years after my retirement. I finally made the journey with a friend in October 1997.

*There's no discouragement
Shall make him once relent
His first avowed intent
To be a pilgrim...*

—John Bunyan

The uniqueness of this particular pilgrimage lies in the route to the destination. It is called "El Camino" or "The Way." This path that the peregrinos



A pilgrim's pack, with bread, staff, and identifying scallop shell.

(pilgrims) follow begins in the Pyrenees and goes west across northern Spain to Santiago de Compostela. For most peregrinos the experience of following the thousand-year-old Camino is as rewarding as

coming into the sacred space of the Cathedral at the end of the journey.

If a peregrino is coming from Britain, the Low Countries, Germany or northern France, the starting point is Paris; if from Burgundy, Vezelay; if coming up from Italy or the south of France, Arles. Those from western France begin at Le Puy. It was from there that the first recorded St. James pilgrimage began in 951. Three of these routes converge just south of the Pyrenees in Roncesvalles and become "El Camino." From there the Way extends a little more than 450 miles to the west.

The three acceptable modes of travel for the "true pilgrim" are walking, biking, or horseback riding. If one walks it

takes seven or more weeks; if one bikes or goes on horseback, somewhat less than that. Today biking is perhaps the most dangerous way to go, for the bikers must often ride on busy highways. We crossed paths with three cyclists and their support van several times. Once my friend spotted them at a scenic turn-off. These two French couples were having lunch from a linen-covered card table with the requisite bottle of wine. One peregrino we met explained that those on foot haven't much in common with those who cycle. The cyclists are interested in how far they can travel each day—the walkers are seeking insights that surface through time spent putting one foot ahead of the other mile after mile. My friend and I had the heart but not the time or healthy limbs to go the total distance in an acceptable mode. We alternated walking as much as we could with driving. When I walked, my friend drove and met me at the appointed village.

We began the trail at Fromista, directly north of Madrid in the Castille/Leon region. It was a propitious place to begin. We had no sooner parked the car in this tiny community than we saw two peregrinos coming towards us. They were recognizable because of their heavy backpacks, boots, water bottles, and staffs. Because we wore scallop shells—the symbol of St. James and pilgrims to Santiago—this young couple, Carlos and Christina, also recognized us as aspiring peregrinos and offered their assistance.

*Give me my scallop shell of quiet,
My staff of faith to walk upon,
My scrip of joy, immortal diet,
My bottle of salvation,
My gown of glory, hope's true gage:
And thus I'll take my pilgrimage.*

—Sir Walter Raleigh

With their little English and our little Spanish, we managed to communicate our needs. All of us were looking for housing and food. They led us to the local albergue (hostel). Although there are several of these along the Camino, peregrinos are warned to carry bedrolls and be prepared to spend the night outdoors. This albergue was especially well furnished: the bunkbeds had blankets on them, there was a washroom and limited kitchen facilities. Carlos and Christina stayed there. We knew our experience would be enriched by sleeping and rising with others on el Camino, but, being septuagenarians, our dormitory days were over.

By going door to door we finally found modest pension lodgings. Our sympathetic landlady sensed that we were too hungry and tired to wait until

the local restaurant opened for dinner at 8:30. She went to her kitchen and shared with us her wine and slices of ham, bread, cheese, and fruit.

Carlos and Christina exhibited the spirit we had read about when they invited me to join them in walking el Camino for the next couple of days. The three of us met at 8:30 in the morning to begin the long trek across the great plain of Castille/Leon. Living among the giant trees in Chapel Hill that hide the horizon, I found the vista here on the plain uplifting. However, because of the mid-day heat, I was glad I was not traveling in the summer among the many peregrinos who

set out to be in Santiago on July 25th to celebrate the Feast of St. James. This flat terrain, an easy introduction to el Camino, was well marked with posts adorned with scallop shells. In addition to these well-established signs, Carlos and Christina instructed me in the mysterious ways of the yellow arrows that point the way in more remote areas. Adding to the sense of adventure, the arrows are often very difficult to find.

During our walk across the plain a 38-year-old man from Madrid caught up with us. He had met Carlos and Christina at an albergue where they had stayed earlier. Since Ravi speaks English beautifully he and I became well acquainted as we walked together. For him time was no problem. When he left the family business in Madrid he told his partners he was going on el Camino at the pace that was right for his spiritual quest and might not return for four months. I envied his youth and his time.

As we approached the village of Calzadilla de la Cueva our eyes searched for the yellow arrows that would lead us to the hostel/restaurant indicated in the guidebook. We were looking in the wrong place—above ground. The arrow was at our feet, painted on the road just after the yard-high black letters "B A R."

As we were ordering sandwiches there, six more peregrinos (five men, one woman) strode in, put whatever bread, coldcuts and cheese they had on a table, invited us to join them and/or-

dered wine for all. Although I couldn't understand a word they said, the laughter and camaraderie were infectious. These young men were in their mid-to late thirties. The men were growing beards as is the freedom and the neces-



El Camino signpost on the plains, with scallop shell, walking staffs, and gourds.

sity on el Camino. The particularly picturesque one who sported a red bandanna on his head, tattoos on his arms and a really huge scallop shell on his pack asked me, as I took his picture, to write to his mother.

Carlos and Christina left first. I felt so grateful to them and moved by the bond we had established in spite of the language barrier that I gave each of them a scallop

shell I had brought from the shores of North Carolina.

As the others were leaving in the mid-afternoon, my friend arrived with the car. We, along with Ravi, decided to spend the night in the rooms above the bar. This gave us the opportunity to have dinner together. We were interested in Ravi's motivation for making this pilgrimage. He was in search of meaning in his life. With a broken marriage behind him and bored with the family business, he thought of visiting his native India, London where he was educated, or Connecticut where his sister lives. A friend had pointed out to him that these were all familiar urban places. If he went on el Camino he would be in a different world. Other concerned friends cautioned he might marry a Christian if he did so. Then he looked about his house and became aware of the shells among his furnishings: the soap dish, the book-ends, a lamp. He decided there was a message there and chose to walk the Way. A Hindu, he mentioned that Jesus had been of interest to him for some time. He had seen the movie, "Shadowlands," and was delighted when my friend gave him some C.S. Lewis writings.

The next morning Ravi and I walked el Camino until we reached the village where my friend was to pick me up. Ravi and I gave each other a warm hug and said goodbye. It was time for my friend and me to go in search of an albergue large enough to have a person

qualified to grant a "Credencial del Peregrino," the passport-like document that peregrinos have stamped in communities they go through on el Camino. It is not only a personal record; it is also perused in Santiago to determine if one has covered sufficient kilometers to be awarded a certificate by the cathedral officials. At the fourth albergue where we stopped I was surprised to see Carlos and Christina descending the stairs. I had read that such surprise reunions are one of the delights on el Camino.

The person I sought was at the desk at the bottom of the stairs. A stern looking woman, she suspiciously eyed my Reeboks and my backpack fashioned from a shirt. This spelled trouble. Carlos immediately and vociferously defended my claim to be a "true pilgrim" and showed her the scallop shells I had given them. Finally convinced, she gave me the coveted document. We had to do some back-tracking to have it stamped in the villages I had already been through.

A day or so later I started off alone on the part of el Camino that had an energizing ambiance quite unlike the great plain I had just crossed: chestnut woods and vistas of small fields in a surprising variety of green, all divided by low rock walls of granite. This was Galacia. It seemed to me that the best of my journey was saved until last. There were days of walking alone many miles along poorly marked remote paths. I saw scenes that could have been lifted directly from 18th century genre paintings. Strong, square peasant women were hacking at roots and harvesting before the rains came. Instead of the tractors I had seen on the plains, I saw olive trees and sheep on hillsides; droppings were skirted around or, if too numerous, stepped upon. Long before I came across a small clearing deep in the woods I heard a clear bell-like sound. It was made by a man chipping stone to fashion what appeared to be a fireplace or a chimney. Was this the beginning of a house? I regret that I was alone and a bit wary of trying to strike up a conversation.

*High are the hills,
the valley dark and deep,
Grisly the rocks,
and wondrous grim the steep.
—Chanson de Roland*

The yellow arrows were difficult to find in this rugged area. At one fork yellow flowers in the distance tricked me into thinking they were an arrow, and I had to backtrack and try my luck with the other path. Occasionally I had to seek assurance from a peasant that I was still on the trail by saying "el

Camino?" People recognized me as a peregrino and, with gestures and a smile, directed me on the Way.

One of the most sacred places on el Camino is on a high plateau with a spectacular panorama. This is the pilgrim sanctuary of O Cebreiro. On this summit are round stone-age dwellings with conical roofs—some still in use. Since the remotest origins of the pilgrimage, O Cebreiro's hostel was one of the most important along the way. Around 1300, its chapel became famous for the miracle that occurred there: the Eucharistic elements turned into flesh and blood. The chalice, which some believe to be the Holy Grail, and the paten used at that time are displayed in a crystal reliquary given by the Catholic Kings of Spain in 1486.

My friend arrived by car well before I did at this historic refuge, and struck up a conversation with two men from the Netherlands in their mid-twenties. They were in charge of eight "at-risk" teens. These young men were walking the Camino as a rehabilitation experience just as thousands of medieval pilgrims did as a penance. Later, I sat down and talked with one of these young men (he was fluent in English) about their Camino experience, as he sketched his compatriots and their campsite on his tablet. He was quite a talented artist.

We stopped briefly in Lavacola. This is the town where the peregrinos of the middle ages stayed to bathe and rest before they approached the sacred space that was their goal. The next traditional place to go—Monte do Gozo—is where peregrinos climbed to catch their first glimpse of the great towers of the cathedral at Santiago. It's not hard to imagine how thankful the early peregrinos were to see this sight—many of their compatriots had died along the way. Small sanctuaries and crosses dot the route in their memory.



Road signs at Manjarin, site of a hostel for pilgrims, point to the long roads home for the many travelers on el Camino.

*By a chapell thou shalt go
Upon a hill standez on hee
Wher Sent Janez first shalt
thou see
A Mount Joie mony stonz
there ate
And four pilerez of ston of
gret astate
A hundred daiez of pardon
there may thou have.*

—Anon -
15th C.

Just prior to Pope John Paul's 1992 visit to Monte do Gozo a huge motel complex was built there to accommodate the visitors. As it was raining when we arrived we stayed until the storms passed over and we could see the cathedral towers, a striking statue of a peregrino, and the monument commemorating the Pope's visit. There was one modern-day peregrino who didn't make that detour. We passed this 60-plus-year-old trudging along in the storm, his umbrella tilted to protect him from the rain and wind, his heavy backpack covered with a tarp. He curtly refused the suggestion he stop at Monte do Gozo. "I walk from France. Wife waiting at cathedral. I go on."

I started off for the Cathedral with a couple from northern France who had been on the Camino over two months. They were very fit young grandparents dressed in the best of hiking gear and carrying high-tech collapsible staffs. With their little English and my little French we established a tie as we set out together to our common goal. I was fortunate to finish my journey with this radiant, spirit-filled couple.

When we arrived at the Cathedral Square, I felt a deep sense of accomplishment. I could hardly believe that I had made it. The French couple hugged each other warmly. For all three of us, this event was the culmination of a long-held dream. Young students gathered around to hear el Camino experiences. They insisted I stand with them when pictures were taken. With my canvas shoes, World War II canteen over my shoulder and the crooked staff I had picked up in the woods I didn't feel I belonged—yet, to a degree, I did.

I waited for my friend to arrive to enter the Cathedral through the baroque facade to the Portal of Glory, the finest Romanesque portal in Spain. On the central pillar there is a statue of St. James. It is traditional to approach the statue on one's knees in thanksgiving and to place one's right hand on this pillar. There is no question where to place one's hand; the pressure of centuries of



The author (left) and a French couple, pilgrims together, rejoice at the end of their journey.

pilgrims' hands has left a deep imprint in the marble.

After some quiet time in this sacred space we walked behind the altar to pay homage to St. James and his remains. This had significance for me because my youngest son was baptized on the Feast Day of St. James. We then sought out the cathedral office that grants the certificate—the "Compostellanas"—awarded since the 14th century to those who have been on el Camino the required kilometers and have reached Santiago de Compostela.

Since my friend had driven so that I could walk, only I approached the Secretarius Capitularis, the Priest-in-charge. He looked at my Credencial, noting that I had begun the Way at Fromista. I filled out a form asking my name, age, nationality, and reason for making the pilgrimage. For the latter I had one of three choices: spiritual, cultural, or historical. I checked the first but had reaped profound rewards in the other categories as well. The Priest's secretary looked up my name, Margaret, in a thick book to find the Latin equivalent. "Margantum" is on my Compostellanas. The Secretarius Capitularis then signed the document and handed it to me.

As I left the building I joyfully laid my crooked walking staff on a huge mound of others and felt a profound sense of thanksgiving for this great experience and a desire to share it.

Three books about el Camino are: *The Way of St. James* by James Bentley (1992), which emphasizes the architecture along the Way; *Off the Road* by Jack Hitt (1994), a lively diary of his journey; and *Pilgrims Road* by Bettina Selby (1995), the diary of one who cycled.

Margaret Knoerr is a parishioner at Chapel of the Cross, Chapel Hill.

Letters

Charlotte reader disturbed by Orthodoxy Police

I am very disturbed by the Orthodoxy Police who are springing up in response to Bishop Spong's theses and other current church issues. Episcopalians such as those who published and circulated the recent newsletter of the North Carolina Episcopalians for Biblical Authority seem to equate the Bible with God and to judge as wrong any who disagree with them. I wish they would leave the judging to God. They would be making better use of their time if they would reread the Gospels and then concentrate on following those oh-so-difficult commandments to love God, love their neighbors, and even love their enemies.

My hope for the rest of us, those who are still seeking God's truth, is that we will discuss and examine Bishop Spong's challenging theses together. And I hope that our religious thinkers and theologians will lead us in that process, as the Rev. Henry Presler has already done in a recent letter to Bishop Spong.

The ideas in these theses have been around a long time, and we don't need to be afraid of them. In fact, isn't it an Anglican tradition to question and think? Through discussion, thought, and prayer, we may very well come to a truer understanding of what it means to live in Christ. In the harsh realities of our present and future world, I believe that God wills us to a faith that is as much alive and meaningful today as it was 2000 years ago.

Judy Lane
St. John's, Charlotte

Former priest-in-charge at St. Stephen's, Erwin, offers clarification

It is surely blindness to label people, thereby freezing their humanity and livingness according to our image of them.

Oh, dear, I've done it myself, haven't I? Labeled people who label people. How easy!

I went to St. Stephen's, Erwin, as interim when the "Horton Crisis" (August 1992) was full-blown and the church about to close down. I stayed as Priest-in-Charge for four years, shared the unfolding, by God's Grace, of the coming-together of the congregation in genuine healing; and married a very special parishioner named Margaret, who could never be labeled except by the word "joy."

So I can tell you—I mean, I know: the Rev. Jim Horton exited St. Stephen's for reasons having nothing to do with "the furor over the baptism of

an African-American child in the church" (as was stated in an article in the July issue of *The Communicant*); and had it not been for wrongful publicity to that effect, the situation at that time would have been resolved quietly (albeit with difficulty) by the vestry and the Bishop.

I identify keenly with Episcopalians Against Racism, having participated in the Civil Rights struggle of the fifties and sixties, a struggle which is ongoing. You have my ear, so to speak. The coalition clearly was formed with right intentions, but perhaps upon the wrong occasion, albeit unknowingly. I hope this is received as from a fellow laborer and not as from a labeler!

The Rev. W. S. Tom Taylor, Jr.
Christ Church, Albemarle

Reader criticizes latest book by Bishop Spong

John S. Spong, Christian and Bishop in the Episcopal Church...should no longer claim either designation as confirmed by his own words.

The Diocese of Newark should be the first to censure this deviant, but all Episcopalians should be outspoken in their condemnation of the premises he sets forth. What he asserts, in his arrogance, is not reformation but heresy and a denial of the truths he once professed and vowed to be witness to for all of his life. He raises no debatable issues and I want to be counted as one Episcopalian who recognizes the irresponsibility of his utterances and finds his license to jeopardize the souls of innocents a shame on all Episcopalians. May his heart be opened and his folly be revealed to him that he may turn back to his true faith and once again follow Him who is "...the only begotten Son of God; Begotten of his Father before all worlds, God of God, Light of Light, Very God of Very God; Begotten, not made, being of one substance with the Father; by whom all things were made; who for us men and for our salvation came down from heaven, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right of the Father; and he shall come again, with glory, to judge the quick and the dead; whose kingdom shall have no end..."

And so may the hearts of any clergy who have been smitten with arrogance and lust for personal glory and power be opened that they may repent and once again practice their calling as healers and physicians to souls.

Ruth Orland
All Saints', Concord

Diocesan CSM Coordinator reflects on church's heritage

In reading some of our recent mail, in *The Communicant* and on the Internet, I cannot help but wonder if we have forgotten our heritage. The heritage of the Anglican Communion, and of the Episcopal Church, since the 16th century had rested on Richard Hooker's famous three-legged stool of "tradition, scripture, and reason." Contemporary theologians contend that reason also encompasses experience. Our church has always embraced a love of learning and a scholarly and critical approach to biblical studies; and we require an educated clergy. If anything, we suffer from the sin of pride in this regard.

Our approach to the scripture has always been informed by faith, reason, and scholarship, not by literalism. We believe God gives us the gifts of intellect and reason to use as we seek understanding. Although we may sit uneasily upon our famous three-legged stool, it is a good place to perch. In these times of shrillness in the life of our church, maybe we need a quiet look to consider a reasonable and scholarly approach to scripture, and also to recall a heritage which is as colorful and changeable as our altar hangings.

Among its other traditions, our church has usually been characterized by its civility and courtesy. I would hope that as we reflect on these things, we can remember our manners. The Rt. Rev. John Spong is a theologian, a scholar, and a Bishop in our church. Whatever we may think of the finer points of his theology, surely we can listen, reflect, and maybe even learn, safely balanced on our well-worn three-legged stool.

The Rev. Kathleen Davie Awbrey
Coordinator for CSM
Diocese of North Carolina

Raleigh reader questions paper's tacit endorsement of the use of title "Mr."

The July issue of *The Communicant* contained a letter signed by one George Rose, which purports to be from a number of people, wherein Bishop John Spong is described as "Mr. Spong." Mr. Rose is, of course, entitled to his opinion of Bishop Spong, as is indeed anyone. (Whenever I agree with the Bishop, I always re-check to be sure that I am where I want to be. He has been a rainmaker since we were in college together; and I found then, as now,

that I often disagreed with him. More often than not, in fact.) Moreover, Mr. Rose is entitled to express his view and his disapproval of Bishop Spong, and to cast his disapproval in any way he sees fit. But I believe that when *The Communicant* prints Mr. Rose's letter without any comment or reservation about the manner in which the letter refers to Bishop Spong, it endorses, at least tacitly, that manner of reference. I hope that so long as John Spong remains duly installed as Bishop of Newark, we can continue, however we may view his opinions, to properly title him. He will no doubt get along however he is titled, but we owe it to ourselves not to belittle ourselves by taking cheap shots at others.

Jacob W. Todd
Christ Church, Raleigh

Weakness of arguments on both sides of issue pointed up

One problem with having any useful discussion of homosexuality in the church is the weakness of most of the arguments on both sides of the issue.

In her letter [*The Communicant*, July 1998], Jean Vollrath effectively disposes of one very bad argument in exposing the weakness of the argument from Leviticus. It is simply not acceptable to make one item in a legal code authoritative and ignore all the others.

Having disposed of that bad argument, she commits another just as bad, and bad for the same reasons, when she says that homosexuals do not choose their orientation.

No one knows the source or cause of homosexuality. There are only guesses, usually determined by the self-interest of the one doing the guessing. Assuming she is referring to the argument that homosexuality is genetic, two things make it a bad argument.

First, it is not established that homosexuality is genetic. The studies so far have been very few and limited; most or all have not been replicated by other investigators; and there is as much counter-evidence. Second, were it established that homosexuality is genetic, that is still a bad argument. It means, as Ms. Vollrath pointed out so effectively with Leviticus, that we would have to accept everything with a genetic origin as good. Do you really think sickle cell anemia is a good thing? Muscular dystrophy? All the many conditions that are genetic in their origin?

There are many more bad arguments, but that is enough for now.

John W. Dixon Jr.
Chapel of the Cross

The Bishop's letter

Dear People,

With the Lambeth Conference taking most of July and early August, and with Hurricane Bonnie severely shortening my time at the beach, I feel as if I missed summer this year. I hope you had some moments of rest and renewal and are ready to face a new church program year with joy and enthusiasm, knowing that worship and study and service in Christ's name enrich not only our personal lives but also the world around us.

Three topics are on my mind to share with you this month: Lambeth; a Director of New Church Development for the Diocese; and Bishop and Mrs. Spong and the clergy conference.

First topic: For me, the Lambeth Conference was a mixture of exciting highs and discouraging lows, with the lows probably dominant. The highs included being often in our glorious Canterbury Cathedral and praying for this Diocese on each visit; experiencing first-hand the richness of the cultural, ethnic, and racial variety of the world-wide Anglican Communion; meeting personally many of the bishops from other parts of the world whom I shall never see again but who are now bound

to me in a new way in the Body of Christ; being at the first Lambeth when women bishops were present; experiencing the daily (sometimes exhausting) schedule of worship; and enjoying the exciting liturgical and musical variety possible under the umbrella of Anglicanism. Even the somewhat fussy tea party with the Queen of England was surprisingly impressive and enjoyable!

The lows included the subtle but unmistakable anti-Americanism and anti-Episcopal Church attitude that many of us American bishops and spouses felt; the obvious behind-the-scenes strategizing of various groups (conservative and liberal) while on the surface we were pretending to be unified; the well-organized conservative coalition of a majority of African and Asian bishops coached and encouraged by a few American bishops; and the often rude, gloating remarks made during debate on resolutions when it was clear that this conservative coalition could prevail on any vote its leaders directed. I now have a new sensitivity to those in our own General Convention and diocesan convention who are regularly outvoted. We simply must learn to treat with re-

spect those with whom we disagree.

The issues addressed by Lambeth were and remain critically important. I cannot report on all 105 resolutions, but let me summarize a few. The bishops overwhelmingly rejected homosexual practice as incompatible with scripture; agreed to work for the forgiveness of unpayable debt by many poor countries because the debt prevents governments from addressing the needs of their suffering people; stated clearly that euthanasia ("deliberately causing a death") is incompatible with the Christian faith, but that analgesia to relieve suffering, and withholding or withdrawing treatment in certain terminal cases may be acceptable; and reaffirmed the principle that no bishop may function in another bishop's diocese without the host bishop's consent. When I receive the final and official texts of all the resolutions, I will try to make them available to everyone.

An important fact to remember is that Lambeth is a deliberative conference, not a legislative body. All its opinions are advisory and not mandatory in any provinces or dioceses.

My deepest disappointment and dis-

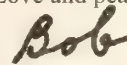
couragement is Lambeth's shift toward biblical fundamentalism and in some cases literalism. I agree with this observation by Brother Martin Smith, Society of St. John the Evangelist, who was chaplain to the Conference: "The most sinister development that threatens the coherence of Anglicanism is a coalition of forces that attempts to discredit modern scholarly interpretation of scripture itself by linking [scholarly interpretation] with immorality and decadence, and contrasts that with the supposed bond between moral purity and biblical literalism."

Second topic: With the approval of the position by Diocesan Convention last January, and in consultation with Diocesan Council, a special search committee, and Canon Vicki Wesen, I have hired the Rev. Stephen H. Wendfeldt to be the Director of New Church Development for the Diocese of North Carolina. Steve is rector of St. Stephen's in Longview, Washington, in the Diocese of Olympia; a graduate of the Church Divinity School of the Pacific; and experienced in planting new congregations. Steve and his wife Kathleen will move to Charlotte, which at least in the beginning will be his home base. They will rent at first while Steve, Gary Gloster, and I decide his most appropriate long-term placement. Diocesan Council has committed funding for Steve's first three years from the ACTS capital campaign money designated specifically for new church expansion. I am excited about this bold commitment to church growth, and I am eager for you to know Steve and Kathleen. Steve hopes to begin this new work on November 16.

Third topic: Mrs. Christine Spong and Bishop John (Jack) Spong accepted my invitation issued over six months ago to keynote our annual fall clergy conference. I am intrigued by expressions of concern from some clergy and laity about my invitation. One legitimate purpose of clergy conferences is to hear and respond to significant, often controversial, authors and theologians. Jack Spong is such a person. Plus, he is a native of Charlotte, a former rector in this Diocese, and a good friend of mine for over thirty years. The Spongs are not coming to seduce us; they are coming to make us think. I predict that we will enjoy them immensely and engage them vigorously.

Finally, on behalf of us all, I express thanks and gratitude to the Rev. Anne Pugh, guest editor, and to Penelope Olson for publishing *The Communicant* during Ted Malone's sabbatical. Ted will return on October 1.

Love and peace to you all,


Bob Johnson

The Bishop Suffragan's letter

Dear Friends:

Two sailors were standing on the deck of a ship early one evening looking out over the vast ocean. One of them said to the other, "That sure is a lot of water." The other seafarer, after a few moments of pondering this profound statement, as well as the magnitude of the briny deep replied, "Yeah, and that's only the top of it."

This little parable reflects my thinking about the Lambeth experience. Not only has the experience provided me with a lot to look at, it also has depths that are deep beyond expression and possibly beyond knowing. Like the ocean, the life lived at Lambeth and reflections about it are always rolling and shifting. I am sure that the experiences and the images they engender will crop up again and again. I am humbled and honored to have been afforded the privilege of being a part of the representation from our Diocese.

During one week, in honor of the gathering of the bishops at Canterbury, a local theater group enacted in the very cathedral where the crime had occurred, T. S. Eliot's drama "Murder in the Cathedral." Thomas à Becket, the Archbishop of Canterbury, was murdered in 1170 because he resisted the encroachments of the state over the life, autonomy and power of the Church. As I watched this play retell in Eliot's imagery the murder of a cleric of the Church, I reflected on the stories of "murder in

the cathedral" to which I had been listening all that week. Although it may be difficult for us in America to realize, many around the world suffer and die for their faith.

The "cathedral" was the world, that globe of a sanctuary created, redeemed and sanctified by God. The "murder" was revealed in stories from some of our brother and sister bishops, who recounted the many and horrendous ways in which their people had been killed. These stories revealed torture, dismemberment, and death from religious zealots who excluded, shunned, and arrested people only because they were Christian; beatings, rape, people skewered by swords and assaulted by other means too vivid and horrific to describe here.

These people are saints. Men, women and children who were challenged to deny their faith in Christ refused. Some were tortured, and some put to death. They, like Becket, resisted the encroachment of the state or religious tyrants who threatened to take away their freedom to believe as they chose. I am indebted to them for their courage and their witness.

Other things bob to the surface as I ponder Lambeth. One is the reality of past Lambeth Conferences. If one can keep a sense of the comic in relation to the actions and antics of us human beings, even those gathered at Lambeth, we can keep afloat. In its wisdom the Conference of 1908 condemned the use

of contraceptives because they caused "nervous enfeeblement" and possibly even "insanity." In 1920 contraceptives were labeled "incentives to vice," and in 1930 their use was declared "...a matter for each couple to decide for themselves as in the sight of God."

While the Lambeth Conferences have been important events to which people have looked with honest expectation, we cannot ever be so consumed with self-important seriousness that we lose sight of the comic about us, a reality of who we are. More importantly we must not lose sight of who God is.

Archbishop William Temple at the beginning of the 7th Lambeth Conference said: "While we deliberate, God reigns; when we decide wisely, he reigns; when we decide foolishly, he reigns; when we serve him in humble loyalty, he reigns; when we serve him self assertively, he reigns; when we rebel and seek to withhold our service, he reigns; the Alpha and the Omega which is, and which was, and which is to come, the Almighty."

In the future I hope to be sharing more of the riches of Lambeth with you as they bob to the surface on the vast ocean of our faith journey. And that's only the top of it.

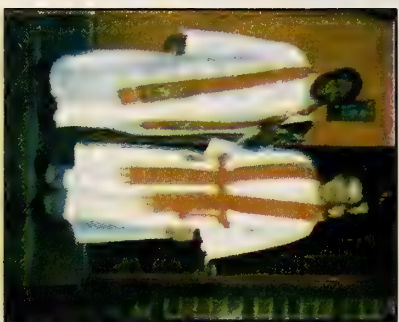
Peace and challenge,


Gary Gloster

More news of the Diocese

Archdeacon of Diocese of Harare, Zimbabwe, visits St. Paul's, Salisbury

SALISBURY—A recent visitor to St. Paul's, Salisbury, was the Venerable Lawrence Mbuwayasango, archdeacon of the Diocese of Harare, Zimbabwe, Africa. He is the director of the HIV/AIDS Education and Prevention ministry of the Diocese of Harare. The ministry provides care and counseling for those infected with HIV/AIDS. Fr. Mbuwayasango's wife, Alice, a social worker, is associated with him in this ministry.



The Ven. Lawrence Mbuwayasango, left, and the Rev. Wendell Phillips

The Mbuwayasangos were in the United States to visit their daughter, Dr. Dora Mbuwayasango, who received her doctorate from Emory University in Atlanta in May. She is professor of Old Testament and Classical Languages at Hood Theological Seminary in Salisbury, and a member of St. Paul's.

Fr. Mbuwayasango was guest preacher at St. Paul's on Pentecost. "Our having Fr. Mbuwayasango with us from Zimbabwe is a visible reminder that the church of Jesus Christ knows no boundaries. It is truly universal," said the Rev. Wendell Phillips, vicar of St. Paul's.

Julia Congleton-Bryant receives award

ROCKY MOUNT—Nominated by the Episcopal Church of the Epiphany, Rocky Mount, Mrs. Julia Congleton-Bryant recently received the "Service to Humanity Award," given by the Rocky Mount Human Relations Commission.

Active in parish outreach, Mrs. Congleton-Bryant has served on the vestry and is presently president of the Epiphany Church-

women's organization. "Through her Christian outreach, Mrs. Congleton-Bryant consistently demonstrates a 'love your neighbor' concept in both attitude and action," says Betty L. Payne, vestry member.



Congleton-Bryant

Mrs. Congleton-Bryant has served on the Board of the United Negro College Fund for 15 years, as well as the boards of Big Brothers/Big Sisters of Nash and Edgecomb counties, and the Twin County Education Foundation. She is active in many other community organizations.

St. Mary's, High Point, has leading role in transitional housing project

HIGH POINT—Working with other area churches* to bring the Arthur Cassell Memorial Transitional Housing Project to reality is St. Mary's Church, High Point, which has joined with Open Door Ministries, Habitat for Humanity in High Point and others to build the facility. Scheduled for completion early in 1999, the transitional housing project is a step between the Open Door Ministries' homeless shelter and permanent housing for shelter residents who have full time jobs.

The facility will consist of six individual buildings, four of which are sleeping quarters, one a residence for a permanent supervisor, and one a main building for meals and recreation.

Staff will include a full-time case manager who will counsel program participants, monitor their progress, help them set goals and follow through with other agencies that are providing services. A part-time staff member will handle program intake and and monitor participants after they leave the program. Monitoring the participants' behavior and supervising facility maintenance will be an on-site supervisor.

"While a coalition of churches has been formed to build this project, St. Mary's has certainly taken a leadership role in getting it started," said the Rev. Glenn E. Busch, rector. "Episcopal money has been involved, not only through St. Mary's efforts but through our receiving both an ACTS grant and a parish grant."



One of many small shrines found along "el Camino"—the pilgrimage route—to the remains of St. James at the Cathedral of Santiago de Compostela in the Galicia region of Spain. This one has at its base a small yellow arrow pointing the way. Sometimes the only indication of the next turn to take, the arrows are often hard to see, and difficult to find at all in the more rugged areas. See story and photos, pages 8-9.

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NOVEMBER 1998

"Church planter" completes congregational support team

By E. T. Malone Jr.

RALEIGH, NOV. 16—The Rev. Stephen H. Wendfeldt has joined the diocesan staff as Director of New Congregational Development, fulfilling a Diocesan Convention mandate and rounding out a congregational support team that just a few years ago was only a dream. His primary responsibility will be to coordinate the work of founding new congregations, both urban and rural.

Wendfeldt and his wife Kate, who will live in Charlotte, visited Diocesan House to meet other staff and were guests at lunch there. They come from Longview, Wash., in the Diocese of Olympia, where Wendfeldt has served since 1994 as rector of St. Stephen's Church.

Diocesan Convention in 1995 directed the Diocesan Council, under the leadership of the Bishop, to "address, as a priority, strategies and plans for establishing and supporting new congregations and encouraging the development of existing congregations."

VISION STATEMENT

The Diocesan Council on Oct. 21, 1998, approved the Vision Statement presented to it by the Diocesan Visioning Committee, with the intention that the Statement be circulated and discussed in the Diocese prior to its consideration for final adoption in January by Diocesan Convention. Bishop Johnson has emphasized that the Vision Statement announces the broad, general beliefs and goals of the Diocese. "It is not intended to be a specific action plan," he said. "If it is adopted by Convention, the Vision Statement will be the basis or justification for specific future actions."

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The Vision Statement is printed in full on page 3.

On Jan. 1, 1995, Bishop Johnson hired the Rev. Canon Vicki Wesen to the position of Canon for Congregational Support and Deployment Officer.

As the culmination of a long struggle, the Diocese was able to add a full-time Stewardship Officer, William E. Wrenn, on Feb. 15, 1998.

But as three missions closed in the Charlotte area and one in Rocky Mount, the newly organized diocesan Chartered Committee on New Congregational Development, under the initial leadership of Ward Purrington of Raleigh, argued that a full-time diocesan staff member was needed to coordinate the work of starting new churches. A 1997 Diocesan Convention resolution called for creation of such a position, but budget limitations seemed to make adding another staff member impossible. Finally, a way was found to utilize ACTS Campaign money designated for mission development. A search was undertaken, and Wendfeldt was hired.

The Rev. Bollin M. Millner Jr., current chair of the Committee on New Congregational Development, said, "This puts us on the cutting edge because



E. T. MALONE JR.

The Congregational Support team was completed by the recent hiring of the Rev. Stephen Wendfeldt, second from left, as Director of New Congregational Development. With him, from left, are the Rev. Canon Vicki Wesen, Canon for Congregational Support and Deployment Officer; Bishop Johnson, and William E. Wrenn, Stewardship Officer.

not many dioceses have such a person. The population of North Carolina has been growing, but not the number of Episcopal churches. With Stephen's expertise we'll be better able to support the strong initiatives already underway and begin new ones."

Wendfeldt addressed Diocesan Council on Nov. 18 and later commented on his enthusiasm for work in North Carolina. "We are surrounded by people of all ages, sorts, and kinds who have no knowledge of the saving grace of Jesus. It is my passion, as far as I am

able, to bring the Gospel message to as many as possible." He said the Episcopal Church has been slow to engage in mission extension or evangelism, but "I think it is time for a new way to understand who we are and what we are all about."

Bishop Johnson will retire in year 2000

RALEIGH, NOV. 17-18—The Rt. Rev. Robert C. Johnson Jr., who has served as Bishop of North Carolina for the past four and one-half years, announced this week that he will retire before his 62nd birthday, July 18, 2000.

In meetings with diocesan staff on Tuesday and the Diocesan Council on Wednesday, Bishop Johnson said that his decision is entirely personal, not based on any outside events or political opposition. He said in a letter to the Diocese, "I cannot do my job to my own expectations without working at an unreasonable and unhealthy pace. I have tried to manage the job and not

let it manage me; but even with excellent help from [Bishop Suffragan] Gary Gloster and diocesan staff, I have made only modest progress."

Johnson was elected Bishop in December 1993 and consecrated in May 1994. A native of Georgia, his entire ordained ministry has been spent in the Diocese of North Carolina.

He had earlier received the reluctant consent of the Standing Committee to take early retirement.

At the instruction of the Bishop, the Standing Committee is now in the process of selecting and appointing members of a Bishop Nominating Committee, which will

be announced at the January 1999 Diocesan Convention in Greensboro.

The Bishop Nominating Committee will work throughout 1999 receiving nominations, making visitations, and conducting interviews. It will nominate a small number of candidates, ordinarily 4 or 5, whose names will appear on the ballot at the Diocesan Convention of 2000, when an election will be held. If the Convention is successful in its election, then the process of receiving consents from other bishops and Standing Committees around the Church takes about three to four months. A consecration of the new

Bishop would take place around May or June.

Johnson has said he will retire immediately upon the consecration of a new Bishop, but that Bishop Suffragan Gloster will remain in office so that his service will overlap with that of the new Bishop to provide continuity.

Staff and Council members expressed strong regret at Johnson's decision, some asking him what it would take for him to reconsider, but he insisted that he feels his retirement is best for him and for the Diocese. He will have served slightly over six years by summer 2000.

Around the Diocese

Leadership Program seeking additional church musicians to enroll for spring classes

BURLINGTON—New participants are invited to enroll for the second-year courses that will be offered beginning in January by the Leadership Program for Musicians Serving Small Congregations, announced program coordinator Shirley Kuhn.

Seventeen persons, representing 15 churches in the Diocese, have been gathering monthly at Church of the Holy Comforter, Burlington, throughout 1998 for study, worship, and musical training as part of the two-year program developed by the national church. It is designed to prepare capable and confident musical leaders who can encourage their congregations to sing well and take their appropriate part in liturgical worship.

After completing the first-year courses in liturgy, hymnody, and leadership of congregational song, all of the participants are looking forward to 1999 when they will begin the second-year curriculum. It includes philosophy of church music, voice training for choirs, teaching new music to congregations, and resources for an effective music ministry.

Upon successful completion of the full program, participants will be awarded the Presiding Bishop's Diploma in Church Music.

New participants may enroll in the second-year courses without having completed the first-year courses. If there is sufficient interest, the first-year courses will be repeated in 2000.

Classes are held on the third Saturday of each month. The annual cost of the full program is \$450. For more information, contact Shirley Kuhn by phone (252-946-1002), mail (400 W. 16th St., Washington, N.C. 27889), or e-mail (wpd332@skantech.net).

Bishop forbids distribution of materials at Convention

GREENSBORO—Bishop Johnson has announced that no distribution of

printed materials will be allowed at the 1999 Diocesan Convention. Any materials destined for delegates must be received ahead of time and placed in the Convention packets. At every Convention about 700 packets are prepared ahead of time by volunteers from the host convocation.

Greensboro is hosting the 1999 Convention, and all packet materials should be sent to Mary Pittman, All Saints' Episcopal Church, 4211 Wayne Rd., Greensboro, N.C. 27407-7314. Seven hundred copies must be sent of each item to go in the packets. Additionally, if the material is new, it must be submitted ahead of time for approval by the Bishop. Persons with new material should submit it to the Bishop's Office at Diocesan House, P.O. Box 17025, Raleigh, N.C. 27619 for approval, then, after receiving the approval, send 700 copies of the item to Ms. Pittman and the Packet Committee.

As deputies to General Convention are to be elected at this Diocesan Convention, any sort of "campaign material" for persons nominated must be cleared by the Bishop and included in the packets. Campaign material may not be distributed at Convention.

The deadline for submitting materials is Friday, Jan. 15.

Potential exhibitors should return exhibit forms immediately as there will be very little exhibit space at the Koury Center. Space will be allocated on a first-come, first-served basis.

New delegate orientation will take place from 4:00-5:00 p.m. on Thursday, Jan. 21, the opening afternoon of Convention.

McKendree concert to benefit Walnut Creek 2000 project

RALEIGH—Fran McKendree, popular Christian musician, will perform in concert at St. Paul's, Cary, at 7:00 p.m., Saturday, Dec. 12, to benefit the Walnut Creek 2000 urban wetlands restoration project.

The goals of the project, sponsored by the Episcopalians for Environmental Justice Committee, include restoring and preserving the Walnut Creek wetland in southeast Raleigh that has been abused over the years as a site for dumping trash; creation of a public wetland park for the enjoyment and education of the community; and improvement of stormwater control in the adjacent neighborhood, a community of primarily low or fixed income African-Americans, which is repeatedly flooded.

The project has recently made great advances through the generous participation of consultants from North Caro-

lina State University and other organizations. The Committee also recently received a grant from the Michael Warner and Elizabeth Craven Fund and Berkshire Fund of the Triangle Community Foundation. Ultimately, the aims of the project are to preserve a valuable piece of God's Earth and to provide the local community with environmental justice.

Everyone is invited to the benefit concert at St. Paul's, located at 221 Union St. Tickets are \$6.00.

For more concert information contact Ed Milligan at (919) 554-1045 or St. Paul's Church at (919) 467-1477. The Committee includes members from St. Ambrose, Raleigh, St. Paul's, Cary, and Trinity, Fuquay-Varina.

Volunteers participated in a clean-up of the wetland on Saturday, Nov. 21, using St. Ambrose Episcopal Church as command headquarters. Some worked from canoes provided by Frog Hollow Boat Rentals, and B&B Wrecking Service of Knightdale helped pull large appliances out of the wetland area. The Environmental Defense Fund and the Triangle Land Conservancy are also supporting the effort.

Diocese accepting applications for two support staff positions

RALEIGH—The Diocesan Office is accepting letters of application and resumes for two full-time support staff positions. One of these is for a secretary/assistant who will provide support for three executive staff members—the Stewardship Officer, the Congregational Support/Deployment Officer, and the Director of New Congregational Development. Applications for this job should be directed to the Rev. Canon Vicki Wesen. The other job is for a financial accountant assistant. Applications for this job should be directed to Letty J. Collins. Mail should be sent to



New Retreat House

John Koch, executive director of The Summit, stands on the front porch of the diocesan conference center's new retreat house, intended to offer a place for quiet reflection and personal retreats.

(Photo by E. T. Malone Jr.)

the attention of the above persons at The Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, N.C. 27619.

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

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This & that

The Rev. David Sweeney, who served in this Diocese as assistant at **St. Mary's, High Point** (1984-1987) and jointly as vicar at **All Saint's, Hamlet**, and rector at **Messiah, Rockingham** (1987-1992), is now president of the Standing Committee in the **Diocese of Oregon**, reports the *Oregon Episcopal Church News*.

The vestry of **St. Luke's, Salisbury**, at its September meeting elected the Rev. **I. Mayo Little** as **Rector Emeritus**. The honor was to be presented to him officially on **St. Luke's Day**, Oct. 18. Following the 10:30 a.m. service, when Mr. Little was to preach, a reception was scheduled for him and his wife **Betty**.

MISSION OPPORTUNITIES: **Dorothy Gist**, Mission Personnel Officer for the Episcopal Church Center, has recently sent to every diocese a list of the new **Volunteers for Mission** opportunities around the world. The "Mission Opportunities List" contains specific unfilled positions for priests, teachers, medical personnel, administrators, community developers, and youth workers. Most of the posts listed are in Africa, but there are also openings in Vietnam, Yemen, the West Bank, Jerusalem, Central America, Taiwan, Korea, Pakistan,

Alaska, and rural and urban special ministries in the continental United States. There are also opportunities for short-term service of 1-3 months in certain areas such as Liberia and the Dominican Republic. For more detailed information, contact **Scott Evans** at (919) 489-2721 or **Bill Bryant** at (910) 692-8358 of the diocesan **Global Mission Committee**.

Seeds of Hope is a wonderful program operated by **Christ Church, Charlotte**, in which the people of that parish—largest in the Diocese—have made a commitment to share their time, talents, and resources through establishing community partnerships. It works in a variety of ways, from providing seed money to helping with organization or supplying volunteers. Members of all ages are involved. As an example, **Brownie Troop 1376** and (the Rev.?? **Lisa Saunders** helped recently to put together a trunk full of "dress-up" clothes for the **Chapel of Christ the King pre-school program**. It doesn't always require a million-dollar grant to make a difference. Originality, compassion, and sharing go a long way, as the young girls of this troop displayed.

Trinity Episcopal School for Ministry

Calendar of Diocesan Events

December	
1	"Facing the Holidays" workshop, St. Paul's, Cary
4-6	Bishop's Ball, The Summit
12	Fran McKendree Concert, St. Paul's, Cary
12	Advent Quiet Day, The Summit
14	Advent Quiet Day, St. Timothy's, Wilson
16	Diocesan Council, The Summit
21	Standing Committee, Diocesan House
January	
9	Small Church Vestry Conference, The Summit
11	Standing Committee, Diocesan House
21-23	Diocesan Convention, Greensboro
29-30	"Raising Spirits," Christ Church, Raleigh
February	
6	Diocesan Council Orientation, The Summit
6	Small Church Vestry Conference, The Summit
June	
3-6	Evangelism Conference, Ridgecrest Center, Asheville

has announced the formation of the **J. Melville Broughton Jr. Scholarship** for North Carolina students. Family and friends of the late Mr. Broughton have established this scholarship for worthy students from all three North Carolina dioceses. It will provide financial assistance to students accepted into Trinity's program and serve as a living memorial to Mr. Broughton's life and witness. The son and namesake of a North Carolina governor, J. Melville Broughton Jr. was active in politics, government, business, and law. A parishioner at **Christ Church, Raleigh**, his active life included extensive involvement in the spiritual life of all three North Carolina dioceses. It is hoped that the scholarship will attain a minimum of \$100,000 in endowment. Future seminarians or clergy called to continue their education may obtain further information about the **Broughton Scholarship** from Trinity's Director of Operations, **Ted Welty**, at 1-800-468-8996. Persons wishing to donate to the scholarship fund should contact Trinity's development office, at the same number.

Bishop Johnson has appointed the Rev. **Virginia Herring**, rector of **St. Anne's, Winston-Salem**, as the clergy member of the **St. Philip's, Germanton, Historic Church Committee**, which is being reorganized. The traditional once-a-year Thanksgiving service will be held this year at St. Philip's, but beginning in 1999 the annual service will be moved to the late spring, near St. Philip's Day. This beautifully preserved small wooden church has few people remaining from the days when it was an active congregation. Because it does not have the population base for the type of local support committee that other historic churches in the Diocese have, the Bishop has decided that an attempt will be made to create a new, convocation-wide support committee. Persons in the **Winston-Salem Convocation inter-**

ested in this project should contact Ms. Herring at (336) 768-0174.

Please remember that **Thanksgiving Offerings** are designated by diocesan canon for the **Thompson Children's Home**.

Young people from **St. Andrew's, Rocky Mount**, are planning a late December ski trip to the **Valle Crucis Conference Center** in the western North Carolina mountains.

Received here recently at Diocesan House was a parish newsletter that referred to the "audience" at a church service. Such a usage sends shivers down a good "churchperson's" back. Calling the congregation an *audience* implies that the liturgy is some sort of show, and that the people in the pews are merely watching. One of the distinctive glories of our Anglican heritage is that our services are highly *participatory*. In an Episcopal Church one may sit, stand, march in parades, light candles, shake hands or hug one's neighbor, kneel, sing, read aloud, chant, answer responsively, and even make "liturgical gestures" such as crossing oneself, reverencing the altar, bowing as the cross passes in procession, or genuflecting upon entering and leaving pews. Our worship is ancient, but, it is also in the modern parlance *inter-active*.

The **Women's Shelter of Statesville** has presented its annual **Ruth Ann Blankenship Award to Trinity Church, Statesville**, in recognition of the church as the individual or group that made the greatest impact on the shelter during the year. **Trinity Church**, through a variety of fund-raising projects involving the entire parish, raised \$30,000 for the My Sister's House capital campaign during the shelter's 30th anniversary.

The Episcopal Diocese of North Carolina

Vision Statement

- We, the Diocese of North Carolina, that we may more faithfully follow Jesus Christ together, do offer the following common vision:
- We envision a diocese of welcoming congregations which offer genuine hospitality to all people. Respecting the dignity of every human being, we will invite and welcome people to our churches and sustain them where they lead their lives.
 - We envision a diocese in which all persons—clergy and lay—are affirmed, cared for, challenged, and transformed into faithful Christians. Parishes, missions, and chaplaincies within communities and convocations will support one another in their various ministries.
 - We envision a diocese which teaches and boldly demonstrates our commitment to seek and serve Christ in all persons through individual, congregational, convocational, and diocesan outreach ministries. Diocesan resources will support all levels of outreach through coordination, promotion, and funding.
 - We envision a diocese which works for faithful stewardship of the many gifts with which we have been blessed as a people and as a region. With truly thankful hearts we will marshal the resources to strengthen existing congregations and to begin new ones.
 - We envision a diocese in which people of all ages find their faith strengthened through worship, Christian education, retreats, and other opportunities for spiritual formation. By God's grace we will give ourselves to God's service and walk before God in holiness and righteousness all our days.

—Endorsed by Diocesan Council, Oct. 21, 1998

(Continued on page 9)

Duggan praises N.C.'s support for National Church

By E. T. Malone Jr.

BURLINGTON, Oct. 21—"The Diocese of North Carolina's support for the National Church has been exemplary," Steve Duggan, Episcopal Church Center treasurer, told Diocesan Council and a small diocesan-wide assembly here at Church of the Holy Comforter.

"You're a leader in the Church, and I thank you for it," said Duggan to a general audience, shortly after the Diocesan Council had voted to stick with a requested 1999 national donation at the 21% level, about \$671,000.

In 1997 and 1998, the Diocese of North Carolina contributed \$712,000 each year to the National Church budget, amounts that represented about 24-25% of the diocesan budget. A new national asking formula, however, requests only 21% from each diocese, allowing North Carolina to lower its actual contribution and still meet the Diocesan Convention priority of "fully supporting the National Church."

During budget deliberations in late summer and early fall, the Budget Committee of Diocesan Council, seeking to balance the diocesan budget, proposed cutting North Carolina's contribution to the National Church to \$635,000, or about 19.83% of the proposed 1999 budget.

However, A. Zachary Smith III of Charlotte, chairman of the Council's Finance Committee, presented a list of other items whose proposed increases for 1999 could be cut in order to restore the diocesan National Church asking to 21%, or \$671,000.

After hearing Duggan speak for about 45 minutes about the program of the Episcopal Church Center in New York, Councilmember the Rev. Virginia Herring of Winston-Salem introduced a motion to instruct the Finance Committee to balance the budget but keep the National Church contribution at 21%. This was unanimously approved by Council.

Duggan speaks to Council

Letty J. Collins, Treasurer and Business Administrator for the Diocese, introduced Duggan to the Diocesan Council when it took a break from its regular afternoon meeting agenda to give him an opportunity to speak. Duggan, who had earlier offered to visit any diocese that was interested in more information about the finances of the national church, came in response to an invitation from Bishop Johnson and Finance Committee chair Smith.

"You've been a tremendously supportive Diocese, not only financially but in many other ways," Duggan told the

Council. "In listening to your dialogue just now about diocesan business I was reaffirmed in my belief that where we put our funds reflects our values and beliefs.

"Things are in fairly decent shape at the national level," he said. "We've had to cut back on a number of things in the triennial budget. Still, the response has been heartening. Confidence is returning since the Ellen Cooke [embezzlement] affair. To ask for 21% is quite a leap from the recent past. We did achieve 20% for 1998. Currently, 68 dioceses are at or above the asking. Several others are very close. A couple of years ago the percentages were almost in reverse on the same matter.

put back in the general budget. Nevertheless, about \$1 million was used to balance the budget in 1997, when payment of askings was down drastically. Some more of this money was used to update the extremely outmoded computer systems at 815. There's still \$3 to 4 million of those reserves remaining. We have no contingency funds in the current budget, so this money serves in place of a contingency fund."

Are we alone in our support?

Bishop Johnson commented: "It is reported to us that North Carolina is one of a few dioceses foolish enough to

Anglican Communion and dioceses, and about 20% is spent on what might be termed "corporate costs." The National Church's annual budget is now about \$35 million, with \$25 million of that coming from dioceses. Nearly \$8 million income is derived annually from investments. By the year 2000 (the last year in the current triennium) it is hoped that income from dioceses will be up to \$26-27 million and investment income up to \$9 million, he said.

In the last triennium 50% of dioceses were below the minimum asked, but beginning in 1998 there was a good increase. "This was heartening," Duggan commented. He said that on the parish level there is growth in giving within the Episcopal Church, but giving to dioceses has dropped off 2-3% in the mid-1990s. Diocesan giving to the National Church had been at around the 25% level, but "dropped off considerably in the mid-1990s."

In response to a question about funding for autonomous provinces such as Central America, Duggan said "We are able to fund essentially only the administrative costs in such places, but we have a 30-year commitment to support them. It would be impossible for them to go it alone otherwise."

The Diocese of North Carolina is in the top five of giving to the National Church, he said. About 25 dioceses are giving above 21% [in 1998], and it is a positive sign that so many dioceses are working back toward reaching 21%.

At every General Convention in recent years there has been a resolution to move the Episcopal Church headquarters out of New York City, Duggan noted. The Church Center building at 815 Second Ave. contains 125,000 square feet, "and we're only occupying about 75% of it effectively," he said. "We're looking at better use, or sale. One proposal has been to move the headquarters to the grounds of General Seminary in New York. We have \$250 million in endowments, in investments, much of it designated. And whereas a few years ago the national staff numbered well over 300, now we're down to about 175, with at least 15 positions unfilled."

Opposes "unfriendly" audit

In response to a question, Duggan said that he has changed his mind and now refuses to allow a group of retired conservative bishops and an organization called Concerned Episcopal Clergy and Laity to come in and conduct its own outside audit of National Church finances. The group has distributed nationwide a 22-minute video that is



Stephen Duggan, treasurer of the National Church, answers questions from a diocesan-wide audience at Holy Comforter, Burlington.

"Mission has to happen at the lowest possible level to be effective. We at 815 [2nd Ave., New York street address of the Episcopal Church Center] should be enhancing local mission, not doing mission ourselves. The rest of our work, except those things required canonically, shouldn't be happening unless you folks want it," he noted.

A \$7-million surplus?

In response to a question from Councilmember the Rev. Henry Presler of Monroe, Duggan attempted to explain an alleged \$7-million surplus in the coffers of the National Church. If such a surplus does exist, Presler had suggested earlier, then shouldn't askings to the dioceses be reduced?

Duggan replied, "A couple of months after coming on board in 1995, in examining the books, I identified unneeded reserves and unneeded liabilities of about \$7 million. This appeared to be the result of unspent surpluses in prior budgets. The Executive Council asked that these monies be identified but not

strongly support the National Church, and that a true grass roots response would be to dismantle the whole organization and move what's left to some remote locale in the midwest."

"To the contrary," said Duggan. "The feeling I get in traveling is that support is very strong. Still, we have to prove that the money spent is justified. We suffer from the notion held by Americans that anything one level up is bad. We have to inform people that we are a worldwide church, of how we fit in the Anglican Communion, for example. Once you start balancing a budget by cutting you're on a slippery slope. We had to balance by cutting. Important things didn't get in that should have gotten in."

Travel costs, however, at the National Church have been cut from \$2.5-2.7 million down to about \$1.8 million annually, he said. "I think that is a reasonable approach to cutting costs."

He explained that roughly 20% of the national budget is spent on activities required by canon law, about 60% is spent on programs and support to the

highly critical of financial management at the Church Center, claiming that \$27 million has been lost in value on the Church's endowment. "The charge is not true," said Duggan. "It results from a fallacy in analysis by our critics." He said the New York State Attorney General's Office is investigating Church finances at the request of this group. It will cost the Church about \$500,000 to defend itself against the investigation. "Ironically," he commented, "it will cost the Church much more than did the Ellen Cooke embezzlement, from which we recovered all but about \$300,000."

The investigating group is associated with PECUSA, Inc., formed legally last year by traditionalists to create a parallel structure to that of the National Church. Duggan said he considers their investigation a form of harassment, an attempt to incapacitate the National Church by enmeshing it in a web of lawsuits and investigations.

"There is no conspiracy within the Church to cover up financial wrongdoing," he said. "But the amount of time, attention, and effort spent dealing with the law suit detracts from our real work. These allegations stem in the most part from dissatisfaction with the former Presiding Bishop and causes he supported."

In response to a question from Bishop Johnson, Duggan replied that, yes, the Presiding Bishop has a discre-

tionary fund. It is funded from existing budget funds. The Presiding Bishop is not authorized to do anything out of that account on his own; and expenditures are currently voluntarily restricted to charitable purposes.

Controversial programs?

Duggan said, "Most people would think of the Washington Office of the Episcopal Church as going off in all directions to make other Episcopalians crazy. But in areas of peace and justice they are carrying out the mandates of General Convention, and of course not

everybody agrees on what General Convention says."

Contrary to what some people think, the gay Episcopal organization Integrity is not directly funded in the National Church budget, he said. "Not to my knowledge," Duggan added, "We do have commitments to supporting HIV/AIDS work."

Duggan noted as well that nearly half of what North Carolina gives annually comes back to the Diocese in the form of a \$300,000 annual allocation to St. Augustine's College, Raleigh.

General commentary

Addressing a diocesan-wide group in the Holy Comforter parish hall following the Council meeting, Duggan re-

Nearly half of what North Carolina gives annually to the National Church comes back in the form of a \$300,000 grant to St. Augustine's College.

Diocesan Council summary

October 21 meeting highlights

Council took the following actions:

- Adopted amended document, *Guidelines for Mission Assistance Requests*, to be used as operation policy for the Chartered Committee on Small Churches, effective Oct. 21, 1998.
- Tabled consideration of proposed *Guidelines for Cluster Ministry Assistance* until the Nov. 18 Council meeting and requested that Canon for Congregational Support be present at said meeting for consultation.
- Discussed proposed 1999 diocesan budget and ways to adjust it to meet priorities set by Diocesan Convention.
- Heard presentation by Stephen Duggan, Treasurer of the Episcopal Church USA.
- Reduced proposed 1999 budget line item 72, Diocesan Support for The Summit Programs, by \$5,000.
- Instructed Finance Committee to return at Nov. 18 Council meeting with a balanced proposed budget for 1999, keeping the National Church contribution at 21% of the diocesan budget, re-

peated portions of what he had told the Council, commented on the National Church's budget process, and answered questions from the audience.

"We must have the proposed budget to the Executive Council [of the National Church] about ten months prior to the time General Convention meets," he said. The Executive Council modifies it and sends it out for review by appropriate committees and to the provinces of the Church. The budget gets its final approval at General Convention. "There is work underway to create a new budgeting process, one that is more interactive ini-

storing \$15,000 to an appropriation for Farmworker Ministry at Newton Grove, and printing the revised proposed budget for use at November convocation meetings.

—Heard report from Dept. of Business Affairs and Administration that sale of excess property surrounding Diocesan House in Raleigh is now in final stages of closing. Money from sale is to be put in trust for maintenance of Diocesan House.

—Approved recommendation of Dept. of Business Affairs and Administration that the Rev. Rod Reinecke be allowed to remain on diocesan group health insurance policy so long as he pays the premium.

—Adopted 1999 Proposed Clergy Minimum Salary Policy.

—Heard report that construction of El Centro Episcopal has been completed at Newton Grove, with blessing planned for spring 1999.

—Adopted charter for diocesan Youth Committee.

—Discussed status of Charlotte Episcopal college chaplaincy but took no action.

—Adopted Vision Statement for the Diocese.

tially in setting priorities," Duggan noted.

In response to a question from Councilmember Herring regarding the alleged \$7-million National Church surplus, Duggan further explained that the money "built up over the years in reserve and liability accounts for which there was no longer any apparent need. As far as I was concerned, these were funds that Executive Council could use for budget purposes, especially as the General Convention budget has no provisions for capital improvements at the 815 building."

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Diocesan Web Page gets a new home and a new look

By Audrey E. Nickel

YOU CAN'T escape it: The Information Superhighway is here to stay. Increasingly, people have come to rely on electronic media — and particularly the Internet — for communication, for news, and for information on everything from employment opportunities to...yes...churches.

With this fact in mind, the Diocesan Communications Committee recently approved upgrading the Diocesan homepage. The upgrade will include a new, faster, host; a dedicated domain name; a new

format in keeping with current homepage standards; and a new system for updating information. What this means in practical terms is that the new page will be easier to find, easier to use, and easier to update as needed.

The first thing you'll notice when you visit the new page at www.episdionc.org is that it has an entirely new look. We've worked to make the page visually interesting while retaining the standards of tastefulness, ease of use, and fast download times.

We've also reevaluated the information offered on the

homepage, tailoring it to what would be most useful to the Internet user. In addition to general information about the Diocese (including address, phone/fax numbers, e-mail addresses and directions to Diocesan House), we've included a list of church homepages (with links); a list of churches by convocation (including addresses, phone/fax numbers, e-mail addresses, and clergy information); a list of campus ministries; information on *The Communicant*; and a list of related sites that visitors to the page may find interesting or useful. Eventually, we hope to

include letters from the bishops, sample articles from *The Communicant*, and information on other diocesan ministries.

We need your help to make this page as relevant (and to keep it as current) as possible. If your church or ministry has a homepage and you don't see it listed, let us know. If you've recently changed or added clergy, set up an e-mail account, or gotten a new phone/fax number, let us know. If you have ideas for improving the diocesan homepage, let us know. Diocesan staff member Penelope Olson, known as the "web sexton," is

the primary contact person for the home page. E-mail her at polson@episdionc.org, or call her at Diocesan House at 919/787-6313 or 800/448-8775.

A note from the web sexton:

The Diocese owes a tremendous debt of gratitude to web master Audrey Nickel, St. Luke's, Durham. She, with her husband Tony, has given countless hours of her time to designing and creating this lively, attractive, user-friendly site, and to steering the new web sexton through the murky waters of web page maintenance and updating. It is stewardship of the first order.

Spong presence enlivens fall clergy conference

By E. T. Malone Jr.

BROWN SUMMIT, Oct. 12-13—Speaking at the annual fall clergy gathering of the Diocese of North Carolina, Bishop John S. Spong, in his first public lecture since the Lambeth Conference, repeated his criticisms of African bishops and declared, "I don't want peace in the Church. I don't want unity. I want truth."

About 60 sign-carrying protesters from Episcopalians for Biblical Authority, a Charlotte-based organization, flanked the entrance to The Summit, the diocesan center where the clergy conference was held, as Spong arrived by car.

He passed through them unrecognized, however, and after a two-hour vigil they made statements to newspaper reporters and television crews, assembled for prayer, and departed without incident.

Not everyone was opposed to

Bishop Robert C. Johnson Jr., who invited Spong and his wife Christine to be keynoters more than six months before, issued a statement to the press in which he defended the invitation. Citing the Anglican tradition of free inquiry, Johnson said, "When the Church will no longer tolerate freedom of expression and differences of opinion, it will have lost a great deal indeed."

Johnson said later that he was surprised at the volume of criticism, hate mail, and telephone calls he received from angry people.

A petition calling upon the Bishop to "un-invite" Spong was signed by over 100 Episcopalians from several parishes.

Public Enemy No. 1 at Lambeth

Spong, already the target of ire for his well-publicized ordinations of gay clergy in his home Diocese of Newark, has more recently disturbed literal-minded believers with his series of popular theology books that have denied the truth of such traditional Christian concepts as miracles, the virgin birth of Christ, the resurrection, and the ascension.

Earlier this year he enunciated 12 "Theses" as part of a call for a "New Reformation" for the Christian Church, spelled out more fully in his newest book *Why Christianity Must Change or Die: A New Reformation*. (Protesters at The Summit handed out sheets depicting the crucified Christ, with Spong's Theses on one side, the Nicene Creed on the other, and the heading "Choose this day whom you will serve.")

Weeks before the every-10-year Lambeth Conference of all the bishops of the worldwide Anglican Communion, Spong had engaged in an exchange of heated letters with George Carey, Archbishop of Canterbury, host of the Conference, in which Spong accused the Archbishop of being incapable of chairing the meeting impartially because of his stated traditional views on human sexuality.



Protesters from the group North Carolina Episcopalians for Biblical Authority pray near the entrance to the diocesan conference center following their demonstration in opposition to the invitation of Bishop John Spong as keynote speaker for the Fall Clergy Conference.

(Photo by E. T. Malone Jr.)

Finally, shortly before the Lambeth Conference began, Spong was interviewed by the Rev. Andrew Carey (son of the Archbishop of Canterbury) for the *Church of England Newspaper*. In the interview Spong referred to African Christianity as being "superstitious" and not far removed from animism, commenting on the weakness of African theological training. The story headline, although not a quote, mentioned witchcraft. Copies of the interview were widely circulated.

Consequently, Spong arrived at Lambeth amidst a tempest of hostility. African bishops asked both the Archbishop of Canterbury and the Presiding Bishop of the United States to expel Spong from the Conference. Eventually, under pressure, he issued an apology. Still, it was not really a retraction but rather a comment that he was sorry that anyone was upset by what he had said.

In the eyes of the African bishops and their conservative friends Spong stood branded as outlaw, heretic, and racist.

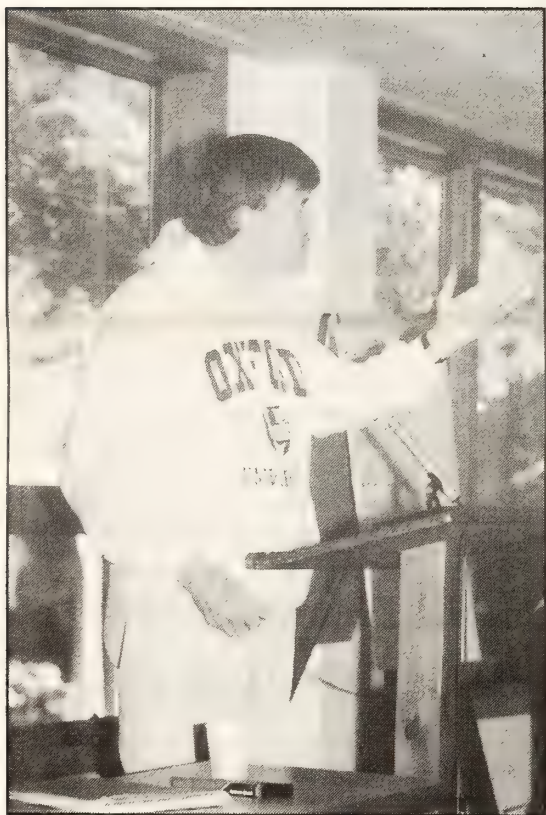
Spong and his wife were shunned and insulted by his opponents. "I will never return to another Lambeth Conference," said Mrs. Spong, a native of England, in her remarks to the North Carolina clergy.

A new way to view the Bible

"I treasure the Bible. I'm not willing for it to be captured by fundamentalists," said Spong in his Tuesday night lecture. "At the Lambeth Conference there were many bishops present whose minds have not yet been permeated by the last 150 years of biblical scholarship," he charged.

Spong called upon the clergy to view the Bible as a Jewish document, written

Continued on page 14



Bishop Spong tells the clergy that Christianity must reform or die. (Photo by E. T. Malone Jr.)

Spong's visit. Two women from Christ Church, Charlotte, waited outside the conference center lodge with a handmade sign containing a smiling "happy face" and the words "Welcome Bishop Spong." Other welcome signs were posted on doors and walls inside the lodge for Spong, a Charlotte native, graduate of the University of North Carolina at Chapel Hill, and former pastor in the Diocese of North Carolina.

Johnson criticized for invitation



Conference participants engage in a lively conversation during a break. From left are the Rev. Don Goodheart, St. Paul's, Winston-Salem; the Rev. Ida Johnson, St. Michael & All Angels, Charlotte; the Rev. Carlton Morales, Church of the Redeemer, Greensboro; and the Rev. Arthur Calloway, St. Ambrose, Raleigh.

El Buen Pastor opens with Durham celebration

By Jim Wise

DURHAM—A crowd that one onlooker guessed had grown to 200 by the end of the service turned out Sept. 25 for celebration and blessing of the Diocese of North Carolina's first Hispanic Episcopal Church.

The evening was tropically hot, the atmosphere was festive [cq], the music was Latin-folky, and the liturgy was alternately in English and Spanish.

Suffragan Bishop Gary Gloster, who preached and celebrated, did his best to be part of the spirit.

"Buenos noches, amigos," he said to begin his sermon. Then he 'fessed up: "I am sorry, that's about as far as I can go in Spanish."

La Iglesia El Buen Pastor (Church of the Good Shepherd) occupies the former St. Andrew's mission building on Liberty Street in eastern Durham, where it shares space with the city's Hispanic Center.

Vicar at El Buen Pastor is the Rev. Nicolas Menjivar, a native of El Salvador who has been in Durham since January building his parish through small study groups that met in private homes.

"Many people have given sacrificially to make this celebration and this congregation possible," Gloster said. "A ministry that takes place in this community, this place in God's vineyard."

Menjivar came to Durham after two years' labor by the Durham Convocation's Hispanic Mission Committee, seeking to reach the city's fast-growing Hispanic population with services both social, through the Hispanic Center, and spiritual, through El Buen Pastor.

Many Hispanics in Durham have no

particular religious preference, the Rev. Scott Benhase, rector at St. Philip's in Durham, told the *Durham Herald-Sun* last spring. An independent parish gives them a place to express their faith in keeping with their own cultures.

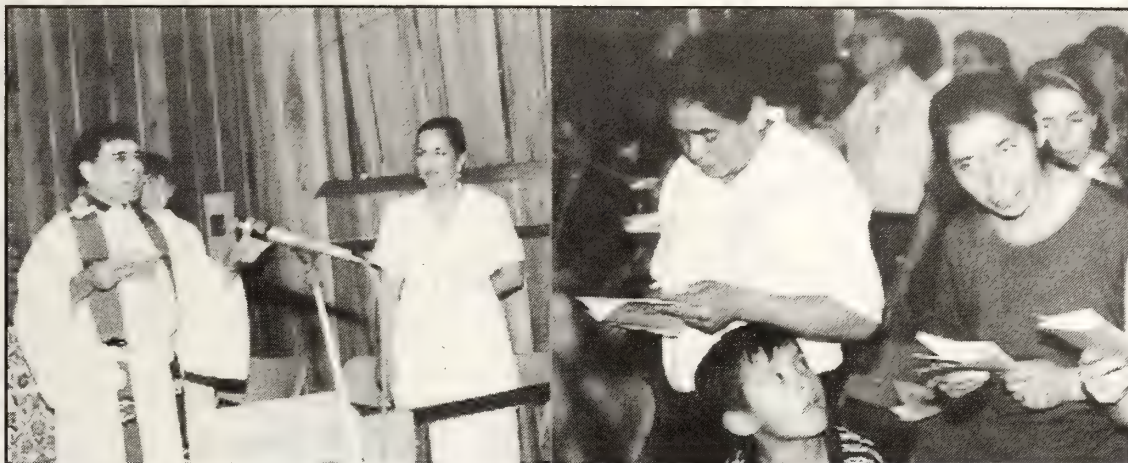
"God's challenge to us, through Christ," Gloster said, "is to pick up and love those whom he has given life."

Volunteers from the Durham Convocation and El Buen Pastor had worked intensely for days to get the church ready for the ceremony. Their labors included raising a banner of invitation that read: "Bienvenidos/ Benediccion de la Iglesia El Buen Pastor/ Viene 25 Sep Hora 7 P.M./Recepcion despues con grupo Fenix."

Reasonably close to the announced hour, those assembled—at this point, about 75—formed a procession outside the church behind Gloster and crucifer June Santa. Accompanied by guitars and tambourines that had to compete with the noise of passing traffic, Gloster approached the church doors and called, "Let the doors be opened!"

Then, making the sign of the cross over the threshold with his gnarled wooden staff, he said, "Peace be to this house, and to all who enter here."

People Hispanic, Anglo, and African-American continued coming into the church 30 minutes into the service.



Father Nicolas Menjivar welcomes the people to la Iglesia El Buen Pastor.

(Photos by Cecil L. Patterson)

Despite the steady flow of incoming folding chairs, the nave became and remained standing room only.

The service was also the induction for Menjivar as El Buen Pastor's minister. Menjivar was originally ordained in the Roman Catholic priesthood in 1974 and was an associate of Archbishop Oscar Romero, who was murdered as he celebrated Mass in 1980.

Menjivar learned that he, too, was on the list of one of El Salvador's death squads, and narrowly escaped death more than once. He left the country for a time and lived in California, then returned and met a seminary friend, Martin Barahona, who had since become Episcopal Bishop of El Salvador. Barahona's influence and support led Menjivar to become an Episcopalian himself.

After fleeing El Salvador a second time, Menjivar became an Episcopal priest in 1996 in Los Angeles, where he

developed congregations with the same small-group methods he brought to Durham.

Taking a theme from the Old Testament reading, from Joshua, Gloster recalled God's message to Joshua at the edge of Canaan: "Wherever you go, I will be there." This is the assurance of God's presence. ...Not only is God present with us, as Joshua was assured, but we belong to God."

He went on, "Our Scripture lessons tonight teach us that God is with us wherever we are...and that we are loved. This is part of what we celebrate here tonight."

The service concluded:

"Salgamos con gozo Al mundo, en el poder del Espirit."

"Demos gracias a Dios."

Jim Wise, former chair of the diocesan Communications Commission, is a member of St. Luke's, Durham.

Chapel of the Cross: 150 years in Chapel Hill

By Robert T. Comey

CHAPEL HILL—In a service filled with joy, solemnity, optimism and humor, the Chapel of the Cross celebrated the 150th anniversary of the consecration of its chapel on Sunday, October 18.

The Evening Prayer service marked a homecoming for many of the 625 worshippers, including four bishops—the Rt. Rev. Peter James Lee of the Diocese of Virginia; Robert C. Johnson Jr. of the Diocese of North Carolina; Robert H. Johnson of the Diocese of Western North Carolina; and Clifton Daniel 3rd of the Diocese of East Carolina.

Before the service, Lee, rector of the Chapel of the Cross from 1971 to 1984, looked out the window of his former office and reflected, "I spent 14 years

looking out this window. It's like coming home. This parish formed me as a priest and a bishop as well. It was a wonderful experience. It means a great deal to be back."

A few minutes later, Bishop Robert C. Johnson remarked, "I always enjoy celebrating something older than I am." Then, turning serious, he recalled that he was ordained at the Chapel of the Cross in 1965. That day, he said during the service, "was the hottest day in the history of Chapel Hill." He also said, "It is a pleasure and a privilege to be with you at this celebration."

Lee's sermon was filled with memories of his 13 years as rector and a look ahead. "The old chapel next door represents much of the soul of this parish. It is a consecrated place. I have vivid

memories of weddings, funerals and baptisms there." He praised the parish as a place of "integrity, imagination and inclusivity."

He later said, "We celebrate tonight a heritage of breaking down barriers in the name of the risen Christ" and concluded, "I leave you tonight with a challenge: Hold on to the integrity of your faith and worship."

The presence of the three North Carolina bishops commemorated the early days of the parish when there was only one diocese. After the other dioceses were formed, confirmation services at the Chapel of the Cross became a shared responsibility among the three bishops. This reflected the fact that many of the confirmands were students at the University of North Carolina

from many parts of the state, said the Rev. Stephen Elkins-Williams, rector. He also said he was "extremely grateful to the four bishops for their extra efforts" in coming to Chapel Hill that evening.

Bishop Robert C. Johnson facetiously asked his peers, "Is this an appropriate time to resume contributions to the campus ministry?"

The service concluded in the outdoor candlelight ceremony marked by prayers of rededication, a blessing, singing "The Church's One Foundation" and the ringing of the chapel bell 150 times by members of the Meyer family.

Robert Comey is a parishioner at Chapel of the Cross, Chapel Hill.

Other news of the Diocese

Sisters of St. Margaret to lead Advent Quiet Days

BROWN SUMMIT—Two Advent Quiet Days will be observed in the Diocese of North Carolina, at The Summit on Saturday, Dec. 12, and at St. Timothy's, Wilson, on Monday, Dec. 14.

Leaders for both days will be Sister Adele Marie and Sister Carolyn, both nuns in the Society of St. Margaret in Boston, an Episcopal community of women.

Sister Adele Marie Ryan, a life-long Episcopalian, is a native of New York who entered the Society of St. Margaret in 1960 and made her profession in 1964. Ordained deacon in 1980 and priest in 1981, she has been since 1990 Mother Superior of her order. For several years while in the Diocese of Massachusetts she served on the Commission on Ministry, and in June 1997 she was one of the conference leaders/speakers for the annual conference of



Sister Adele



Sister Carolyn

the Association of Anglican Musicians.

Sister Carolyn Darr, a former resident of Charlotte where she was organist/choirmaster at Christ Church, is Novice Director and Director of Music for her order. Educated at the University of Virginia and Peabody Conservatory of Music, she continues her studies at Episcopal Divinity School and the Weston Jesuit School of Theology.

The Quiet Days are intended for all laity and clergy of the Diocese. Guided meditations will begin at 9:30 a.m., to conclude with Eucharist by 3:00 p.m. Time will be provided for solitude and reflection between meditations, and lunch will be served.

The cost for the day is \$10, payable upon arrival. To register, call The Summit at (336) 342-6163 or St. Timothy's Church at (252) 291-8220.

Inquiries may be directed to the Rev. Phil Byrum (252) 291-8220 or 243-7095 in Wilson, or to the Rev. Jack Gladstone (704) 637-2718 in Salisbury.

Communications Task Force seeks ideas for improvements

RALEIGH—The goal of the newly-formed Communications Task Force is to recommend steps to improve communications within the Diocese of North Carolina. To that end, it is soliciting ideas, information, and suggestions from both churches and individuals. "We'd like to know how your church handles communications with parishioners (newsletters, bulletins, mailings, phone systems, internet, etc.), and we'd be particularly interested in hearing

about new methods you may be trying or methods you've found particularly effective. We'd also like to hear your suggestions for how communications can be improved throughout the Diocese," said Audrey Nickel, Task Force member.

Suggestions may be sent to the Rt. Rev. Elliot L. Sorge at P.O. Box 3460, Pinehurst, N.C. 28374-3460 (e-mail: esorge@mindspring.com) or one of the other Task Force members below:

Kaye Lasater Culp (Raleigh) e-mail: KLASATER@AOL.COM

Audrey Nickel (Durham) e-mail: ant_nickel@iname.com

The Rev. Warren Pittman (Greensboro) e-mail: wlppius@aol.com

David Vess (Pinehurst) e-mail: david_vess@mindspring.com

HIV/AIDS Ministry searching for people to become involved in care, compassion for victims

MOORESVILLE—The HIV/AIDS Ministry of the Diocese of North Carolina is seeking greater participation in its work, according to Debra Smithdeal.

In North Carolina, cumulative cases of HIV since 1990 total 8,477. In the last five years, 741 people have died of AIDS in this state.

"How can we, in our Diocese, prevent or curtail these numbers from continuing to escalate?" she asked. "Having wide distribution of information and education is one way to help."

The HIV/AIDS Ministry's mission is to promote care, compassion, and a loving environment for those people living

with HIV/AIDS, their families and caregivers through assistance, information, factual education and retreats for our churches and communities throughout the Diocese.

In 1998-1999 the ministry has three objectives:

A. To establish an AIDS ministry network of interested and involved persons and to provide scholarships for leader participation in retreats, workshops, and training.

B. To provide scholarship support for people with HIV/AIDS to attend retreats.

C. To sponsor training for the Episcopal TAP Program (Teen AIDS Prevention) and begin implementation throughout the Diocese.

For more information, contact Ms. Smithdeal at (704) 827-6656.

Workshop to aid grieving persons in holiday periods

RALEIGH—"Facing the Holidays When Someone You Love Has Died" is a free event, open to the public, scheduled for 7:30 p.m., Tuesday, Dec. 1, at St. Paul's Church, 221 Union St., in Cary.

The facilitator is Debe Czerwicz, leader of Asbury Bereavement Ministries, grief counselor, and author of a workbook on preparing for death, hospice volunteer caregiver, speaker and seminar leader on topics related to dying and grieving.

"All are warmly invited and encouraged to attend, bringing family and friends with you," she said.

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Letters

"We're discussing real people"

I have just received the September issue of *The Communicant* and wish to respond to the letter from John W. Dixon of Chapel of the Cross.

It seems to me that Mr. Dixon's position regarding the discussion of homosexuality is too abstract. He implies that those who come up with the best argument should decide how we treat homosexuals. I believe we need to remember that we're discussing real people—people whose lives are rapidly passing by while we decide how they should live them. What does it matter if homosexuality is genetic and what does it matter if in the past we accepted the prejudices of our ancestors? What matters is how we treat our brothers and sisters right now.

I believe it is obvious that in the

early stages of the AIDS crisis our government did not respond as quickly as it should have because of the perception that it was a "gay" disease and should be kept a dirty little secret. Tragically, we now know how wrong that thinking was. In recent years phenomenal strides have been made in AIDS research. One wonders how many would be alive today if those in authority had not been so blinded by prejudice.

In the discussions that I have read in *The Communicant*, it seems the only debate involves "beliefs." Where are the direct encounters with our gay Episcopalian brothers and sisters? The gay couples I know (whose unions are stronger and more life giving than many of those of my legally married friends) make the only relevant case: "by their fruits you will know them."

And, as for Mr. Dixon's assertion

that we do not have to accept everything with a genetic origin as good, I would respond that no one can decide for another what is "good" for his or her life.

Ellen F. Hinkle
St. Michael's, Raleigh

Primate territorial imperative

With reference to the photograph on page 11 of Vol. 89, No. 6, [September] of *The Communicant*, I believe I am right in suggesting that the title of the Archbishop is incorrect. The Archbishop of York is the Primate of England, while the Archbishop of Canterbury is the Primate of All England. I have not found a book of reference to check this point but this is what I have always thought to be the case.

Hugh A. Rollinson
St. Luke's, Salisbury

Spong should be read

Bravo to Judy Lane of St. John's, Charlotte, for her forward-thinking letter in the September issue. She is right on target. She refers to the fundamentalist/literalist group of Episcopalians as "Orthodoxy Police." And she is right. Their judgmentalism, intolerance, exclusion, and verbal assassination of those of us with more liberal views than they, those who want full inclusion of all God's children in the Church, is disgusting. Jack Spong should be read, heard, and discussed in a non-threatening manner, which would help us all to grow. Bishop Johnson was right to invite him to our Diocese. May he return!

Susan Durham
Christ Church, Charlotte

Clergy changes & moves

The **Rev. Monroe Freeman Jr.**, rector of St. Titus', Durham, since 1991, has retired, effective Sept. 1. He is a graduate of Central State University (B.A., 1958) and of Montclair State University (M.A., 1970) and also attended Rutgers University (1975-1977) and the University of Dijon (1966). A 1985 graduate of General Theological Seminary, he was ordained to the priesthood in 1986 and served parishes in New Jersey and New York before coming to North Carolina. He has served as a member of the Kanuga Board of Trustees; of The Summit Board of Visitors, the diocesan Environmental Stewardship Committee, Diocesan Council, and numerous other diocesan and Durham community organizations. The Rev. Mr. Freeman and his wife Marjorie plan to retire to Salem, N.Y.

Retiring on Oct. 1 was the **Rev. Julie C. Clarkson**, who has served as assistant to the rector, St. Peter's, Charlotte, since 1996. She is a graduate of Agnes Scott College (A.B., 1951), Duke University Divinity School (M.Div., 1984), and General Theological Seminary (Cert., 1987). Ordained deacon in 1987 and priest in 1988, she was deacon-in-charge at St. Christopher's, High Point (1987-1988) and vicar there (1988-1992). She was assistant to the rector at Grace Church, Lexington (1993-1996).

The Church of the Holy Innocents, Henderson, has called as its new rector the **Rev. Michael G. Dunnigton**, effective Nov. 29. He has been serving since 1996 as assistant to the rector at Holy Comforter, Burlington. Status of the **Rev. Ralph Macy**, who has been serving as interim rector at Holy Innocents, returns to non-parochial. The **Rev. Thomas Rightmyer**, who was serving as interim assistant at Holy Innocents, continues as priest associate at St. Philip's, Durham, and as long-term supply at the Chapel of the Good Shepherd, Ridgeway.

St. Luke's, Eden, has called as its new rector, effective Oct. 1, the **Rev. Michael J. Zumpf**, who comes from the Diocese of Southwestern Virginia, where he had served since 1992 as rector of Christ Church, Marion.

The **Rev. Nelson B. Hodgkins**, who had served as interim rector at St. Luke's, Eden, since 1995, is the new interim rector at St. Thomas', Reidsville, effective Oct. 1.

In the Charlotte Convocation, St. Mark's, Huntersville, has called a new rector, the **Rev. Reed H. Freeman**, who has served since 1996 first as deacon-in-charge and then vicar of All Saints', Charlotte.

Status of the **Rev. William M. Todd**, who has been serving as part-time interim rector at St. Mark's, Huntersville,

is now non-parochial.

The **Rev. Diana P. Johnson**, whose status was non-parochial, has left this Diocese to begin serving, effective Oct. 11, as interim rector at Church of the Good Shepherd, Ogden, Utah.

The **Rev. Dr. Sarah M. Lemmon** has discontinued her work as deacon for the Sandhills Convocation, effective Oct. 1, but will continue as deacon assigned to Emmanuel Church, Southern Pines.

The **Rev. Canon E. T. Malone Jr.**, who was ordained to the priesthood June 13 in Charleston, S.C., has returned from sabbatical effective Oct. 1 and will continue his work as Canon for Publications and Records and Secretary of the Diocese at Diocesan House.

Effective May 31 the **Rev. Susan G. Eastman** resigned her position as part-time assistant at St. Stephen's, Durham. Her status is non-parochial.

The **Rev. C. Anne Hallmark**, who has been serving as interim rector at St. Mark's, Raleigh, has resigned to accept a call from St. John's Church, Columbia, S.C., effective Oct. 25.

New part-time chaplain at the University of North Carolina-Charlotte, effective Aug. 1, is the **Rev. William H. Hinson Jr.** He had been serving as interim vicar at the Chapel of Christ the King, Charlotte.

At St. Augustine's College, the **Rev.**

Raleigh D. Hairston resigned as chaplain, effective Sept. 1, and moved to Silver Spring, Md., where his status is non-parochial.

New chaplain at St. Augustine's, also effective Sept. 1, is the **Rev. Thomas W. S. Logan Jr.**, who comes from the Diocese of Central Florida, where he was non-parochial.

The **Rev. Dr. Armand LaVallee** is new part-time assistant to the rector at St. Martin's, Charlotte, effective Sept. 1. He comes from the Diocese of Connecticut where he has served since 1982 as assistant at St. James', Danbury.

Bishop Johnson has assigned the **Rev. Meta T. Ellington**, whose status has been non-parochial, to serve as deacon at the Church of the Good Shepherd, Raleigh, effective Sept. 14.

Bishop Johnson has assigned the **Rev. David L. Thom** to serve as deacon at St. Clement's, Clemmons, effective Sept. 28. He is a transitional deacon who comes from the Diocese of Tennessee, where he was assisting at St. John's Church, West Wilson County.

CORRECTION: The **Rev. Robert Dale Harmon**, new assistant at Church of the Good Shepherd, Raleigh, comes to us from the Diocese of Atlanta—not the Diocese of Springfield, as reported in our last issue.

This & that

(Continued from page 3)

THEY WILL KNOW US BY OUR COLLARS: An 1894 English guide-book to help American visitors distinguish between churchmen commented: "The **High Churchman** is close-shaven, with a collar, high vest, and long coat. The **Low Churchman** with whiskers and neckerchief is neatly attired in the customary suit of black, desiring to appear more of a minister than a priest. The **Broad Churchman** disposes himself in a straw hat and short jacket, sometimes adorning his countenance with a huge moustache, looking like a dragoon on furlough." After World War I collars so narrow that they were in danger of vanishing altogether implied an affinity with Rome. The Lower Church you were, the wider was your collar, reports the *Anglican Digest*. (from *The Herald*, newsletter of St. Mary's, High Point)

Stewardship is making great strides in one of our fastest-growing small churches. The **Rev. Randall Keeney**, vicar of St. Clement's, Clemmons, reports that the congregation has had a

20-25% increase in pledges and is self-supporting for the calendar year 1998. As a consequence, the church will be returning its approximately \$8,000 mission subsidy to the Diocese.

The *Communicant* doesn't ordinarily carry job notices. Such parish openings usually appear in our clergy newsletter *Please Note*, now ably edited by Margo Acomb. But because there isn't another issue of that admirable publication until February, we pass along to you the following: **MINISTER OF MUSIC—The Church of the Holy Comforter, Burlington**, is seeking an organist/choir director for a 500-member congregation, beginning spring 1999. The church has a Lynn Dobson 28-rank tracker organ. Excellent salary with benefits. Send letter of interest to John Swajkoski, 320 E. Davis St., Burlington, N.C. 27215, by Jan. 1, 1999.

St. Luke's, Yanceyville, was recently the recipient of 18 azalea plants presented by Raleigh television station WRAL after St. Luke's vicar the **Rev. Dr. Charles L. Wood** applied for a "plant grant" as part of the station's

program to beautify North Carolina by donating azaleas to churches and non-profit organizations. Deacon **Joel Tate** picked up the azaleas, which were planted by parishioner **Isaac Poteat**.

William Gloster Field, weighing in at 8 pounds, 3 ounces, was born Oct. 9 at 8:30 a.m. to **Jane and Robert Field**, who live in Brevard. The proud grandparents are (Bishop Suffragan) **Gary and Judy Gloster**.

Bishop Pete J. Lee, Diocese of Virginia, has appointed the **Rt. Rev. Francis C. Gray** as to serve as Assistant Bishop of the diocese, effective Jan. 1, 1998. Bishop Gray resigned as Bishop of Northern Indiana, effective Dec. 31.

We were saddened to receive news of the deaths of **David Kuhn**, 16-year-old son of **Frank Kuhn**, executive director of **Thompson Children's Home, Charlotte**; and of **Henry H. Presler**, father of the **Rev. Henry Presler**, rector of **St. Paul's, Monroe**.

Retired from the **Board of Directors of the N.C. Episcopal Church Foundation**

after 25 years of service is the **Rev. Dr. Sarah M. Lemmon** of Southern Pines.

The **Episcopal Church Women of St. Michael's, Raleigh**, recently distributed profits from their 1998 "Evening in Parish." Recipients included: **Building Together Ministries**, \$1,846; **Christian Life Home**, \$1,846; **Raleigh Episcopal Housing Ministry**, \$1,846; **Holy Trinity School, Haiti**, \$1,846; **Mi Refugio**, a school in Guatamala; and **St. Michael's Parish Day School**, \$2,308.

EDITOR'S NOTE: Because the **Diocesan Convention** is taking place one week earlier than usual this year (Jan. 21-23), there will be **no December paper**. The **January "pre-Convention" issue** is always a major undertaking, and work must begin on it right away in order for it to be completed and mailed out to readers prior to the Convention.

The anticipated mailing date is early in the second week of January 1999.

Chairs of Committees and others responsible for doing so are reminded to submit their **annual reports** by the Dec. 1, 1998, deadline, for publication in the January paper.

HCSC Committee highlights

SSJE sponsors Boston, Mass., afterschool program

EDITOR'S NOTE: *Following is an article on the St. Augustine Ministries Afterschool program in Boston, Mass. Diocese of North Carolina deacon the Rev. Katherine Johnson visited with the program during Easter week.*

By Katherine Johnson

ON WASHINGTON STREET a block from Massachusetts Avenue, two neat, unremarkable storefronts house a small but impressive inner-city ministry founded by the Society of St. John the Evangelist. St. Augustine Ministries reaches out to Boston's poor children and their families through a summer camp, after school program, mentoring, and a fledgling leadership program for older boys. The two storefronts house the office, with three full-time staff members, and the after school program.

At St. Augustine Afterschool, 15-20 elementary and middle school children show up every Monday through Friday afternoon. They come as early as 12:30 if their school has a half day, and stay until 5:30. Full of energy, and sometimes of the stress of school events, they burst in through the door ready for an afternoon of both work and play. They hang up their jackets, get out their homework, and have a snack, supervised by two to four adult staff and volunteers.

Sometimes they roll through the door in a ball of arms and legs, only sorting themselves out when program director Doug Hecklinger or another staff member helps them settle down. Sometimes they bounce in with big smiles on their faces, ready to show what they did in school. Sometimes they come in with a quiet greeting and get started on their

homework so they will have plenty of time on the computer or at the playground.

All of them are off the streets and in a safe place. They benefit from the community of one another and the caring presence of adults, day after day through the school year.

Creating a caring presence

According to Richard Harris, Executive Director of St. Augustine Ministries, the most important characteristic of their work is *presence*. The Afterschool program started as a result of the previous executive director's presence in the neighborhood and ongoing relationship with families whose children had been to Camp St. Augustine. The size of the current Afterschool program is limited to the number of families with whom the staff can maintain relationships. While St. Augustine Ministries is about safe kids growing up to be successful members of society, it is even more about constant, consistent, caring presence in their lives.

St. Augustine Afterschool has a plan and a structure, though Harris characterizes their program as a vehicle for presence. The year round SAM programs—Camp St. Augustine for boys and Camp Bement for girls, St. Augustine Afterschool, mentoring, and *Vision Quest* leadership program—have a specific goal for the children. The informational brochure says they believe they “can make a difference in their lives which can enable them to become what God created them to be rather than people whose lives are severely limited by the circumstances in which they must live.”

The Afterschool program clearly embodies the religious foundation of SAM. Each day includes homework supervision, a snack, and supervised play time. Besides these elements, which one would expect in any after school program, every day ends with a short teaching session on some specific issue, such as oppression or anger. Then, staff and students hold hands and go around the circle “complimenting” someone else on what he or she did that afternoon. Finally, one student calls the group to prayer, and they go around again naming concerns or things about which to give thanks. Finally, the group says together a prayer which they wrote at the beginning of the school year. Every day thus concludes with some guidance for coping with life and with prayer.

The Afterschool members also take field trips around the Boston area, as well as the occasional special trip for fun and to broaden the horizons of these inner-city children. Just after my visit there, they went to Colonial Williamsburg during the week of school spring vacation. Considerable attention is built into the daily and special activities toward making experiences available that the schools, families and neighborhoods wouldn't otherwise provide.

Working directly with families

Along with the Afterschool program, SAM staff work directly with the student's families. If there is a need, such as help with finding housing, going to court with a family member, or simply being there in a crisis, SAM is there to help. The Afterschool staff works with parents on discipline problems and related needs. The ministry of presence extends to the whole family and interacts with the family's whole world.

Harris gave two examples, which illustrate the immediate and long-term importance of this ministry of presence. In the first, he mentioned that just that week the mother of one of the Afterschool members had unknowingly relinquished her parental rights. Someone had given her a paper to sign without explaining its significance, and she had signed it, only later finding out what impact it would have on her family. The St. Augustine staff were working with her to resolve the problem and the wider issues it implied.

The other example is the story of a long-term member of Camp St. Augustine and other programs. He had been featured recently in the *Boston Globe* as

a student who had overcome the temptations of the streets to graduate from high school and be accepted in college. St. Augustine staff keep in touch with kids as much as possible. Harris might drive by a group of guys hanging out on a street corner in the blue van with the “School Bus” sign on top: he honks and waves, even if the St. Augustine boy in the group clearly doesn't want to be recognized at that moment. He will get in touch if a child drops out of a program or if he hears about problems. The staff do their best to remain present in the children's lives, though the streets may be pulling even harder in the opposite direction.

The boy who had been featured in the *Globe* story had, indeed, disappeared from view for a while. Though he had been a top student, his grades slid when he got involved with the drug scene, and he struggled to stay in school. Eventually he dropped out, but St. Augustine's staff tried to use indirect means to let him know they still cared. Eventually, he reappeared, and they welcomed him back. He pulled his life back together, finished high school, and is planning to go to college.

Recently, the SAM staff took him out to dinner to celebrate. They had a great time, but the student expressed puzzlement. “Why are you taking me out to dinner?” he asked. “Well, of course, to celebrate your success,” replied Harris. “But I should be the one taking you out to dinner, to thank you for all you did for me!” responded the student.

There are many other after school programs in the country, and a few that have a structured, religious, consistent base. But how many can be characterized as ministries of presence? The neighborhood program of Charlotte's Chapel of Christ the King comes to mind as a ministry of presence, with many of the same offerings as SAM as well as others. Other church-sponsored social service programs are notable for their presence in the lives of those whom they serve. This not a radical new idea. But perhaps we can learn something from St. Augustine Ministries and Christ the King specifically to help us serve children. Programs and services can provide a lot. But it is a ministry of presence that is there for the short and long term, for crisis and sustenance, for rescue and slow transformation.

St. Augustine Ministries aims to help children become “what God created them to be.” It also challenges us to find ways we can serve children and bring the Kingdom of God a little closer.



PLANNING FOR CONVENTION: Bishop Johnson met Nov. 10 at the Koury Convention Center in Greensboro with chairs from several committees, diocesan staff members, and representatives from Upton Associates involved in planning the January 1999 Diocesan Convention. John Freeman, General Chairman, is on right, facing the camera.

More news of the Diocese

St. Stephen's, Oxford, celebrates 175 years

OXFORD—St. Stephen's Church celebrated its 175th anniversary on Sunday, Oct. 25, in a town about which Bishop John S. Ravenscroft wrote in the 1820s, "I consider the prospects in favor of the Church very unpromising, though not hopeless."

One hundred and seventy-five years have proven the good Bishop wrong. There was more hope than he imagined, and nearly two centuries later St. Stephen's is a place looking toward a future full of promise.

Celebrant for the anniversary service was the Rev. Walton Pettit III, interim rector of the parish, assisted by its recently-retire rector the Rev. Harrison Simons, the Rev. Meta Ellington, and the Rev. Ben Wolverton. A luncheon followed in the parish house.

Trumpets and handbells set the tone



Retired rector the Rev. Harrison Simons, left, and the Rev. Meta Ellington, greet the people.

of the celebration, as did several ladies of the congregation who wore hats of the 19th century period.

After lunch an historical tour of the cemetery was conducted, and an updated history of the parish was presented to the congregation. Mr. Simons has written a chapter, "The Present

Generation," covering the period 1970-1998, which has been added to a new edition of the original volume, *A History of St. Stephen's Episcopal Church, Oxford, North Carolina*, by the late Charles H. Brewer Jr., historiographer of the parish.

St. Stephen's has a long and interest-

ing history. It was among the first congregations to join the reorganized Diocese of North Carolina in 1823. By 1832 the St.

Stephen's congregation had grown sufficiently to purchase a lot for \$200 and to build a church at the cost of \$800. Towards the end of the 19th century parishioners at St. Stephen's helped establish St. Cyprian's Episcopal Church for members of the black community.

By the 1890s construction of a new church was being considered. Not wanting to assume a debt, St. Stephen's members raised \$12,000 and construction of a new brownstone church was authorized. The first service in that building (the present church) was conducted on Nov. 17, 1901. Construction was completed in 1902, and on June 11, one week after

the last nail had been driven, St. Stephen's hosted the Diocesan Convention, presided over by the Rt. Rev. Joseph Blount Cheshire.

Today, the parish's largest outreach ministry is its book store, Education/Liturgy Resources, focused around Christian education and liturgical needs.

Youth Program, resource center get new wing at The Summit

By E. T. Malone Jr.

BROWN SUMMIT—Diocesan youth have always had a home at The Summit. Now the Youth Program itself has a home there.

In a dream come true for diocesan Youth Coordinator the Rev. Sally Harbold, she is preparing to move her office into a new \$50,000 wing being constructed onto the west side of the conference center's main lodge building.

A service of dedication is planned next month when over 200 youth of the Diocese will be gathered Dec. 4-6 for the annual Bishops' Ball there, along with Bishops Bob Johnson and Gary Gloster.

Funded primarily with \$40,000 from the Winslow Smith endowment, earmarked for youth work at The Summit, and \$10,000 from The Summit's building and grounds account, the one-story wing will contain two rooms—an office for Harbold and an office for her assistant Robert Sitton, who manages the Diocesan Resource Center, recently relocated to The Summit.

This money also covers purchase of furniture, office equipment, telephones, and landscaping. Addition of the wing has created a space, enclosed on three

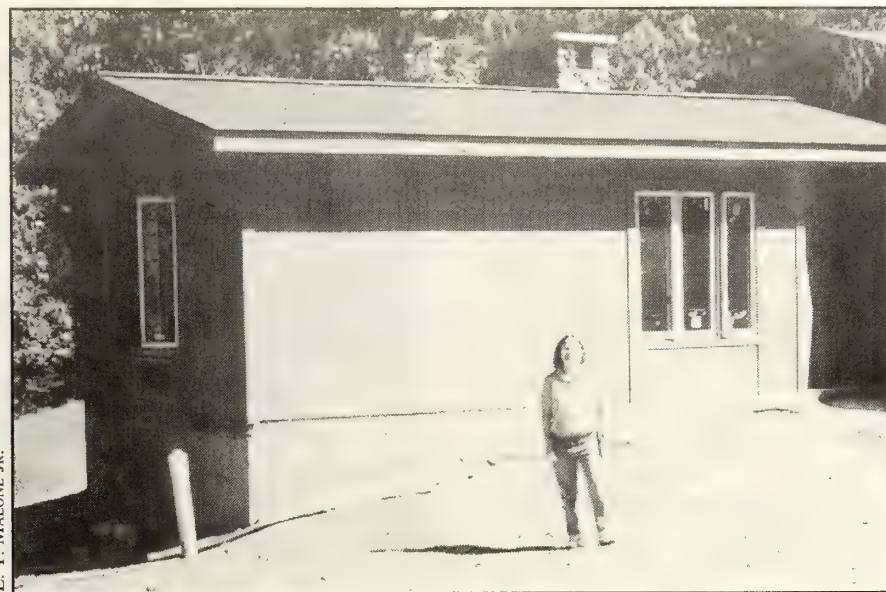
sides by walls, in which a courtyard will be laid out, with flowers, shrubs, and benches, as an echo of the existing courtyard before the current main entrance to the lodge. A concrete sidewalk with wheelchair ramp will make the Youth Program office handicapped-accessible. (Harbold's idea to fill the wet concrete with hundreds of youth handprints was vetoed by more serious-minded money managers.)

"This will be a place where people can sit, just as they do on the other side," Harbold said.

For the time being diocesan educational resource materials will be located in this new wing, along with a cot and infirmary supplies for summer camp use.

"We're really excited about the strength that having this space will bring to the program," Harbold noted. "It's so wonderful to be working, finally, at the facility that is the heart of my work. For the youth of the Diocese, this is their home."

Located on the same side of the lodge as the Youth Facility (meeting rooms) and The Train (youth housing), the new wing now transforms what was once simply a back door into a "youth entrance" to the lodge. Construction began in the early summer, and, ironically,



E. T. MALONE JR.

Offices for the Youth Program of the Diocese will be located in this new \$50,000 addition to The Summit, the diocesan camp and conference center. The Rev. Sally Harbold, Youth Coordinator, inspects the nearly completed construction.

said Harbold, some young people were upset about losing their old special "back door" to The Summit. "It shows you how much they love it," she explained. "They didn't want anything to change."

Special thanks go to Durham architect Lucien Roughton, who designed the wing, said Harbold, and to Dan Moore

of The Summit staff, who oversaw all the work and did the finish carpentry. She also thanked Keith Allen, conference center cook, who gave up his office in the kitchen and literally moved his office into a closet so Harbold could use his office while the new wing was under construction.

Transformation is "women's work," Darling tells ECW

By E. T. Malone Jr.

CHARLOTTE, NOV. 12-13—"Women are constantly being called on to transform old structures into new ones," church historian Pamela W. Darling told the participants in the 116th Annual Meeting of the Episcopal Church Women of the Diocese of North Carolina.

The meeting's theme—"New Wine: Women Transforming Leadership"—was the subject of Darling's 1994 book, *New Wine: The Story of Women Transforming Leadership and Power in the Episcopal Church*, published by Cowley Press.

She made three presentations at the two-day event, which also included the annual address of ECW president Gail Fennimore, a festival choral Eucharist with United Thank Offering ingathering, an address by Bishop Robert C. Johnson Jr., and a banquet with musical entertainment in All Saints' Hall at Christ Church, host for the meeting.

President's Address

Fennimore, in her presidential address, said she sees the Episcopal Church Women's organization in terms of images of a basket, or tapestry, with strands woven together for durability and beauty. "We have women using their skills to benefit others, but also to benefit and feed themselves," she said.

The ECW has been making a slow comeback, she said, and she was heartened to note that there are several new or reactivated chapters around the Diocese, in places such as Good Shepherd, Asheboro, St. Patrick, Mooresville, St. Alban's, Davidson, and elsewhere.

Board members have extended their terms for six months to deal with the new staggered calendar, she said. The board has developed a mission statement and has encouraged local chapters to develop their own.

"We now send delegates to the ECW Triennial but would like to send delegates to the Altar Guild and Church Periodical Club triennials and offer them some financial assistance," Fennimore noted.

She reported that the board had authorized lending the \$100,000 raised by the ECW for a new cottage at The Summit to allow The Summit to combine it with other money to buy 8 acres of land and a retreat house. The money will be repaid and still used eventually to build a cottage.

"We used to have wonderful resolutions about important issues, but for several years have not had any," she observed. "I'd like for the ECW to take stands on issues, to let the world know what we believe, and I welcome and en-

courage resolutions for our next meeting. Let's keep ourselves healthy and strong because it'll help keep the Church healthy and strong," she concluded.

Women working for change

Darling presented historical background illustrating the changing role of women in the Episcopal Church. Before the Industrial Revolution, she noted, work was more democratic.

But industrialization and urbanization in the society caused home and work to be separated, with men associated with work and women associated with home.

"The Church enunciated an ideal of pious women maintaining a home and being submissive," she said. "A 'woman's sphere' was established as the only appropriate place for women throughout their lives."

Women, therefore, had to work behind the scenes to effect change.

But the Church did not keep up with advances in secular society. Women gained the vote in 1920, but it took 50 years—until 1970—before women first became deputies at the General Convention of the Episcopal Church. "The deferential approach did

Church it has been even slower. There, they labored on the altar guild or in the kitchens. "I am not putting down such work," Darling noted. "There is a strong sense of service and companionship in

her audience.

The United Thank Offering, begun in 1889, raised millions of dollars, including salaries of a growing number of female missionaries.

Programs that trained women church workers were closed in the 1960s as seminaries opened to women, but it was not until 1968 that the Lambeth Conference declared that deaconesses were in Holy Orders and were really deacons. The 1973 General Convention badly defeated a proposal to ordain women to the priesthood. But after the July 24, 1974, irregular ordination of 11 women in Philadelphia many minds were changed, and in 1976 General Convention approved women's ordination. The crucifer at those women's 1974 ordination was Barbara Harris, later to become first female bishop in the Anglican Communion.

"It's a far cry from the restricted place of the Victorian Auxiliary women to the swirling conflicts of today," Darling said. "What we experience today is the crumbling of a particular world view. For too long, people were assigned places in the Church's hierarchy based on factors such as sex, race, or sexual orientation. Some of this made some sense in ancient times, but not today. God is calling on us today to journey to a new place we cannot imagine. Every generation has had to make adjustments to make things move along, and now it is just our turn."



Diocesan ECW officers installed

Bishop Johnson installed officers beginning new terms at the ECW annual convention. From left, top row, are Gail Fennimore, President (installed in 1997), Holy Comforter, Charlotte; Eva Morris, Rocky Mount Convocation Chair, St. Timothy's, Wilson; Sarah Shaw, Church Periodicals Club Director, All Saints', Charlotte; Bishop Johnson; front row, from left, Karen Crane, Charlotte Convocation Chair, Holy Comforter, Charlotte; Amy Elliott, Treasurer, St. Paul's, Winston-Salem; Julia Congleton-Bryant, Secretary for Devotional Life, Epiphany, Rocky Mount; Nancy Neal, Sandhills Convocation Chair, All Saints', Hamlet.



E. T. MALONE JR.

Dr. Pamela Darling autographs copies of her book *New Wine* for participants in the ECW annual convention meeting at Christ Church, Charlotte.

not work, even though women petitioned time after time," she said.

In her second presentation Darling talked about the origins of the concept of a "woman's sphere."

Today women serve in almost every sphere of society. Their progress in the secular world has been slow, but in the

such work. And now we are getting men involved in those same places."

She described the growth of the initial Woman's Auxiliary in the late 19th century and the work of the Emery sisters who were its leaders. "They were wise as serpents, those Victorian ladies," she commented, to laughter from

LARC East XIII

Lutherans, Anglicans, Roman Catholics seek to define organic unity

By E. T. Malone Jr.

PINE KNOLL SHORES, NOV. 10-11—The Rev. Dr. Vincent Cushing, OFM, opened his remarks to the 13th annual LARC Conference here by saying he sees the ecumenical movement as a search for "organic unity." During the next 24 hours the North Carolina Lutheran, Episcopal, and Roman Catholic leaders who formed his audience struggled to seek agreement on just what organic unity means.

The conference took place at Trinity Center, the Episcopal Diocese of East Carolina conference center.

Cushing, a Franciscan friar ordained to the priesthood in 1963, has served for the past 27 years as president of the Washington (D.C.) Theological Union. A respected authority on ecumenical relations, he was president of the Association of Theological Schools in the United States and Canada during the 1980s.

"The highest possible goal would be full communion among all Christians," said Cushing. "But immediately below that is something we call organic unity, which entails sacramental, doctrinal, and spiritual sharing."

Some people think the path to unity is "You join us," he said. Organic unity is not a program of "Come home to Rome," but it is also not a matter of peace at any cost.

Cushing presented three lectures—afternoon, evening, and morning—after which participants met in small discussion groups led by attending bishops and canons.

The conference concluded with a panel discussion including Bishop Joseph Gossman, Catholic Diocese of Raleigh; Bishop Leonard Bolick, Synod of North Carolina of the Evangelical Lutheran Church of America (ELCA); Bishop Clifton Daniel 3rd and Canon Phil Craig, both of the Episcopal Diocese of East Carolina, and Canon E. T. Malone Jr., Episcopal Diocese of North Carolina.

Roman Catholic Bishop William Curlin (Diocese of Charlotte) also attended the conference.

Cushing asked whether Christians "can get beyond the tokenism we engage in, the once-a-year coffee and Danish during the Week of Christian Unity."

A communion of communions

He suggested that "organic unity" might be achieved not through creation

of some sort of super non-denominational church but rather by a "communion of communions." In this model existing traditions would retain their distinctiveness but come together on the things they have in common. "This confronts us with very serious issues of what is the substance of our faith," he pointed out.

"We Roman Catholics have looked at Lutherans and Anglicans somewhat as unfaithful in-laws who have left the family for no good reason," he quipped. "But there must be mutual respect," he urged. "We must drop our comfortable prejudices against one another."

Is there a possibility of the communion of bishops yet divergence in other ways? he asked.

Is the most effective path to unity doctrinal unity?

Cushing said Christianity is best understood as a radical communion of people and bishops with other churches.

Roman Catholicism in the past has had a tendency to view other churches as sociological gatherings of well-intentioned people, but not as valid churches, he said.

Not democracy, not dictatorship

"Ministry has to encompass the ministry of the faithful as it is experienced in the community. But not everything in the community is good. We must test it. We are not simply blotters of the community," he said.

Hierarchy should always be within the context of the community and at its service, he noted. "But too much egalitarianism leads to chaos and endangers our communion." Hierarchy should be inclusive and integrative, balancing unity with diversity, he observed. "The Church is not a democracy, but it is not a dictatorship either."

He called the current papacy "vibrant and powerful, acting on principle...but difficult to work with internally."

In the panel discussion that followed, Bishop Gossman said that the North Carolina Council of Churches has shied away from discussions of doctrine. "The Council has a better track record on social issues than anything else," he said.

Bishop Daniel, noting that Cushing had said perhaps something is lacking in all our ordinations, observed, "Wouldn't it be wonderful if we could each give and receive the gifts that would fill those empty places?"



"Faith on Franklin Street"

Kit FitzSimons and Laura Alexander, young people from Chapel of the Cross, Chapel Hill, carry their parish's banner during a recent celebration of the Christian presence on the main street of their home town.

(Photo by E. T. Malone Jr.)

Radio, films and videos

Bishop Robert C. Johnson Jr. will be the preacher for four programs of *The Protestant Hour*, a radio show featuring prominent church personalities from around the nation. His sermons will be broadcast on Dec. 20, 1998; Jan. 17, Feb. 14, and Mar. 7, 1999. The following stations in the Diocese of North Carolina will carry them: WCCE-FM,

90.1, Buies Creek, Sunday 8:00 p.m.; WDNC-AM, 620, Durham, Sunday 6:05 a.m.; WHLQ-FM, 102.5, Louisburg, Sunday, 10:30 a.m.; WPTF-AM, 680, Raleigh, Sunday 9:30 a.m.; WSJS-AM, 600, Winston-Salem, Sunday 7:30 a.m.; WTQR-FM, 104.1, Winston-Salem, Sunday 7:30 a.m.

St. Patrick Church, Mooresville, has produced an evangelism video, simply titled *St. Patrick Episcopal Church*, which contains interviews with several persons who are members of that mission congregation. They tell the story of how the congregation began and why they were attracted to the Episcopal Church, says their vicar the Rev. Brian Sunken, who has donated a copy to the Diocesan Archives.

Chapel of the Cross: A Witness to the Presence of God is the title of a video produced in conjunction with the 150th anniversary of the consecration of the Chapel of the Cross, Chapel Hill. Done by video documentarian Linda Diloranzo, it is for sale through the parish office, at (919) 929-2193.

The Episcopal Media Center in Atlanta offers two new videos—*The Lambeth Conference 1998* and *A Thin Place: Iona and the Celtic Way* (each \$29.95 plus \$3.50 shipping). To order call (800) 229-3788.

News of Episcopal Schools

The University of the South has received confirmation that the Most Rev. George L. Carey, the Archbishop of Canterbury, will visit Sewanee during March 1999. He will be awarded an honorary doctorate during a special convocation ceremony.

Bishop Suffragan J. Gary Gloster visited Canterbury School, Greensboro, on Nov. 4 to preside over the school's celebration of All Saints' Day. He preached and was celebrant at the Holy Eucharist attended by all the students, faculty, and staff. During the service Bishop Gloster dedicated a new altar, blessed a new altar cloth, and blessed a credence table cover given in honor of the late Thomas C. Ragsdale, former Senior Warden, St. Francis', Greensboro.

Spong presence

(Continued from page 6)

by Jews and full of references to Jewish culture unfamiliar to modern gentile readers.

"We're so prejudiced against Jews in our society we can't picture Jesus as a Jew. Every picture we have of him makes him look like a Swede," he declared.

It was the gentile interpretation of the Gospel tradition that invested it with literalness, he said. Western gentiles ask the wrong questions of the Scripture, he argued. "We get the wrong meaning by asking the wrong questions. Jewish writers saw God as timeless. They saw nothing wrong with retelling stories and weren't worried about objective accuracy."

When seeming miracles are described, "You don't ask, did these things happen, but what do they mean," Spong said. "Scripture is a portrait, not a photograph."

Spong said he does not believe that a literal Bible will last another 100 years—one that is used to justify slavery, oppression of women, and mistreatment of homosexuals.

"That's why I've crusaded for gay and lesbian people. It's at the heart of the Gospel. It can't be compromised," he concluded.

A Spong-ian take on religion

Asked his opinion on the existence of sin, Spong replied, "Human beings are capable of incredible depravity, but it's not because of having fallen from a state of perfection."

Meaning of the crucifixion? "I see the cross as a symbol of the willingness of the Christ figure to give himself in total love for the world."

Church? "I don't like religious people. They seem to be so narrow and bigoted. I like real people who are healthy and whole. Jesus seemed to be loving, alive, and whole—not religious."

Church unity? "The only way you have unity in the Church is to alienate everybody."

Scholarship? "The fundamentalists or evangelicals would say that I have categorized them as superstitious and have therefore marginalized them. But I say we cannot ignore the advances of scholarship."

The Atonement? "I think we need to see Christ not as a bloody sacrifice, but as a gift of love."

Teaching of Scripture? "Only when you are a trusted pastor can you be a trusted teacher."

Reactions to his visit

Although a few clergy stayed away in protest, registration for the conference was at the normal level, about 120. Some clergy, who had not heard Spong before, said that he was more engaging in person than in print. Some, despite their opposition to his views, simply listened politely and had little to say, while others seemed to agree with him wholeheartedly. Said one veteran priest, "There is really nothing that Jack says that hasn't already been said by half the seminary professors in the Church." But another responded, "I think he damages the faith of ordinary people. If he really



St. Mary's chaplains honored

Former chaplains were honored at Founder's Day services on Nov. 1 at St. Mary's School in Raleigh. The plaque pictured here, with names of all the chaplains, will hang in the chapel. From left are the Rev. John W. S. Davis (chaplain 1973-1975); the Rt. Rev. Robert W. Estill, retired Bishop of North Carolina, who presided at the service; the Rev. Meta Ellington (chaplain 1994-1998); and the Rev. Janet Watrous (chaplain 1985-1994).

rejects all these things, how can he say the Creed? Why does he want to be a bishop?"

Bishop Johnson, in his homily at the concluding Eucharist, spoke of persons who are called to do difficult work. Referring to the collect for the day, that states that God will not give his servants work to do unless he also supplies strength to do it, Johnson commented, "I can't speak for you, but I am regularly called to work that I do not have the strength to do. Either the collect is

faulty or I confuse what God expects of me and what others expect of me."

Commenting on the life of Joseph Schereschewsky, one-fingered translator of the Bible into Chinese, Johnson said, "That's what we are, isn't it? Translators! Some of us can do it with one finger. Some with all ten fingers. And some of us have to type the translation with our elbows. But if we are not translating, we are probably doing some other job than the one God has given us to do."

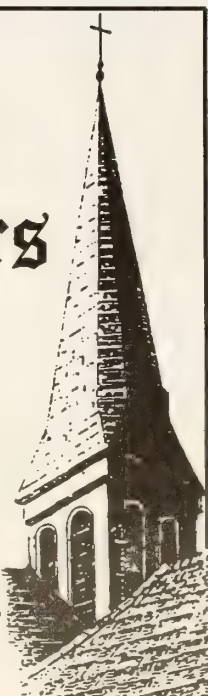
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Remember His Will In Yours

You can express your commitment to your Church by making a bequest to the Diocese of North Carolina or to your parish. Simply have the following statement included in your Will:

"I leave to the Diocese of North Carolina (or _____ parish, _____, NC) the sum of \$ _____ (or _____ % of the residue of my estate) for its religious, educational, and charitable works."

For more information on how to make a Will that works, contact Bill Wrenn, Stewardship Officer, The Episcopal Diocese of North Carolina, PO Box 17025, Raleigh, NC 27619; tel. (919) 787-6313 or 1-800-448-8775; e-mail: bwrenn@episdionc.org



Letter

Anti-racism group seeks to clarify July statement

We are writing with regard to the article "Episcopalians Against Racism struggle to overcome the sin of prejudice" which appeared in the July issue. The article describes activities of the Episcopalians Against Racism (EAR) and as background recounts the origin of the group which began after what was viewed as a racial incident at a parish in Erwin. It goes on to state that a group of 18 concerned people met with Bishop Estill, but that "nothing changed in Erwin..."

This reference to Erwin described the immediate results of the meeting with Bishop Estill in 1992, six years ago. It was not meant to describe subsequent or present circumstances in Erwin. Nor was it meant to undermine

any effort of the Erwin parish to address the sin of racism. EAR continues to welcome the participation of all Christians, including our brothers and sisters in Erwin, who seek to address issues of race and ethnicity in the spirit of reconciliation and Christian love.

All parishes in the Raleigh Convocation are encouraged to assign a contact person to attend EAR meetings, which are held the second Monday of each month at alternating parishes in the Raleigh area. Announcements of meeting locations and other events are sent to all Raleigh Convocation clergy. We can also be reached at the numbers below.

Kimberly K. Hudson
EAR Co-chair
(919) 876-4491

Martha F. Waters
EAR Co-chair
(919) 469-5154

The Bishop's letter

Dear friends:

After prayerful struggle with God and myself, and after asking for and receiving wise counsel and finally reluctant consent from our Standing Committee, I have decided to retire no later than my sixty-second birthday, July 18, 2000.

The primary reason for my decision is that after being bishop more than four and a half years I still cannot do my job to my own expectations without working at an unreasonable and unhealthy pace. I have tried to manage the job and not let it manage me; but even with excellent help from Gary Gloster and diocesan staff, I have made only modest progress.

I have asked our Standing Commit-

tee to appoint and announce a Bishop Nominating Committee as soon as possible and to prepare a search and election process and timetable to present to Diocesan Convention in January. Gary Gloster does not plan to retire soon and will continue to serve as your Bishop Suffragan with your new bishop after my retirement.

You and I have important work to do before I retire. Please join me in keeping this Diocese open to the mind and spirit and example of Jesus the Christ.

Love and peace to you all,

Bob

Bob Johnson

VISITATION SCHEDULES

Bishop Johnson

December 2

St. Peter's, Charlotte – evening

December 6

Bishop's Ball

December 7

Christ Church, Raleigh – evening

December 8

St. John's, Henderson – evening

December 13

St. Stephen's, Wins.-Salem – morning

St. Elizabeth's, King – afternoon

December 20

St. Martin's, Charlotte – morning

January 3

St. Timothy's, Raleigh – morning

St. Ambrose, Raleigh – afternoon

January 10

The Prince of Peace, Apex – morning

Nativity, Raleigh – afternoon

Bishop Gloster

December 6

Bishop's Ball

December 13

Good Shepherd, Rocky Mt. – morning

Saviour, Jackson – afternoon

January 3

St. Titus', Durham – morning

Holy Cross, Raleigh – afternoon

January 10

Redeemer, Greensboro – morning

All Saints', Greensboro – afternoon

The Bishop Suffragan's letter

Dear Friends,

Imagine a place, a clearing in the woods. In the center of the clearing is a large biscuit like a rock rising out of the ground, and on it sits an old black woman. She holds in her hands and cradles in her arms a gnarled stick. Her head is bowed in prayer. Slowly she raises her head, opens her eyes, puts the stick down, and stands on the rock. Men, women, and children are hidden in the tall grass, among the shrubs and trees at the edge of the clearing. She slowly turns her eyes, searching for the all but hidden quiet people.

In a strong, warm voice she calls, "Children, come into the circle and laugh. Let all the people hear you laugh." And they come. Laughter awakens the silence and a liveliness erupts among all the people. Next she summons the men. "Come into the circle and dance. Let everyone see you dance." The earth begins to shake with the stomping, struttin' feet. The laughter continues to quicken their spirits. the the old preacher woman urges the women to enter the circle and cry. "Cry for the dead and the living." Soon there

is a mingling of men, women, and children laughing and crying and dancing. The people swirl together until they are exhausted.

The old woman, Baby Suggs, after only a brief pause, invites them to look at their hands. "Love them!" she exhorts. Then body part by body part she rallies their love of self. Without this they can only remain slaves beaten and denied, hated and used. Lacking self-esteem, they will be dim shadows of the true self which has been buried by hatred, brutality, and domination. Out of her love for them she bids them step up to choose life and to deny the scourge which lashed them and cut their life from them.

This scene is from the book and the screen play by the same name: "Be-loved." The time is the late 1800s and the place is outside Cincinnati. Theophanies are always cloaked in the garb of the common and seen through a veil dimly. Christ stood in the guise of Baby Suggs beckoning her children to come into full life, out from the edges of society, out of the fear into the light of freedom. As I watched this scene and

A mother tries to explain

At a special memorial service for Matthew Shepherd at New York's Cathedral of St. John the Divine, a mother explains to her son why the gay Episcopal student was murdered.

(Episcopal News Service Photo by James Solheim)

later read it, I knew that I was seeing God at work. A veil was being lifted and a freedom was being given to me.

Christ does this today for us. "Come to me all who labor and are heavy laden and I will give you rest." We are all caught up in some kind of slavery. I don't know about you, but I am a slave to many things. "What will others think about this or that?" Materialism and consumerism have more than a good grip on me. Quick judgments and stereotyping others are a constant battle. "I'm right and therefore you are wrong," frequently cloud my freedom to let others be, to say nothing of being right. The irony of slavery is that every one is imprisoned. The role of master is only illusory because the one who sees himself as master is just as bound and imprisoned as the one over whom he holds power. Self-doubt and low self-esteem keep us in slavery and it leads to the imprisonment and degradation of others.

What was the kernel of self-doubt, self-hate, or self-imposed slavery which led to the murders of James Byrd and Matthew Shepard?

The Christ, like Baby Suggs, beck-

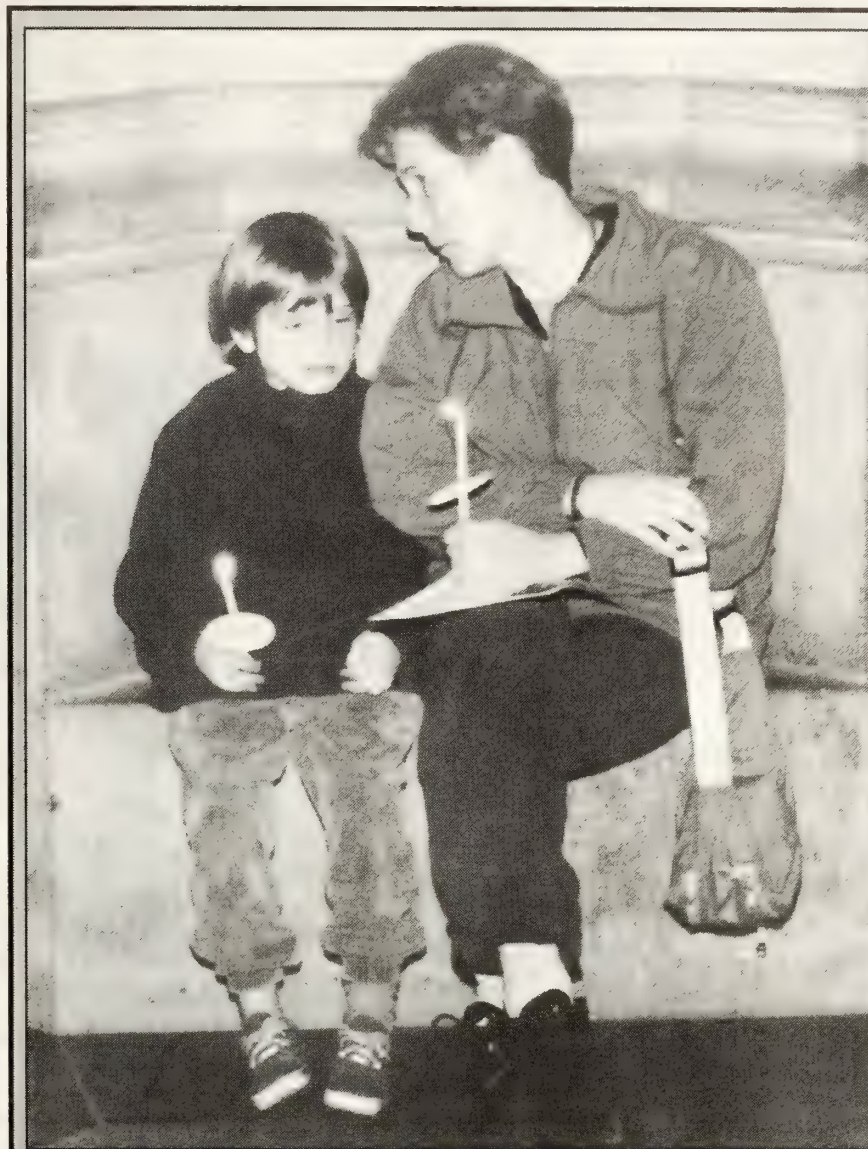
ons us to come laugh, cry, and dance; to look at our hands and love them, to love ourselves and not to let anyone put us down. And in the same instant the Christ calls us to love others as we love ourselves. We cannot keep silent about the hate that often erupts in our midst—it is evil; but we cannot become slaves to hatred even of those who hate. We as followers of Christ are about building community—the same kind of community to which Baby Suggs earnestly called her people.

I am immersed in the renewal of the vows of the Baptismal Covenant at almost every service of worship I conduct. It has imprinted on me the urgent and deep call of the Church, following Christ, to build Community. Anything that does not build community is about the business of tearing it down, which is another kind of slavery. Please, God, in Christ you have given us the power and the grace to end slavery. Let us begin with our own and build.

Peace and challenge,

Gary Gloster

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HURRICANE RELIEF

Your help is needed in Central America for victims of Hurricane Mitch!

Over 13,000 people were killed by this storm!
Thousands more have been left homeless, hungry,
and in desperate need of medical attention!

PLEASE HELP

our brothers and sisters in Central America
whose lives have been **DEVASTATED**
by this disaster!



Please send checks to:

The Presiding Bishop's Fund for World Relief
c/o Banker's Trust Co.
PO Box 12043
Newark, NJ 07107

Designate checks to "Central American Hurricane Relief."
You may also designate a specific country.

Thank you.

Connie Johnson
Diocese of North Carolina Representative, PBFWR

POSTMASTER:

Send address changes to
THE COMMUNICANT
P.O. Box 17025
Raleigh, N.C. 27619



CANDLES HONOR CHAPEL: Over 600 people who attended an Evening Prayer service commemorating the 150th anniversary of the consecration of the Chapel of the Cross, Chapel Hill, carried lighted candles outside and placed them on the stone wall ringing the chapel lawn and burial place. See story on page 7.

(Photo by E. T. Malone Jr.)

THE COMMUNICANT

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JANUARY 1999

Presiding Bishop to address Convention

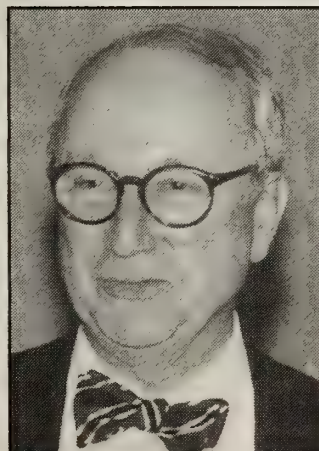
By E. T. Malone Jr.

RALEIGH, Dec. 30—The Most Rev. Frank T. Griswold, Presiding Bishop of the Episcopal Church, and his wife Phoebe will be the honored guests of the 183rd Annual Convention of the Episcopal Diocese of North Carolina, meeting Jan. 21-23 at the Koury Convention Center in Greensboro.

They are expected to be present for most of the Convention.

Bishop Griswold will be the celebrant and speaker for the 8:00 a.m. Holy Eucharist on Friday, Jan. 22, and will also be the speaker for the Friday evening banquet, to be held beginning at 7:00 p.m. in the Grand Ballroom. Mrs. Griswold will address the clergy spouses at their luncheon on Friday.

About 500 lay and clergy delegates usually attend the Convention.



Nominating Committee chairman Alfred L. Purrington of Christ Church, Raleigh

The Rev. Robert M. Alves, chairman of the Diocesan Council Committee on the State of the Church, will present the annual Report of Diocesan Council to Convention, including objectives for the year 2000. The Convention Committee on Program of the Diocese will consider the report and draft a responding resolution embodying the

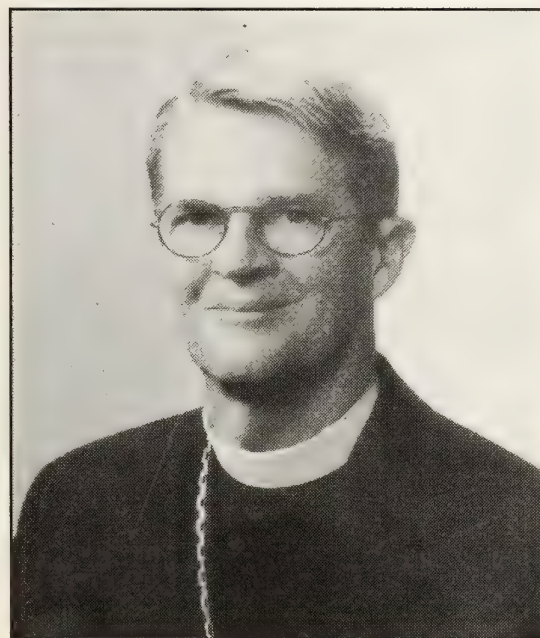
mind of the Convention regarding budget and program priorities. This resolution, as it is adopted or amended, will constitute a general blueprint for Council during 1999 preparations for the 2000 budget year.

Another major item will be the report of the Visioning Committee, which has composed a "Vision Statement"

for the Diocese. Bishop Johnson has noted that this

statement is not intended to be a specific action plan. "If it is adopted by Convention, it will be the basis or justification for future action plans," he said. The Diocesan Council *ad hoc* Committee on Capital Funds, which in 1997 had begun talks about a possible diocesan-wide capital campaign to assist The Summit and other programs, suspended its meetings after the Visioning Committee was formed. The Capital Funds Committee was dormant during 1998, and its 1997 chairman Carl McIntosh of St. Peter's, Charlotte, resigned from the Council. Earlier indications were that the Committee would wait to see what broad needs were identified by the Visioning Committee before calling for a new diocesan capital campaign.

The statement produced by the Visioning Committee, however, does not include the sort of specific recommenda-



Presiding Bishop Frank Griswold

tions that the Capital Funds Committee had anticipated. The Summit Camp and Conference Center board had earlier suggested that it might unilaterally call for a capital campaign if the Visioning Committee's report did not indicate the need for a broad, multi-program diocesan campaign. Thus, the likelihood of

any sort of capital campaign taking place is difficult to predict now.

Diocesan officials have been anxious to avoid the appearance that the report of the Visioning Committee was merely an excuse for launching a new capital campaign.

Elections and appointments

This Convention is one that must elect lay and clergy deputies and alternate deputies for the 2000 General Convention, and, as usual, there were a large number of nominations for these positions. The clergy deputy elected this year with most prior experience at General Convention will be head of the Diocese of North Carolina deputation at the 2000 General Convention, according to diocesan canon.

Nominees in the lay order are Syd Alexander, Chapel of

(Continued on page 26)

Major items of business

The focus of the Convention shifted to activity surrounding preparation for nominating and electing a new Bishop after Bishop Robert C. Johnson Jr. announced unexpectedly in November that he will take early retirement in 2000. The Standing Committee, at Johnson's request, has selected a 15-person Nominating Committee, whose membership will be formally announced and introduced at Convention. Their names were earlier mailed to Convention delegates. The Standing Committee will also introduce a resolution spelling out the nomination and election process.

Standing Committee names Nominating Committee for Bishop, revises nomination & election process

RALEIGH, Dec. 29—The Standing Committee of the Diocese, at the direction of Bishop Johnson, has selected a 15-member Nominating Committee to choose candidates for election as the 11th Bishop of North Carolina. The Standing Committee has also released a revised form of a resolution spelling out the election process, expanding from five to seven the number of items specified in an election process resolution mailed out to all Convention delegates in December. (The revised election process resolution is printed in full elsewhere in this issue of the newspaper.)

The Nominating Committee

The Nominating Committee for the Eleventh Bishop of the Diocese of North Carolina is made up of the following persons: **Rocky Mount Convocation**—the Rev. Bollin M. Millner Jr., rector, Good Shepherd, Rocky Mount, and June Bourne Long, All Saints', Roanoke Rapids; **Raleigh Convocation**—the Rev. Diane B. Corlett, rector, Church of the Nativity, Raleigh, and Alfred L. Purrington III, Christ Church, Raleigh; **Durham Convocation**—the Rev. Barbara K. Armstrong, deacon, Holy Family, Chapel Hill, and

Edward L. Embree III, St. Philip's, Durham; **Sandhills Convocation**—the Rev. Jane Bruce, vicar, St. David's, Laurinburg; **Greensboro Convocation**—the Rev. Carlton Morales, rector, Church of the Redeemer, Greensboro, and Marian Safriet, St. Thomas', Reidsville; **Winston-Salem Convocation**—the Rev. Dr. Fred Horton, St. Paul's, Winston-Salem and Wake Forest University, and Gertrude L. Murchison, St. Stephen's, Winston-Salem; **Charlotte Convocation**—the Rev. Brian Sunken, vicar, St. Patrick, Mooresville, the Rev. Ida Louise Johnson, vicar, St.

Michael and All Angels', Charlotte, and A. Zachary Smith III, Christ Church, Charlotte; **Youth Representative**—Desiree Nisbet, Youth Committee.

Purrington, chairman of the diocesan Commission on Constitution and Canons, will serve as chairman of the Nominating Committee to Elect a Bishop Suffragan in 1995. Bruce also served on the 1995 committee, and Morales served on the 1993 committee to nominate the 10th Bishop (Johnson).

(Continued on page 26)

Around the Diocese

Former N.C. Bishop Suffragan Moultrie Moore died Nov. 23

MT. PLEASANT, S.C.—The Rt. Rev. W. Moultrie Moore Jr., 82, who served as Bishop Suffragan of the Diocese of North Carolina for eight years, 1967-1975, died here at his home on Nov. 23 after an extended illness. Bishop Moore, a native of Mt. Pleasant, was a graduate of the College of Charleston (B.A., 1937) and of the General Theological Seminary (1940). He was ordained deacon in 1940 and priest in 1941. After brief service in South Carolina he came to this Diocese, where he was rector of Epiphany, Leaksville, and St. Thomas', Reidsville (1942-1944), St. Luke's, Salisbury (1944-1952), and St. Martin's, Charlotte (1952-1967). He was consecrated Bishop Suffragan on Apr. 4, 1967. Prior to his election as bishop he served on Diocesan Council (1948-1961) and as a Deputy to General Convention (1952-1958). He left this Diocese to accept election as the Bishop of Easton, where he served from 1975-1983, when he retired.

Bishop Moore is survived by his wife, the former Florence Muirhead Porcher of Charleston, daughters Jennie Odom of Richmond, Va., Caroline Farris of Mt. Pleasant, and Ann Hine of Goldsboro, N.C., and four grandchildren.

Funeral services were held at St. Andrew's Church, Mt. Pleasant, with private interment.

St. Michael & All Angels will host Absalom Jones celebration

CHARLOTTE—The rector of the historic first African-American Episcopal Church in the United States will be the preacher for the Diocese of North Carolina's celebration of Absalom Jones Day on Sunday, Feb. 14, at 4:00 p.m. here at St. Michael & All Angels' Church, 4228 Hovis Rd.

The Rev. Jesse Anderson Jr. is rector of St. Thomas Episcopal Church in Philadelphia, founded by the Rev.

Absalom Jones, first African-American ordained as priest in the Episcopal Church in the United States of America.

"The vicar, wardens, vestry, and members of St. Michael & All Angels invite everyone to attend this celebration of Eucharist to the glory of God and in thanksgiving for the life, times, and ministry of Absalom Jones," said the Rev. Ida L. Johnson, vicar.

Fletcher Foundation awards \$50,000 to St. Timothy's-Hale

RALEIGH, Dec. 18—The A. J. Fletcher Foundation of Raleigh has awarded a \$50,000 grant to St. Timothy's-Hale School in Raleigh towards purchase of an organ for the new chapel which is currently under construction at the school. The gift was made to *Carpe Futura* (Latin for "Seize the Future"), the school's \$3.5-million campaign to improve dramatically the facilities at St. Timothy's-Hale and to complete renovations at St. Timothy's Lower School.

"We are grateful to the Fletcher Foundation for their support," said Lawrence E. Wall Jr., the school's headmaster. "The new organ will play a vital role in enhancing the musical arts in chapel. It will also allow us to utilize effectively the training and talents of Wylie Quinn, the fine organist-choir-master on our staff. Finally, we intend for the new chapel, as well as the organ, to be an important part of the school's outreach into the larger community."

Good Shepherd, Raleigh, plans celebration of 125th anniversary with series of events during 1999

RALEIGH—The Church of the Good Shepherd, located at 125 Hillsborough St. here, has scheduled a series of special events—beginning with three in the month of January—to celebrate its 125th anniversary during 1999.

Sunday, Jan. 24, will be "Honor Sunday," with a special service to kick off the anniversary year. Previous clergy of the parish, former laypersons from Good Shepherd who later became ordained, and former bishops of the Diocese will be honored.

On Thursday, Jan. 28, at 7:30 p.m. there will be a free, public organ recital by James Lancelot of Durham Cathedral, Durham, England.

And on Saturday and Sunday, Jan. 30-31, Friends of the Groom, a Cincinnati-based Episcopal drama group, will present comedy and dramatic sketches from the ridiculous to the divine. This troupe is known for its combination of excellent acting, direction, and material,



Kirkin' o' the Tartans

St. Luke's, Salisbury, was host on Nov. 30, St. Andrew's Day, to the ceremony of blessing called the Kirkin' o' the Tartans. Conducted jointly by the parish and the Scottish Society of Salisbury, this rite developed after the defeat of the Scots in 1746 by the English. Accompanied by bagpipes, local members of Scottish clans in traditional dress processed to the altar. Tea and scones were served at a reception afterwards.

presented with lightness and probing stimulation. Telephone the parish office at (919) 831-2000 for information about performance times.

The Rev. Daniel Sapp, long-time Christ Church, Raleigh, rector, dies after extended illness

RALEIGH—The Rev. Bruce Daniel Sapp, 73, who served for 35 years as rector of Christ Church here until his retirement in 1992, died on Dec. 1. A funeral service was held Dec. 4 at Christ Church with Bishop Robert C. Johnson Jr. as celebrant and officiant, assisted by Bishop Suffragan J. Gary Gloster and retired Bishop Robert W. Estill. Mr. Sapp, a native of Pamlico County, N.C., was a graduate of the University of North Carolina (B.A., 1948) and of Virginia Theological Seminary (B.D., 1953). Ordained deacon and priest in 1953, he was priest-in-charge at Christ Church, Albemarle, 1953-1956, assistant at Christ Church, Raleigh, 1956-1957, and then rector beginning in 1957. He was editor of the *North Carolina Churchman*, 1958-1961, and served on Diocesan Council, Standing Committee, Commission on Ministry (chairman, 1982-1986), Alternate

Deputy to General Convention, 1982, and as Dean of the Central and Raleigh Convocations. He is survived by four children.

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NORTH CAROLINA**

If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-888-519-8672.

This & that

Trinity Church, Statesville, is planning an **Outreach Auction** on Feb. 28 to help raise money for its 1999 **Youth Outreach Trip** scheduled for June 6-19 to our companion diocese **Costa Rica**.

Church of the Good Shepherd, Rocky Mount, includes a **"Time & Talent Award"** in its weekly newsletter. Parishioners recognized in December for the stewardship of their abilities and labor included **Boyd Harris**, who was in charge of producing the new parish directory; **Alice Thorp**, who climbed up on a scaffold and helped paint the decorative front of the new organ; and **Tempie Booth**, who organized and repaired the church's choir vestments.

CORRECTION TO THE CORRECTION: The **Rev. Robert Dale Harmon**, recently arrived assistant at **Church of the Good Shepherd, Raleigh**, surely must feel that he can do without any more "correction" by *The Communicant*, but we're going to try it one more time. At first we reported that he was coming from the Diocese of Springfield. But it turns out that there is another Episcopal priest named Robert Dale Harmon, and he is from Springfield. "No," someone told us. "Our man is from Georgia." Thus, we next reported that he was from the Diocese of Atlanta. Wrong again. Our Mr. Harmon, a native Tar Heel born in **Gastonia** and a **Sewanee** graduate, has been since 1995 rector of **St. Thomas' Church, Savannah, Ga.**, in the **Diocese of Georgia**. Onward and upward!

The Herald, newsletter of **St. Mary's, High Point**, reminds us of **"Stir Up Sunday."** The collect for the third Sunday of Advent begins with the words "Stir up your power, O Lord, and with great might come among us." Traditionally in old Anglican kitchens a special

cake was stirred up.

Chuck Davies, Anne Tomlinson, and Helen Adams have been asked to serve on the board of **Southminster retirement center** as new directors from **Christ Church, Charlotte**.

At the **Prince of Peace, Apex**, things have gone straight to **H...** The newly elected vestry class is **Jennifer Hawkins, Susan Higginbotham, and David Horne**.

"B" Merrill Holt of **Holy Comforter, Burlington**, was recently presented the **N.C. Association of Women Attorneys Gwyneth B. Davis Award**, the highest award given by the association. **Holt**, who has served her parish and the Diocese in many capacities, also served in the **North Carolina General Assembly** for many years, where she was a strong advocate for fair treatment of women and children.

We were sorry to hear of the death on Dec. 1 of **Helenora Draper**, wife of the **Rev. William F. Draper**, both residents of **Southminster, Charlotte**. Mr. Draper, a native of **Charlotte**, retired here from the **Diocese of Western Louisiana**. The **Drapers** had been married for 63 years.

The Antlers, newsletter of **Deerfield Episcopal Retirement Community**, reports that great progress was made on its expansion project this year in **Asheville**. Underway are 170 apartments in two buildings, 54 cottages, a Community Center, a Health and Wellness Center, and an Assisted Living Center. Interested persons may contact the Development Office at (828) 274-1030.

Fundraising is underway for purchase



Greater Raleigh Clericus Christmas Party

Christ Church, Raleigh, was host for the **Greater Raleigh Clericus Christmas Party** on Dec. 8, with members of the singing group **The Oakwood Waits** (above) providing musical entertainment. Among those present (bottom photo) were, from left, the **Rev. James Hubbard, St. Paul's, Cary**; the **Rev. Winston Charles, Christ Church, Raleigh**; the **Rev. Toni Wike** (back to camera), **St. Paul's, Cary**; **Carol Johnson**, and the **Rev. Ken Henry**, both of **St. Michael's, Raleigh**. Guests were asked to bring a donated gift for **Toys for Tots**.

(Photos by E. T. Malone Jr.)

of a guesthouse for the **Order of St. Julian of Norwich**, to be located in the **Diocese of Western North Carolina**, upon invitation of **Bishop Robert H. Johnson**. This contemplative order of monks and nuns, based in **Waukesha, Wisc.**, plans to buy a house and three acres of land near **Boone**. Founded in America in 1982 by **Fr. John Julian**, the order is recognized by the House of Bishops and is unique in the Episcopal Church in that, following medieval custom, the order is "mixed," with both monks and nuns living on equal status in the same monastery under the same traditional vows. The **Julian Branch House** is located just outside the city limits of **Boone** and includes a pond, an apple orchard, a grape arbor, a creek, a gazebo, and a house that is ample in size for monks, nuns, and their guests. Those wishing to assist in the purchase of the branch house may make a **tax-deductible contribution**, earmarked "Julian Branch House," and sent to The Order of Julian of Norwich, S10 W26392 Summit Ave., **Waukesha, WI 53188-2636**.

CORRECTION: There is a slight mistake in the e-mail address of **St. Barnabas, Greensboro**, as printed in the 1998 *Journal of Convention*. The correct address is sbarnabas@juno.com.

"Preaching the Lenten Lectionary" is a one-day pre-Lent workshop on Thursday, Feb. 11, at **Belmont Abbey College**, hosted by the **Catholic Diocese of Charlotte** and the **Bradley Institute** at **Belmont Abbey**. **Dr. Richard Lischer**, Professor of Homiletics at **Duke Divinity School**, will make two presentations on new directions in homiletics and how these apply to preaching the lectionary for Lent. Clergy of the **Episcopal Diocese of North Carolina** are welcome. The day will begin at 10:30 a.m. and conclude at 3:00 p.m. Clergy in the **Charlotte-Belmont** area will receive individual mailings in early January. Clergy outside the **Charlotte-Belmont** area can register by calling the **Bradley Institute** at **Belmont Abbey College**, at (704) 829-7321. Lunch will be provided and there is no fee for the workshop.

Calendar of Diocesan Events

January	
11	Standing Committee, Diocesan House
21-23	Diocesan Convention, Greensboro
29-30	"Raising Spirits," Christ Church, Raleigh
February	
5-6	Diocesan Council Orientation, The Summit
6	Small Church Vestry Conference, The Summit
14	Abasalom Jones Celebration, St. Michael & All Angels, Charlotte
26-28	Winter Middlers Conference, The Summit
March	
5-7	Winter Senior Conference, The Summit
16	Diocesan Council, Diocesan House, Raleigh
19-21	Happening No. 33, The Summit
April	
9-11	Spring Youth Conference, The Summit
21	Diocesan Council, The Summit
30-May 2	Spring Work Weekend, The Summit
May	
8	Acolyte Festival
June	
3-6	Evangelism Conference, Ridgcrest Center, Asheville

Presiding Bishop's wife gets a first-hand look at Central America's recovery from Hurricane Mitch

By Nan Cobbey
and Kathryn McCormick

WITH THE HELP of many friends, Central America continues its recovery from the devastation of Hurricane Mitch. Much of the work is still focused on the emergency needs in an area where nearly a million people are homeless, but at the same time, plans are emerging for the long term.

And others are seeing the need for comfort, now and for years to come.

In her first solo journey abroad representing her husband, Presiding Bishop Frank T. Griswold, Phoebe Griswold, joined by Ann Vest, interim director of the Presiding Bishop's Fund for World Relief; the Rev. Canon Ricardo Potter-Norman, of the Episcopal Church's Office for Anglican and Global Relations, and Nan Cobbey, features editor for *Episcopal Life* newspaper, visited a number of sites in Honduras and Nicaragua to see how people were responding to the devastation caused by the hurricane last October.

As she walked through the rubble-strewn streets and makeshift shacks in hurricane-battered Honduras on Dec. 11, Griswold tried to deliver a simple message: "We are one family." She delivered it in many ways—in hugs that she gave mothers who had lost children, in listening as strangers recounted painful stories of loss, in acts of spontaneous generosity, and even in the simple gifts she gave those who had shown courage

BETTY PRESS/PRESIDING BISHOP'S FUND FOR WORLD RELIEF



Food packages labeled "Iglesia Episcopal de Honduras Donacion" were distributed in neighborhoods hard-hit by the storm.

or leadership during the crisis that has taken more than 10,000 lives and left hundreds of thousands homeless.

With a smile, she gave "One Earth, One Family, One God" pins to those she met, reciting the words "Una tierra, una familia, una Dios" in increasingly confident Spanish during her four-day visit.

Griswold went to Central America, which has just experienced what international government agencies are calling the worst natural disaster in 200 years, to learn how the Presiding Bishop's Fund could help—beyond the timely contribution it has already made. As of Dec. 18, the Fund had wired a to-

tal of \$146,000 in emergency grants to the five dioceses in Central America that were hit by Hurricane Mitch. Another \$260,000 in donations earmarked for disaster aid in Central America is in the Fund's Hurricane Relief account, awaiting further decisions on how best to use the money, according to Claudette Malcolm of the Fund.

In addition, the Episcopal Church is a longtime supporter of Church World Service, the emergency relief arm of the National Council of Churches, which not only has sent supplies to Central America but has sponsored several volunteer medical teams seeking to treat injuries and prevent outbreaks of cholera, skin ailments, and other afflictions that arrive after every natural disaster.

Center of disaster

But Griswold had a deeper agenda than just meeting immediate need. As she and the group with her traveled with a video crew taping on behalf of the Fund, she articulated her hope that the church would be able to focus more on long-term efforts and sustainable development in the future. What she saw of the Fund's work impressed her.

"I was so proud of the Episcopal Church," she recalled in an interview after her return home to

New York City. She and Vest had traveled with Bishop Leo Frade of Honduras and Bishop Sturdie Downs of Nicaragua and their wives, she said, "and there they were, at the center of the disaster, being the church, being right there where the suffering was."

She and Vest followed Frade into areas where families had lost their homes, possessions, crops, a whole way of life. In Honduras' Sula Valley—a major agricultural area where thousands have died and where 90 percent of the banana crop was lost, taking livelihoods with it—they joined Frade's youth brigades and distributed truckloads of grains, beans, flour, oil, water, salt and clothing that had been donated by churches in Florida and Mississippi.

To date, 30 U.S. dioceses and half a dozen other countries around the Anglican Communion have sent or pledged support to the Diocese of Honduras as it rebuilds its churches and the communities they serve.

The church is responsible for maintaining 10 shelters in the San Pedro Sula area and more around Tegucigalpa, the country's capital. Thousands are living in these shelters and probably will be for months to come.

Vest and Griswold visited one in Puerto Cortes, near San Pedro Sula, that they aren't likely to soon forget. In a cavernous, concrete-floored gymnasium, live 342 people—90 of them children under 5—their few remaining pieces of clothing, enameled pans and plastic bowls, their kerosene burners and salvaged toys neatly arranged on bleachers.

When Vest and Griswold walked into that scene, they heard from men, members of the "committee of administration," how all residents—elderly and infants included—had to sleep directly on the concrete floor that at that moment was wet with puddles from a flash shower that had leaked through the roof.

They had no pads or blankets for cushioning. Saddened, Vest and Griswold listened to Frade's translation of the men's account. Then he told them: "We need about \$4,400 just to buy mats." Their response was instant. "Is there a place we can buy the mats?"

"Yes," he said. "In San Pedro Sula."

"I have a credit card," said Vest.

"So have I," said Griswold.

"And they can be here by truck tomorrow," said Frade.

"Do it," said Griswold. And Frade pulled out his cell phone and called in the order.

(Continued on page 25)



DESTROYED: Flood waters generated by Hurricane Mitch ruined the Episcopal Church in Comayaguela, near Tegucigalpa, Honduras.

(Photo by Betty Press/Presiding Bishop's Fund for World Relief)

1999 ANNUAL REPORT

REPORTS

Chartered Committee on the Budget (no report submitted)

Department of Business Affairs and Administration of the Diocesan Council

The Department of Business Affairs and Administration consisted of the Rev. Jay Sidebotham, chair of the Communications Committee; Thomas C. Church, Jr., chair of the Property Management Committee; and Diocesan Council members, Skip Sprye, Ira J. Folsom, Jr., and the Rev. Dr. Fred W. Paschall, Jr.

Our department reviewed all of the budget requests submitted to us and, in turn, forwarded these requests to the Treasurer for consideration by Diocesan Council and inclusion in the Proposed Diocesan Budget for 1999.

The minimum clergy salary guidelines were reviewed, and the recommended increases were forwarded to the Diocesan Council for action.

The Administration and Personnel Policies Committee, which is part of the Department, reviewed the diocesan health care coverage and recommended continuing our coverage with Blue Cross/Blue Shield of North Carolina.

Both of these areas, minimum clergy salaries and health care coverage, will be reviewed in 1999.

The Rev. Dr. Fred W. Paschall Jr.

Chancellor (Summary Report)

During the calendar year 1998, the Chancellor attended and acted as Parliamentarian at the annual Diocesan Convention in January; served as an *ex officio* member of the Commission on Constitution and Canons, and on Dispatch of Business; and otherwise performed the canonical duty imposed on the Chancellor "to advise regarding any questions of law which may arise in the administration of Diocesan affairs," such advice being given variously to the Bishop, the Diocesan Business Administrator, departments of the Diocesan Council, and numerous clergy and lay people, all regarding a great many matters, both legal and otherwise, arising in the administration of diocesan, institutional, and congregational affairs, the details of which will be more fully related in the Chancellor's Full Report for

1998 for publication in the Journal of the forthcoming 1999 Convention.

This year, *inter alia*, they involved a plethora of questions concerning (1) required congregational and vestry quorums; (2) parochial by-laws, their provisions, adoption, amendments, and required approval of the Bishop and Standing Committee; (3) Vestry membership, including eligibility, nominations, elections, and service.

In passing (and in repetition of previous summary reports), it is my continuing observation that a great many questions directed to the Chancellor by individual clergy, parishes, and/or parishioners involve matters that are plainly answered by resort to the Canons of the Diocese that are always available in the current diocesan *Journal*, and that a resort to them first would often obviate the necessity of asking the particular question. Also, it might be well to note again that the Chancellor's canonical duty is "to advise" and not "to rule."

Joseph B. Cheshire, Jr.

Chartered Committee on Christian Ed. & Formation (no report submitted)

The Department of Christian Formation of the Diocesan Council

The Department of Christian Formation is made up of two members of Diocesan Council (the Rev. Lisa G. Fischbeck and the Rev. Pat Earle), and the chairs of each of the three Chartered Committees within the Department: Youth (Dee Zeller), Ministry in Higher Education (Robert E. Wright), and Christian Education and Formation (Priscilla Lange).

The Department met twice in 1998. The first meeting provided an opportunity for the Department to learn about the work and ministry of each of the Chartered Committees within the Department. At the second meeting, the Department heard and reviewed the budget requests of each of the Chartered Committees. The work of these three committees well reflects our Diocesan commitment to nurture the Christian formation of people at all stages and phases of growth and development.

Please refer to the report of Diocesan Council, as well as to the reports of the Chartered Committees on Youth, on Ministry in Higher Education, and on Christian Education and Formation for further details about their work.

The Rev. Lisa Galen Fischbeck, Chair

Chartered Committee on Christian Social Ministries

The mission of the Christian Social Ministries Committee is to enable, educate, and empower Episcopalians in the Diocese of North Carolina to live into our Baptismal Covenant. Together we promise, with God's help:

- To persevere in resisting evil.
- To proclaim by word and example the Good News of God in Christ.
- To seek and serve Christ in all persons, loving our neighbors as ourselves.
- To strive for justice and peace among all people, and respect the dignity of every human being.

We act to facilitate communications among Diocesan Council, the Department of Outreach, the bishops, the convocations and all whose ministries address issues of care and compassion. We address issues of social and economic justice, advocacy/work for the poor, and issues relating to non-violence and peace keeping. The committee works toward the implementation of resolutions pertaining to these issues, as well as the resolutions and policies of The General Convention. The committee hopes to inspire, encourage, and enable the congregations of our Diocese to heed Our Lord's directive to feed the hungry, clothe the naked, and minister to the homeless and those in prison.

In accordance with the restructuring of the Diocese and its committees, in 1998 we had the appointment of the first convocation representatives to the Christian Social Ministries Committee. Each of the seven convocations now has a representative with seat and vote on the CSM Committee. Representatives will act as the liaison between CSM and the congregations in their convocation. We foresee much good coming from this arrangement.

Greensboro Convocation Representative, Cleta Baker, presided over a very successful meeting held at Holy Trinity, Greensboro, on Oct. 5, 1998. Following a light supper, 41 lay persons and clergy from fifteen congregations of that convocation met together in small groups to share information about outreach activities, concerns, missions, and dreams of their several congregations. Evaluations of the meeting were very positive, and we were encouraged to continue to hold similar meetings on the local, convocational level. We are heartened to learn that the Raleigh Convocation plans to hold a similar meeting in February, 1999. It is our hope that all convocations will hold such gatherings.

In 1998 the Raleigh Episcopal Housing Ministry opened West Haven, a

complex of 72 apartment units in Apex. Rents range from \$350 to \$620 a month. A center for after-school care will open at the complex in January, 1999. This will be the third such center to open under the housing ministry's auspices. At present after-school care is being provided for 35 elementary school children in these centers.

The Peace Initiatives Network sponsored with other faith communities in the Triangle and Triad areas in 1998 a conference with Ched Myers. They also cosponsored with the Raleigh Jubilee Mennonite Peace Center the visit of Rich Meyer from Christian Peace-Maker Teams, and also participated in the Peace Booth Activities at the North Carolina State Fair.

In the Durham Convocation, the new mission, Iglesia el Buen Pastor, began in 1998 with the arrival of their vicar, the Rev. Nicolas Menjivar. The convocation held a celebration of this new ministry and the Blessing of the Church on Sept. 25. Students from Duke and UNC-CH visited Costa Rica and Honduras during spring break and reported on their work experiences in these countries to local congregations in the convocation.

The Helping Churches Serve Children Committee continues to pursue its mission to get local congregations involved with "at risk" children in their communities. They have sought to raise awareness of their work through articles in *The Communicant*, and through speaking engagements in churches. There are now thirty liaisons between the HCSC Committee and local congregations in the Diocese. A workshop was held at the Church of the Good Shepherd in Asheboro in October, 1998, to help train these liaisons from around the Diocese. Judy Gloster and Jo Rankin, HCSC Committee co-chairs, led a workshop for churches helping "at risk" children at Camp Allen, Texas, in 1998. Another workshop is scheduled for the Spring of 1999.

The new building for the Episcopal Farmworker's Ministry in Newton Grove was completed in late Fall, 1998. The building will house the offices and programs of this ministry, and will offer worship space to the congregation of The Episcopal Church of St. Mary the Virgin, which ministers to Hispanics in the area. A dedication for the new building is planned for the Spring of 1999. The Rev. Tony Rojas is priest-in-charge of the congregation.

The HIV/AIDS committee ministry is seeking greater participation in its work in our Diocese. Debra Smithdeal, HIV/AIDS chair, is working to establish

an AIDS ministry network of interested persons and congregations. One major objective will be to sponsor in 1999 training for the Episcopal TAP Program (teen AIDS Prevention), and to begin in our Diocese the implementation of the educational program sponsored by the national church.

The Rev. Kathleen Awbrey, Diocesan CSM Coordinator, in addition to overseeing our outreach ministries around the Diocese, also represented our Diocese at several national conferences in 1998. Among them were the national meeting of the Episcopal Peace and Justice Network (EPJN) conference held at the Cathedral of St. John the Divine, New York City, and the Episcopal Women's Caucus in Santa Fe, New Mexico. These conferences dealt with the issues of racism, sexism, power and class.

There are several other outreach programs and ministries going on in our Diocese. All regular meetings of the Christian Social Ministries Committee are open, and anyone interested in our work is encouraged to attend. Please contact the Diocesan Coordinator for meeting schedules.

The Rev. Thomas Garner, Chair

The Bishop's Committee on Clergy and Clergy Family Wellness

This Committee has embraced several new initiatives this year. We are looking at wellness issues for single clergy. We have provided (through the diocesan budget) funds for scholarships for the Clergy Spouse Conference. We are exploring ways to make local "support" groups for clergy more accessible. A sub-committee is working on a revision of the handbook.

This group will be sponsoring the 1999 Clergy Conference, with speakers and workshops aimed at providing insight and opportunity for clergy to continue good health habits for body, mind and soul.

The Committee remains constituted at the request of the Bishop.

The Rev. Virginia Herring, Chair

Chartered Committee on Communications (no report submitted)

Chartered Committee on Congregational Support

The Committee on Congregational Support (which operates under the Department of Congregational Support) traces its origin to a 1996 letter of Bishop Johnson's, in which he stated that his "vision for this Diocese includes supporting our existing congregations to grow stronger and stronger in

their mission to others." The various committees within the Diocese are formed to assist the Bishops and the congregations in carrying out these ministries. A statement of vision and purpose gradually emerged for the *ad hoc* committee which grew into the Committee on Congregational Support. That purpose was to develop a structure of "partnering" with existing congregations, whereby we will link congregations with outside "partners" who can (1) engage in workable strategies which contribute to the lives of our congregations in ways specifically helpful to them; (2) increase the congregations' strength and vitality; and (3) raise awareness and utilization of resources for the purpose of empowering mission and ministry to others as well as to the congregations themselves. After defining our purpose, it became apparent that, in order to carry out this vision, our first task would be to identify persons in the Diocese, both lay and clergy, who would make good congregational partners. Once potential partners were identified and invited to come together for the purpose of learning more about how "partnering" might work, and what their commitment might involve, our second task quickly became that of training the partners for the task they were accepting.

During 1998, the primary focus of the Committee has been on training our partners, and the training has been accomplished in these specific ways: The Diocese contracted with The School of Theology, Sewanee, Tenn., to put on two sessions of training specifically geared toward partnering.

Session One of Partner Training was held at the Summit on May 20-22, and its sessions included "Becoming a Learning Community," "Introduction to Congregational Development," "The Christian Life Model," "The Shape of the Parish," "Congregational Size," and "Context and Culture in Congregational Development." All these sessions involved materials developed for the CDI (Church Development Institute).

Session Two of Partner Training was held at the Summit on July 22-24. This time sessions included: "Basic Systems Theory and Systems," "Dynamics of Change," "Congregations as Learning Communities," "Congregational Norms—Formal and Tacit," and "Leading a Congregation through a Transformation Process."

Continuing Education sessions for partners were held on August 26, when presentations were made on Stewardship and Christian Education; and on September 23, when a presentation was made on "Listening to the Parish in Transition."

In addition to the training of "outside" diocesan partners to come in and work with congregations, it quickly be-

came evident that there was also need to further develop the community and organizational life within congregations by training clergy/lay leadership teams who could facilitate their congregations through various transformations and who could understand and manage themselves in the leadership role. We found that this could best be accomplished by bringing the entire Church Development Institute program to the Diocese. The program is a two-year program, consisting of three 2-1/2 day workshops of coursework, and which includes directed reading, strategy work groups and a project. Continuing Education Units are offered. The three sessions for Year One were scheduled at the Summit for November 1-3, 1998, January 28-30, 1999, and May 2-4, 1999. The three sessions for Year Two are scheduled at the Summit for November 7-9, 1999, January 16-18, 2000, and April 30-May 2, 2000. In November, 1998, the Committee met to discuss Partner relationships already set up, and to identify additional Partner relationships to be set up.

Throughout 1999, the primary focus of the Committee on Congregational Support will be monitoring and fine-tuning the Partner relationships that are in place, identifying additional training needs for our Partners, continuing the training of Partners and congregational leadership teams through the Church Development Institute.

The Committee appreciates your continued prayers and support.

*The Rev. Michael G. Dunnington
Chair*

Department of Congregational Support and Development of the Diocesan Council

This department is bubbling with energy these days as many people work to offer support, assistance, and resources to the congregations of the diocese—even to congregations not yet born. The work of the Department is described in the reports to Convention from the committees for Small Churches, Congregational Support, New Congregational Development, and Stewardship, as well as from the Evangelism Officer. It is modeled in the daily efforts of the Reverend Vicki Wesen, Canon for Congregational Support; of Bill Wrenn, Stewardship Officer; and of the Reverend Steve Wendfeldt, New Church Development Officer, who is now working with Vicki and Bill to round out the staff team.

Department meetings this past year have provided a central point for communication. We have discussed programs, budgets, schedules, meetings, activities done and still to be done, and

have kept each other informed about what is happening in the congregations, where the needs are, and how we can respond to them. Cluster ministries, the Partners and Church Development Institute programs, and new missions have been primary concerns. We have struggled to make our work complementary and effective.

The number one thing that strikes me about this department is that so many people are so concerned about the health of our congregations. Our bishops and diocesan staff, Department members Pat Earle, Michael Dunnington, Bo Millner, Dan Brown, Rene McSwain, Skip Sprye, and Henry Presler, and many workers throughout the Diocese form an energetic corps of people who are eager to share in the mission of small, struggling, growing, declining, developing, old, and new churches to be places from which Christians can go forth into the world to live out their baptismal covenant.

Judy Lane, Chair

Canonical Commission on Constitution and Canons

The Commission on Constitution and Canons presents for action at this the 183rd Annual Convention of the Diocese of North Carolina the following proposals:

1. Amend Article VIII, Section 3, of the Constitution of the Diocese by deleting from the last sentence of such Section the phrase "proceedings relative to impeachment of" and substituting therefor the phrase "considering and dealing properly with threatened or existing disciplinary proceedings against."

2. Amend Article IV, Section 2, of the Constitution of the Diocese by placing a period after the word "inquiry" and striking the remainder of the section.

The foregoing proposed amendments to the Constitution of the Diocese are presented for first reading. The amendments are brought forward to conform the language of the Constitution with the Canons of the Episcopal Church which establishes the basis of and procedure for discipline of a Bishop.

3. Amend Canon 19 by (a) rewriting Section 2 to read in its entirety, as follows: "Section 2. Each convocation shall elect a dean from among the resident clergy and a warden from among resident lay enrolled confirmed adult communicants in good standing. The duty of the warden is to serve with and assist the dean. The offices of dean and warden (1) shall be for 3 years, (2) shall be staggered with the warden being elected in the year following the dean and (3) shall not be held by the same person for more than two successive terms.

Election of deans shall be staggered so that the terms of not more than three

deans (with the exception of persons elected to fill an unexpired term) shall begin in any year. The deans of the Rocky Mount and Greensboro convocations shall be elected in 2000, the deans of the Raleigh and Winston Salem convocations shall be elected in 2001 and the deans of the Durham, Sandhills, and Charlotte convocations shall be elected in 2000. At the meeting where the dean or warden is to be elected a majority of those present and entitled to vote shall be necessary to an election."

and (b) in the last paragraph of Section 4 replacing the word "and" with the word "or" in the phrase "(2) election of a dean and a warden, . . ."

The 182nd Annual Convention of the Diocese directed the Commission to prepare an amendment to the Canons to implement the resolution adopted by that body establishing term limits on Deans and Wardens of Convocations and to provide for the staggering of terms of the Deans and Wardens among the various Convocations.

3. Amend Canon 28 by striking the reference therein to "the Thompson Orphanage and Training Institution" and substituting therefor "the Thompson Children's Home, Inc."

This amendment is brought forward to update the reference.

Alfred L. Purrington, III, Chair

The Bishop's Committee on the Diaconate

During 1998 we continue to develop deacons for this Diocese as well as for the dioceses of East Carolina and Southern Virginia. There are currently eight participants in the Formation Program. The Rev. Earl H. Brill enjoyed a sabbatical during the fall semester, and the Rev. Bobbie Armstrong served as Interim Director. Other activities of this Committee include:

- The annual spring retreat with Bishop Johnson where the deacons discussed setting priorities and boundaries.
- The annual fall 'gathering' facilitated by the Rev. Kevin Matthews. We discussed "What it means to be a Deacon."
- A regional information session on the diaconate which was held at Christ Church in Raleigh, coordinated by the Rev. Kermit M. Bailey.
- Four quarterly meetings. Our November meeting at the Episcopal Student Center at Duke University, Durham, was followed by luncheon with the students in the Formation Program.
- A quarterly newsletter for the deacons of the diocese, edited and published by committee member Theodore J. Kratt.

Anyone interested in more information about the diaconate should contact the Rev. Earl H. Brill, Ph.D., Director of the Deacon Formation Program.

The Rev. Roger M. Cromack, Chair

Diocesan Council

Canonical Requirements:

Canon 15.6 directs the Council Committee on the State of the Church to present an annual report to the Council and Convention which shall include:

1. Long-range objectives for the Church's work in the Diocese.
2. An evaluation of the present work and program of the Diocese in the context of its long-range objectives.
3. Specific recommendations for the program and the budget of the Diocese for the fiscal year next following that for which the budget is being adopted (2000).

Canon 15.2(h) directs the Council to furnish to each annual Convention a full report of all its actions and all moneys expended under its direction during the preceding year, including a report from each department of Council with respect to the work done by such department.

Response to Resolutions of the 182nd Convention of the Diocese of North Carolina:

1. A response to Resolution 2 "On the Mission of Convocations" is included in Part IV of this report.
2. A response to Resolution 15 is included in the report of the Department of Congregational Support and Development.

Part I - Long range objectives for the Church's work in the Diocese (1999).

Department of Outreach

- Maintain full partnership with the National Church by our participation in its programs and through giving our requested apportionment of financial support to the National Church budget, as determined by General Convention.
- Continue the support of the Christian Social Ministries Coordinator, who assists congregations in the development of outreach programs and works with our bishops to remind us that outreach is the life blood of Christian community.
- Strengthen the support of Overseas Ministry and our Companion Diocese relationship through the work of the Committee on Global Mission and communicate the work of the committee throughout the Diocese.

Department of Christian Formation

- Through the Chartered Committees on Youth, Ministry in Higher Education, and Christian Education and Formation, to promote the Christian Formation of people throughout our Diocese at their respective ages and stages in life and faith.

Department of Congregational Support and Development

- Offer to all congregations of the Dio-

cese the means to be strong, healthy communities.

- Continue liaison relationships with and financial support of mission churches, through the work of the Committee on Small Churches.
- Support the establishment of new churches and their development into vital members of the Diocese.
- Provide assistance to congregations in the areas of growth and development, leadership training, stewardship, parish grants, and evangelism.
- Support the work of the Canon for Congregational Support, the Stewardship Officer, the Director of New Church Development, the Evangelism Officer, and others who are working with congregations.

Department of Finance

- Work with the departments of Council to formulate annual budgets for the Diocese based on anticipated income from parishes and missions considering the emerging ministry and changing needs of the Diocese.
- Continue to study the asking formula.
- Guide the Diocesan Council in making financial decisions between conventions.

Department of Business Affairs and Administration

- Ensure the renovation and care of Diocesan House.
- Develop an alternative plan for funding health insurance benefits for retirees eligible under the diocesan retirement plan, apart from the annual budget of the Diocese.
- Study and revise the minimum clergy salary policy for the Diocese.
- To work toward the goal of having every congregation in the Diocese e-mail accessible by the year 2000.

Council Committee on Capital Funds

- The committee will be reorganized to assess the need for and the scope of a Capital Funds Campaign based on the results of the Visioning process.

Council Committee on the State of the Church

- Develop a procedure and schedule for fulfilling the canonical requirement to keep the structure and organization of the Diocese under continuing study.
- Guide the implementation of the recommendations "On the Mission of Convocations" included in this report if the recommendations are approved by Convention.

Part IIA - An evaluation of the work and program of the Diocese during 1998 in the context of its long-range objectives from the Council Report to the 182nd Convention.

Department of Outreach

- The Diocese has met the goal of sup-

porting the National Church at the level requested following General Convention during 1998.

- The Christian Social Ministries Coordinator is actively working to support congregations in their present outreach ministries, encouraging the development of new work and developing educational programs around peace and justice issues.
- The Diocese continues to support Overseas ministry and enjoys a growing relationship with our Companion Diocese.
- The Department continues to support our Hispanic ministry and to encourage awareness and growth in this area.

Department of Christian Formation

- The Chartered Committee on Youth continues to support the youth ministries of our parishes and missions by sponsoring various workshops, retreats, and consultations and by providing a resource center for youth ministry. Young people throughout the Diocese are given opportunities for fellowship and growth as well as for leadership by participating in any of the many Diocesan Youth Conferences, work camps, summer camps, and mission trips, as well as by serving on the Chartered Committee itself. In order to facilitate effective Diocesan ministry and the youth camp and conference program, the office of the Coordinator for Youth Ministry and Christian Education was moved to the Summit in 1998.
- The Chartered Committee on Ministry in Higher Education continues to evaluate our Diocese's long-standing commitment to that ministry and to discern effective ways to support and strengthen it—both as the Diocese supports chaplaincy programs on various campuses and as parishes located near institutions of higher learning can be encouraged to reach out to those communities. In particular the committee worked hard this year to encourage the development of regional advisory committees for each of the Diocesan-funded chaplaincies. The Committee also evaluated the chaplaincy in Charlotte and determined that Diocesan objectives for ministry in higher education would best be met if that chaplaincy were minimally funded at 3/4 time.
- The Chartered Committee on Christian Education and Formation supports the work of the parishes and missions of the Diocese through Christian Formation Conferences, the *Christian Education and Formation Newsletter*, and the Diocesan Christian Education and Formation Resource Center. To facilitate this process, the Diocesan Resource center was moved to The Summit this year, and funding for the assistant to the Coordinator for Youth Ministry and Christian Education was increased to 3/4 time so that the Resource Center could be staffed 10 hours each week.

Department of Congregational Support and Development

- The Department continued its liaison relationships with and financial support of mission churches through the work of the Committee on Small Churches.
- The Diocese hired a New Congregation Development Officer to assist in the development of new churches. This new position is funded through the ACTS Campaign.
- The Diocese welcomed the announcement at the 182nd Diocesan Convention that a new Stewardship Officer had been hired to provide stewardship education and training to congregations, convocations, and the Diocese as a whole.
- The Diocesan staff has been providing assistance to congregations in the areas of stewardship training, clergy deployment, leadership training, and church development.
- The Department received Resolution 15 from the 182nd Diocesan Convention, "Regarding the Response of the Convention Committee on the Program of the Church to the Report of the Diocesan Council," and will report on its action at the 183rd Diocesan Convention.

Department of Finance

- The Department of Finance worked with the departments of Council to formulate annual budgets and presented a budget for the work and ministry of the Diocese in 1999 to the 183rd Diocesan Convention.
- The Diocesan Council studied and revised the asking formula.
- The Department of Finance guided the Diocesan Council in making financial decisions between conventions. A record of financial actions is included below.
- The Department of Finance arranged for the funding of the Director of New Congregational Development from moneys allocated for new congregation development in ACTS Campaign Fund.
- Diocesan Council created and funded the new staff position of Office Manager.
- The Diocesan Council invited Steve Duggan, the Treasurer of the National Church, to attend the October meeting of Diocesan Council and explain the budget and financial situation of the National Church.

Department of Business Affairs and Administration

- The computer and telephone systems at Diocesan House were upgraded.
- Plans are being made for the renovation of Diocesan House.
- The Diocese increased funding for insurance benefits of eligible retirees to help keep up with the rising costs of the benefits.
- The minimum salary scale was revised. Further study and revision of the formula is needed to assure that salaries are in line with national salary levels.

Council Committee on Capital Funds

- The committee did not meet.

Council Committee on the State of the Church

- The implementation of the requirements of The Report of the Task Force on Structure for the Diocese of North Carolina to the 181st Diocesan Convention is complete.
- The Bishop referred Resolution No. 2 "On the Mission of Convocations" from the 182nd Diocesan Convention to the Council Committee on the State of the Church. Part IV of this report includes the response to Resolution No. 2.

Part IIB - A record of 1998 actions of Diocesan Council and the moneys expended under its direction. The Diocesan Council passed motions:

- directing the Council Committee on Administration and Personnel Policies to study the diocesan policy on insurance coverage for retired diocesan employees.
- giving general authorization to the Treasurer to sell securities received as contributions to the Diocese at any brokerage house registered with the New York Stock Exchange.
- transferring \$100,000.00 from the operating checking account of the Diocese to short-term investments held at the Self-Help Credit Union.
- adopting the plan presented by the Department of Christian Formation to use \$40,000.00 of the Winslow Smith estate funds and \$10,000.00 from Summit Building and Grounds Renovations and Repairs funds to construct youth offices and an infirmary at The Summit.
- allocating \$67,000.00 for 1998 from the ACTS funds designated for mission expansion and congregational support for the purpose of funding the search, salary, benefits, and support of a New Congregation Development Officer. This position shall continue to be funded from the ACTS funds at least through December 2001.
- to send questionnaires regarding the study of convocations to lay wardens to distribute and collect at the April convocation meetings.
- approving the proposed Charter for the Committee on Environmental Ministry.
- approving the Charter for the Committee on Global Mission.
- approving the expenditure of up to \$5,000.00 from the undesignated fund balance for the expenses of the Visioning Committee.
- approving the reallocation of \$5,000.00 by the Department on Outreach from the Greensboro Housing Ministry to a new purpose.
- requesting a draft of new guidelines for the administration of funds held under the auspices of the Committee on Small Churches to be presented at the October meeting of Council.
- adopting a new 1999 asking formula.
- increasing the salary for the UNC-Charlotte chaplain by \$500.00 for August-December 1998 to be funded from the undesignated surplus of 1997.
- approving the write-off of any askings which are deemed uncollectable by the Treasurer and requesting a report to Council of the same.
- transferring funds from the Undesignated Net Assets to cover additional expenditures by the Visioning Committee not previously funded by Council.
- accepting the report of the Search Committee of the Department of Congregational Support and Development.
- amending and then accepting the proposed Guidelines for Mission Assistance Requests effective October 21, 1998.
- approving the recommendation of the Department of Business Affairs and Administration to allow the Rev. Rod Reinecke to stay on the diocesan group health insurance policy as long as he pays the premium.
- adopting the Proposed Clergy Minimum Salary Policy for 1999.
- adopting the charter of the Youth Committee.
- approving the Vision Statement.
- approving the Guidelines for Cluster Ministry Assistance.
- referring the decision on hiring an assisting accountant to the Department on Business Affairs and Administration in consultation with the Committee on Finance.
- allocating \$3,108 in Hurricane Fran relief money to the Presiding Bishop's Fund for World Relief, designated for hurricane relief in Central America.
- making nominations for the Ecclesiastical Court and the Summit Board.
- setting the date of Saturday, Feb. 6, 1999 for the Diocesan Council Retreat.
- adopting the revised Minimum Clergy Salary Policy for 1999.
- designating the 1999 Diocesan Convention Eucharist offering for the Presiding Bishop's Fund for World Relief for hurricane relief in Central America.
- authorizing reimbursement of fourth quarter 1998 in-state travel expenses for the Secretary of the Diocese.
- transferring \$1,673.59 from undesignated fund balances to designated fund balances to cover the final expenses of the Visioning Committee.
- adopting the 1998 Report of Diocesan Council to the 183rd (1999) Diocesan Convention.
- adopting the recommendations of the Council Committee on Administrative Policies to revise the prescription drug coverage of diocesan retirees.
- adding to the 1999 Convention budget a line item in the amount of \$5,000 for the St. Augustine's College chaplaincy, with funding to come from trust fund income.
- allocating \$2,000 to assist with the

computerization of churches that do not have computers.

- changing the Diocesan Council orientation meeting date to February 5-6, thus making it an overnight session.

Part III - Specific recommendations for the program and budget of the Diocese for the fiscal year 2000. (Not listed in any order of priority)

- Strengthen our efforts to found new churches and to support existing churches.
- Develop the role of convocations in strengthening their congregations and facilitating the program and ministry of the Diocese.
- Provide for and support the transition of bishops in the year 2000.
- Facilitate and support ministry with Hispanic communities.
- Strengthen our partnership with the National Church by our participation in its programs and through giving our requested apportionment of financial support to the national mission of the Church, as determined by General Convention.

Part IV - A Response to Resolution 2, "On the Mission of Convocations," with a report of findings and recommendations.

Resolution No. 2. On the Mission of Convocations.

Resolved:

That an *ad hoc* committee be appointed to study the mission of convocations in the Episcopal Diocese of North Carolina, and that said committee report its findings and recommendations, if any, to the 1999 Convention of this Diocese.

Comment:

At present, there appears to be no purpose other than a geographical grouping of churches to form a convocation. Need for and responsibilities of the dean and lay warden are unclear. Lines of communication—and what is to be communicated—are seldom apparent.

The intent of this resolution is not to create another level of administration, but to raise such questions as:

- If we need convocations, why?
- If we have them, what should they be doing?
- If we have them, can we find ways to make them more valuable to the Diocese, to congregations, and to members of our church?

(End Resolution No. 2)

The Rt. Rev. Robert C. Johnson, Jr. assigned the study of convocations to the Council Committee on the State of the Church at the first meeting of Diocesan Council after the 1998 Diocesan Convention.

I. Plans were made to seek input from the following sources:

- An examination of Canon 19 - Conventions [Amended and renumbered in 1997]
- The responses to questionnaires provided to convocations at the Spring Convocation meeting sponsored by the Visioning Committee.
- Input from the departments of Council and the Committees which serve in each department.
- Input from our bishops in further defining the roles of deans and lay wardens.

II. An examination of Canon 19 yielded the following findings:

Section 1 states that in the formation of Conventions, the Bishops, Council and Convention shall consider at least

(a) the furtherance, welfare, and efficiency of diocesan programs and administration;

(b) the communicant strength produced in each convocation under proposal for drawing boundaries.

(c) the geography of each convocation as proposed, including the convenience of travel among the congregations in the territory; and

(d) the regional or community ties and economic, social, and other similarities existing within each proposed convocation area.

Section 2 details the procedure to elect deans and lay wardens. It fails to elaborate on the role of either position or to provide term limits.

Section 3 states that each convocation shall meet at stated times for at least the following purposes:

(a) To advance the missionary work of the Diocese;

(b) To provide education and training for both clergy and laity;

(c) To offer opportunities for worship and fellowship;

(d) To participate in the administration of diocesan affairs through two annual meetings as described in Section 4 below. (These two meetings are provided to prepare for Diocesan Convention and the election of deans and lay wardens.)

III. The responses to the Questionnaires on Conventions yielded valuable input, including:

Communication—

- Direct mail, newsletter articles, announcements and telephone calls constitute the current means of communication.
- Gaps occur in communication when information is sent to church offices and not directly to delegates.

- There is great support for a diocesan web site and the use of e-mail.
- Convocation newsletters were suggested.
- Many people who had never been delegates were unaware of the existence of convocations before the Visioning Committee meeting.

Convocation Activity—

- All convocations meet for the two required pre-convention meetings. Several convocations have had additional convocation meetings to share food, fellowship and stories, to plan outreach projects, to worship together or for education and spiritual retreat. Some convocations are working to start new congregations and to support Hispanic ministry.
- While a few people questioned the need for convocations, many offered a broad range of ideas and activities for convocations to consider including: the education of Sunday School teachers, building Habitat houses, EFM, quiet days, outreach projects, speakers, music workshops, fellowship opportunities, and worship services.

Boundaries of Conventions—

- Some convocations seemed to be satisfied with the current boundaries. In other convocations concerns were expressed about the current boundaries. These concerns include: the large size of some convocations, distance limiting participation, and the challenges of including rural congregations in convocations centered in cities.

IV. The various departments of Diocesan Council yielded responses including:

- the need for budgets for convocations;
- the need for ways to communicate within convocations;
- the need to realign some convocations;
- use convocations as areas for congregational development including support for medium-sized churches;
- provide convocational workshops through the Small Church Committee;
- have a contact person for each convocation to facilitate communication;
- have diocesan staff attend convocation meetings to give brief presentations and to listen.

V. The bishops encouraged Diocesan Council to join in a discussion aimed at clarifying the roles of deans and lay wardens. These discussions yielded the following recommendations:

- That deans convene meetings of the clericus and convocation meetings.
- That deans be encouraged to assist the bishops in the pastoral care of clergy and clergy families.

- That deans will assist the bishops in the oversight of activities on the convocation level.
- That lay wardens continue to serve on the Grants Committee.
- That each convocation have a communication officer.

VI. Diocesan Council Recommendations to the 183rd Convention of the Diocese of North Carolina in response to Resolution No. 2 "On the Mission of Conventions":

1. Canon 19 gives sufficient guidelines for the formation of convocations and provides the minimum requirements for the number of meetings and for the work to be accomplished in any given year. Canon 19 places no limit on the number of meetings in any given year and gives excellent guidelines for the scope of additional meetings. Diocesan Council endorses the resolution from the 182nd Diocesan Convention "On Limiting Terms of Convocation Deans and Wardens" to bring the term limits on these offices in line with those of other elected offices in the Diocese.

2. That the lay warden of each convocation continue to serve on the Grants Committee and also work with the dean and bishops to coordinate, plan, and develop convocation events and meetings of the convocation.

3. That the role of deans include: chairing convocation meetings, assisting the bishops in the oversight of activities within the convocation and assisting the bishops in the pastoral care of clergy and clergy families.

4. That each convocation strive to promote clear, timely, and accurate communication within the convocation, to report convocation and parish events to *The Communicant*, and to notify congregations in the convocation about news of upcoming diocesan, convocational, and local events. Convocations are encouraged to appoint a communications officer to carry out these objectives.

5. That each convocation be encouraged to develop additional opportunities for fellowship, worship, and education, and provide each congregation with timely notice of such additional meetings. The dean and lay warden would work with clergy and lay people of the convocation as well as members of diocesan staff and the departments of Council to develop and recommend such additional meetings.

6. That each convocation have a budget, administered by the dean and funded by the Diocese.

7. That the boundaries and number of convocations be reviewed by the Council Committee on the State of the Church and a report concerning the realignment of convocation boundaries or the division of existing convocations be made to the 184th Diocesan Convention.

Ecumenical Officer (no report submitted)

Chartered Committee on Environmental Ministry

The focus of the Chartered Committee on Environmental Ministry is to educate and motivate and model environmental advocacy and action for congregations and individuals; to offer liturgical resources for celebrating the glories of God's creation; and to raise up ethical aspects of environmental issues. This Committee received its charter in March 1998 and meets every month. The twelve members serve on a three-year rotation.

In August the chair of this Committee attended a conference sponsored by the National Council of Churches which addressed the need for the faith community to become more actively involved in the ethical issues of environmental integrity. In November this Committee participated in a workshop sponsored by the Stewardship Committee that took place at The Summit.

As this Committee matures we anticipate greater action regarding programs in each of the convocations.

The dedication of the committee members is to be commended as we have become organized under the new Council structure.

Judith M Cox, Chair

Episcopal Appalachian Ministries

"Episcopal Appalachian Ministries (EAM) serves the needs of the people of Appalachia in the name of the Risen Christ by proclaiming the Gospel in ways which will renew and empower and serve justice, so that all may share in the good creation with which God has blessed us. The mission of Episcopal Appalachian Ministries is to inspire, nurture, and affirm those who serve the unique needs of the people of Appalachia through networking, education, advocacy, consciousness-raising, and other appropriate programs, working through diocesan channels and with the authority of the respective bishops."

A highlight of the year is EAM's newly published book, *Distinctive Thumbprints of Regional Ministry*, which has been well-received. The Rev. Canon Vicki Wesen was among the participants at the conference which requested case studies of successful alternatives to the "one priest/one altar" form of ministry. A study guide is being developed as a companion piece for the book. EAM focuses on strengthening ministry with and among Appalachians and other low-income groups by supporting dioceses in local community and church projects, operating as a

clearing-house, hosting workcamps, organizing conferences, interfacing with the Commission on Religion in Appalachia (CORA), advocating for Appalachia with the national church, providing current updates on legislative action on regional issues, maintaining communications with bishops and diocesan councils, serving as communications link among dioceses of the region, and providing technical assistance on issues such as small church development and Appalachian culture.

1998 Regional Activities:

EAM sponsored an adult workcamp in Pennsylvania and a youth work camp in the coalfields of southwestern Virginia. EAM also worked with the volunteer coordinator of CORA to find work sites for six Episcopal groups to do summer workcamps, providing the cultural and educational materials for the workcamps. EAM co-sponsored an ecumenical seminar on Northern Appalachians at Gettysburg Lutheran Seminary. With CORA and the Episcopal Church's Justice, Peace, and Integrity of Creation (JPIC) network, EAM and other grassroots organizations strategized how to address the social justice issues raised by mountain-top removal/valley fill strip mining. From this beginning we have worked with various dioceses to inform them of this issue and to help them develop materials in support of diocesan resolutions asking for a halt to such mining until environmental studies can be conducted on the impact of burying streams and destroying valleys. EAM served as advocate and broker for Appalachian Development Projects seeking funds from Episcopal sources. The regional office obtained statistical data on the Appalachian region to provide to dioceses to help clergy and layleaders understand the demographic changes in their communities. The Diocese of North Carolina participated in the southern EAM meeting which began planning a conference concerning agricultural work: the environmental impact of hog and poultry farming and the working conditions of Hispanic and other workers involved in poultry processing.

1999 Plans:

EAM will host three workcamps for youth from small congregations that may not have a youth group or enough members of a youth group to do their own workcamp. We will construct a website to disseminate information about Appalachia and EAM and will continue regular publication of *Mountain Echoes*, the EAM newsletter. We will publish the companion study guide for *Distinctive Thumbprints of Regional Ministry*. Planning will continue to cel-

brate the 35th anniversary of EAM with a forum to launch our ministry for the next several years. We will continue work on the environmental stewardship and justice issues of mountaintop removal/valley fill.

Participation of the Diocese of North Carolina in EAM:

Bishop Gary Gloster and the Rev. Scott Allen of St. Bartholomew's, Pittsboro, are on the Board of Governors for EAM. The diocesan EAM committee is comprised of the Rev. Pat Earle, Laura Hooper, the Rev. Kathleen Awbrey, John McHenry, the Rev. Scott Allen and the Rev. Beth McKee-Huger. Our 1998 diocesan contribution towards the regional work was \$3500. The North Carolina Occupational Health and Safety Project (NCOSH) is the Appalachian Development Project in our diocese. From its office in Durham, NCOSH advocates for workplace safety.

The Rev. Beth McKee-Huger, Chair

Episcopal Church Women (no report submitted)

Episcopal Farmworker Ministry (no report submitted)

Evangelism Officer

The Evangelism Officer has continued work within the Department of Congregational Support and Development to integrate evangelism opportunities and messages in all facets of Departmental activities. This work is a change from the operation of the former "Commission on Evangelism and Renewal" and has taken some getting used to on everyone's part. We continue to identify and define the role of the Evangelism Officer under the new structure.

This year a number of the current books on evangelism were purchased and made available for those interested in specific evangelism techniques and the theology of evangelism. These titles are available to all churches in the diocese on a loan basis through the Education/Liturgy Resources library in Oxford. The booklist is available from Evangelism Officer at Calvary Church, Wadesboro, as was announced in the December *Please Note*.

Guidelines for writing invitational parish folders were issued and are available from the Evangelism Officer at the above church. To date we have worked with one parish on a folder project.

The Rev. Daniel A. Brown

Department of Finance of the Diocesan Council (no report submitted)

Chartered Committee on Global Mission

This report is being written in November 1998, one month after Hurricane Mitch stood over Central America for over 100 hours with 150 to 180 mile-per-hour winds and a solid sheet of rain. The devastation is unbelievable—in excess of 15,000 dead, 2,000,000 homeless, three-fourths of the crops destroyed, and almost total destruction of Honduras' infrastructure. The Hondurans have less than 45 days of their food supply left. Businesses like the banana industry will be hurt for years. The Honduran part of this report will explain our response to this disaster.

Global Mission Committee

This was a year of organization under the recent restructuring that has taken place in our Diocese. The Companion Diocese and the Overseas Mission Commissions have been placed under the new Global Mission Committee. The Global Mission Committee is made up of members representing different aspects of our Diocese. The members and their areas of responsibilities are: Bishop Gary Gloster; Martha Alexander, chair of our Companion Diocese *ad hoc* committee; Lars Bergstrom, chair of the Haiti *ad hoc* committee; Scott Evans, liaison with the National Church; the Rev. Doug Hodsdon, small church representative; Shara Partin, liaison with ECW and convocations; Peggy Wade, representative to our medical community, and Bill Bryant, representing Honduras and other existing mission programs.

This Committee has worked on charter and mission statements, set up *ad hoc* committees, and is in the process of surveying the parishes of our Diocese to see what active mission programs they have and where they are located.

We will be writing a travel assistance guide to help parishes in their mission trip planning. We have joined GEM, Global Episcopal Mission, a national Episcopal organization that co-ordinates mission works being carried out throughout the world. We oversee programs, budgets, and communications of our *ad hoc* committees.

The *ad hoc* committees are as follows:

Companion Diocese Committee

A companion diocese relationship is a bishop-to-bishop, diocese-to-diocese mutual partnership. It is set up to assist each diocese in better understanding the other, culturally and spiritually. Each visits the other's diocesan convention and they work on common projects. This year the dioceses of Costa Rica, El Salvador, Guatemala, Panama, and Nicaragua joined together to become the new Province of Central America. Bishop Cornelius Wilson of Costa Rica

was elected Presiding Bishop. Members of our committee were honored to be in attendance at this historic occasion. Bishop and Mrs. Gloster and Martha Alexander led the visiting team.

Several youth and parish groups traveled to Costa Rica during the year. We also have had individuals going and being involved in volunteer work. We know from experience that all trips out of the country should make their plans known to the Global Mission committee. We would like to provide support and guidance to the local parishes. The earlier these plans are known to us the better we can assist.

Future plans involve a group from our Diocese going to Costa Rica in September 1999 to build a new church, replacing an older one. Robert Powell has agreed to coordinate this project and estimates that three different teams will be needed. Each one will work 10 days to 2 weeks. It is a great opportunity to visit our companion diocese and do the Lord's work at the same time.

Haiti Committee

The Haiti committee works closely with the Diocese of Haiti and the Haiti Fund based in New Bern, NC. The Haiti Fund is an organization of Episcopal and Presbyterian churches in Virginia and North Carolina. They have a yearly budget of \$140,000.00, with projects in reforestation, water reclamation, schools, medical care, and agriculture assistance. They support Rodney and Sharon Babe, a missionary and his wife, who oversee the projects in Haiti. A house is being built for the Babes, along with guest quarters for future short term visiting teams.

A bad drought hit Haiti last summer causing extensive crop damage. The Haitian farmers in the Haiti Fund program were able to cut and sell 300,000 trees out of the 2,000,000 planted. This enabled them to sell the wood in the city and to get through this difficult period. The trees are now being replaced with new saplings.

The Episcopal school in Port-au-Prince continues to be supported by members of our Diocese and is considered the best preparatory school in Haiti. It needs our prayers and support.

Several trips are in the planning stage for next year.

Honduras Committee

Meredith Patterson is the chair of this group. We have been working with farm co-operatives in the mountains of southern Honduras since 1988. We started in two areas and have expanded to seven. The projects involve sustainable development, water and sewer programs, student scholarships, community stores, and the operation of a credit union run by the farmers. We have assisted in the purchase of grain silos, and

a central warehouse is in the process of being built. The farmers' entire winter crop was destroyed by Hurricane Mitch. The small central town of this area, El Corpus, was left with over 500 homeless people.

This committee is also in contact with the Diocese of Honduras through the Rev. John Macdonald and his wife Gail, South American Missionary Society ministers, who have recently been transferred from Tegucigalpa, where they were in charge of church building, to San Pedro Sula to the north. John has been appointed dean of the Cathedral and is in charge of evangelism for the Diocese of Honduras. (This northern part of Honduras took the largest hit from the hurricane.)

The committee has sent information to all of our churches suggesting ways to help the people in Central America hurt by this storm. The Presiding Bishop's Fund for World Relief has played a major role in getting funds there.

Our Honduran committee has developed a four-fold plan for assistance:

1. 'Funds for Food!'—We will collect funds from the people of our Diocese to purchase food (rice, red beans, and cooking oil) to send to Honduras via Pope Air force base. We have access to a temporary warehouse in Greensboro where we will store the food. We will then take it to Pope where the Air Force will ship it to Honduras. Two groups will pick it up in Honduras. The Diocese of Honduras will distribute food in the north, while a group of non-profit organizations that we have previously worked with will distribute in Tegucigalpa and will also deliver to our friends in the south. Sending food will add to the supply in that country and will aid in keeping the price of grain down throughout the area.

2. The second plan is to purchase building materials to be shipped also by the Air Force the same way as the food. We hope to send construction teams to work with the Hondurans in rebuilding homes and churches.

3. We plan to send medical teams with much needed medicine.

4. We also plan to send water and agriculture experts for assistance in rebuilding farms and in reforestation projects.

This is a very ambitious set of programs for our Diocese but with your continued support we will be able to make a difference to the glory of God. If you want to help, contact a member of the Global Mission committee or the Honduran committee.

William Bryant, Chair

Chartered Committee on Grants

(no report submitted)

Canonical Commission on Historic Properties

The Commission on Historic Properties, created by Canon 45 as a result of the diocesan restructuring at the 1997 Convention, completed its second year of operation in 1998. It is responsible for overseeing the designated historic churches of the Diocese, the historic cemeteries not associated with active parishes, and any other historic properties owned by the Diocese.

During 1998 the Commission was involved in reorganization of the support committee for historic St. Philip's, Germanton, for which the Rev. Virginia Herring was appointed to have clergy oversight. It will function in the future as a committee of the Winston-Salem Convocation, rather than as a local committee.

The Commission paid for a bronze plaque to be placed at St. Mark's, Halifax, to commemorate its having been placed on the National Register of Historic Places.

Working with attorneys who are members of nearby Episcopal parishes, the Commission carried on investigations into the ownership or property lines of the following cemeteries: the former St. Anne's Mission, Edgecombe County; the former St. Ignatius, Old Sparta; the former St. James' Mission, Pittsboro; and the Conaonary Anglican Cemetery, Halifax County. A new survey of the St. James', Pittsboro, cemetery was authorized and was scheduled to be carried out in December 1998. A title search was being carried out in December 1998 on the Conaonary property, which has a complicated history stretching back nearly 250 years to the time when it was associated with a chapel of the Church of England during British colonial rule.

The Commission was also in consultation with the Orange County Historic Preservation Commission concerning its study of the history of the St. Mary's Road corridor.

St. Philip's, Germanton, and the other historic churches—Grace Church, Lawrence, St. Mary's Chapel, Orange County, St. Andrew's, Woodleaf, St. John's, Williamsboro, and Old Trinity, Scotland Neck—conducted their annual services. St. James', Kittrell, again, did not hold a service.

With the Historiographer of the Diocese, the Commission co-sponsored the annual Historians' Day meeting, held this year at Diocesan House.

Members of the Commission during 1998 were Jane Ruffin House, chairman, J. Robert Boykin III, Thomas C. Church, Jr., Dennis F. Daniels, Lucy C. Davis, Elizabeth Etheridge, Elizabeth W. Matheson, the Rev. Canon E. T. Malone, Jr., secretary, and Bishops Johnson and Gloster, *ex officio*.
The Rev. Canon E. T. Malone Jr., Sec'y.

Interfaith Relations Officer *(no report submitted)*

Investment Committee *(no report submitted)*

Kanuga Conferences

The most significant event of a successful 1998 at Kanuga Conferences was the emergence of its Outreach Camping programs. Camp Kanuga has been our summer camp operation since 1930, and generous scholarships have always been available. In the late '80s, Kanuga began co-sponsoring with churches and friends in Atlanta a camp for children from that city's homeless shelters. Kanuga provided one-third of the cost and its Atlanta friends the balance. That expanded to include underprivileged children from Durham, Columbia and Charleston, and from Jacksonville, Florida, usually 120 each summer.

In 1998 Kanuga chose to make its west camp available for those in other cities who were willing to send underprivileged children to summer camp. Kanuga again made a matching financial offer. Hendersonville, North Carolina, Greenville and Spartanburg, South Carolina, and Boca Raton, Florida, sent 100 to 120 children each for weekly sessions. The total number of Outreach, full scholarship, campers was 645—in addition to the 600-plus at Camp Kanuga. While having the camping experience of their lives, the youngsters learned the value of a caring Christian community. Friends in Charlotte are planning to sponsor a session in 1999.

The 1998 conference season was highly successful, especially the summer Youth Week, Christian Education with Madeleine L'Engle and Celtic Christianity with Esther DeWaal. The 1999 season, which began with the Vestry Conference in early January, looks equally promising with 19 different offerings available no longer only in the summer but in every month of the year.

Kanuga appreciates the service of North Carolinians on its boards of directors. We pay special tribute to Tommy Goodrum and E. Dudley Colhoun, both of Winston-Salem, for their service as presidents of our two separate endowment boards. Having completed their maximum terms on those boards, they retired at year's end after having presided over substantial growth in both endowments.

We are grateful for Sally Bet Nevius of Winston-Salem and Washington, DC, for her leadership as chairman of the board of Kanuga Conferences, Inc., and for our other North Carolina board members: Monroe Freeman, vice-chairman; and Roy Rodwell, Durham; John Elliot, Ben Latimer, Joe Mayhew, Marshall Acee, Richard Austin, and

Gilbert Galle, Charlotte; Jane Goodrum, Ben Willis, and Nancy Spencer, Winston-Salem; Bishop Gloster; Vivian Varner, Chapel Hill.

We note also the frequent presence at Kanuga of North Carolina friends, coming individually and in groups—as parishes, committees, and organizations. We consider each visit a genuine compliment, and promise, in return, the very best in Christian hospitality.

Albert S. Gooch, Jr., President

Liturgical Officer

17 January. The Leadership Program for Musicians Serving Small Congregations leading to the Presiding Bishop's Diploma in Church Music was inaugurated in the Diocese of North Carolina at the Church of the Holy Comforter in Burlington, with 17 participants representing 15 congregations of the Diocese. The course is now being offered in many dioceses across the Church. Shirley P. Kuhn, organist-choir director of Saint Andrew's Church, Rocky Mount, is our diocesan coordinator. The two-year course will meet on the third Saturday of the month (except for July and December). The Leadership Program is designed to prepare capable and confident musical leaders who can encourage their congregations to sing well and take their part in liturgical worship. The course welcomes clergy as well as choir singers and congregation members. First-year courses will cover hymnody, liturgy, and leadership of congregational song with separate tracks for organists, guitarists, and vocalists. Advisory Board members include Ms. Kuhn, Philip Byrum, St. Timothy's and St. Mark's, Wilson, Jarrett Follette, St. Stephen's, Durham, Brooks Graebner, St. Matthew's, Hillsborough, Ben Hutto, Christ Church, Charlotte, Timothy Kimbrough, Holy Family, Chapel Hill, Anne Scoggin, St. Paul's, Louisburg, and John Shannon, Galloway Memorial, Elkin.

29-31 January. In consultation with the Bishop and the Convention Worship Committee of the Raleigh Convocation, planned and assisted with Convention Eucharist and Daily Services for the 182nd Annual Convention held at the North Raleigh Hilton Convention Center.

The opening Eucharist, commemorating the Feast of the Conversion of Saint Paul, was held Thursday evening, 29 January, in the grand ballroom, with the Bishop of North Carolina as the celebrant, and Deacon Jack Durant, Church of the Nativity, Raleigh, as the preacher. Others participating in the service were the Bishop Suffragan, Deacon Meta T. Ellington, Deacon Albert L. Moore, and Communion Ministers Kenneth E. Bradshaw, Rosa Brown, the first woman ordained priest

in Costa Rica, Virginia L. Goings, Jack D. Durant, Jerry W. Fisher, Jesus Antonio Rojas, and Nancy E. Titus. Diane Bishop Corlett served as Minister of Ceremonies. Acolytes and ushers were provided by the Church of the Good Shepherd, Raleigh. The choir from Saint Mary's School provided special music during communion and at the conclusion of the service. The Bishop commissioned the faculty of the Leadership Program for Musicians serving small congregations.

Daily Services were held during Convention, and at the morning services the entire Convention engaged in Bible study. Leaders of our daily worship were Arthur J. Calloway, Anne Hallmark, G. Kenneth G. Henry, Janet C. Watrous, and the Bishop Suffragan.

Timothy E. Kimbrough and Philip R. Byrum assisted with music for Convention worship, and all hymns used at worship were taken from *Wonder, Love, and Praise*, a supplement to *The Hymnal 1982*.

15 February. Supported the annual diocesan-wide Absalom Jones Festival Eucharist held at Saint Augustine's College Chapel, with Raleigh D. Hairston, chaplain, as host. Preacher was Ida Louise Johnson, Vicar of Saint Michael and All Angels in Charlotte.

23-24 March. Assisted with the liturgies at the Clergy Retreat at The Summit, led by The Reverend Mother Catherine Grace, Superior of the All Saints' Sisters of the Poor, Catonsville, Maryland.

19 May. In consultation with May Sherrod, Directress of the Diocesan Altar Guild, inventoried and reorganized the sacristy of the Bishop's Chapel at Diocesan House.

20 June. In consultation with the Bishop and the ordinands, planned and assisted with the diocesan ordination service at the Church of the Holy Comforter, Charlotte. The Bishop and Bishop Suffragan presided at the liturgy, and the Bishop Suffragan, retired, Huntington Williams, Jr., was preacher. Ordained to the diaconate were Carolyn M. Eklund and Elizabeth Dowling-Sendor, and to the priesthood, Sanford A. Key, Gayanne M. Silver, and Joan C. Vella. The choir of Holy Comforter Church and Douglas Zeller, organist and choir director, led the music for this festive occasion. Philip R. Byrum served as Minister of Ceremonies.

12-14 October. In consultation with the Bishop, planned and assisted with the liturgies at the diocesan clergy conference at The Summit. Thomas J. Garner represented the Liturgical Officer and Committee.

12 November. Consulted with the President of the Episcopal Church Women about the Festival Eucharist for the 116th Annual Meeting of the Church Women of the Diocese held at Christ Church, Charlotte. The Eucharist was built around liturgical components from several recent sources: Prayer Book studies 30 of our American Church, and the Eucharistic prayer from *A New Zealand Prayer Book* (1989) from The Anglican Church in Aotearoa, New Zealand and Polynesia. Our Bishops were the celebrants, the Bishop was the preacher, and Martha Hedgpeth was the Minister of Ceremonies. Adult and youth choirs from Christ Church sang at the Eucharist, under the direction of Benjamin Hutto and Clara Godshall. An important feature of this liturgy was the presentation of the United Thank Offering from congregations across the Diocese.

12 and 14 December. Sponsored two Diocesan Advent Quiet Days, one at The Summit, and the other at St. Timothy's Church, Wilson. Leaders of the Quiet Day were two Sisters of the Society of Saint Margaret in Boston—Sister Adele Marie Ryan, Mother Superior, and Sister Carolyn Darr, Director of Novices and Director of Music.

During 1998 the diocesan Liturgical Officer, assisted by members of the Liturgical Committee, consulted with the Bishops, and assisted various clergy and congregations with a variety of musical and liturgical concerns including the celebration of a new ministry, supplemental liturgies, use of the *Book of Occasional Services*, and the liturgies of Holy Week.

Considerable effort has been put into the sacristy at The Summit, and providing for the worship offered there. We are most grateful to May Sherrod, soon-to-retire Altar Guild Directress and Liturgical Committee member, for her time and talent so freely given. We continue to search for a person or persons to provide on-going oversight of The Summit sacristy and altars.

The Rev. Philip R. Byrum

Canonical Commission on Ministry

The Commission on Ministry (COM) met four times in 1998 to interview aspirants, postulants, candidates, and deacons who are in the ordination process and to advise the Bishop on their progress. Seventeen people are currently supervised by the COM. In addition, the COM met once with the Standing Committee and once (without interviews scheduled) to evaluate the year's work and to discern future issues.

Primary among those issues is the recruitment of younger aspirants for ordination as well as African-American and

Hispanic aspirants. Our Diocese, like the rest of the Episcopal Church, will see an acceleration in retirements in the next few years, and a shortfall in new clergy is already occurring.

Meetings are currently planned with youth ministry leaders and college chaplains to promote encouragement of vocations among students.

The Chair met in September with the Absalom Jones Initiative group (which seeks to increase black representation of ordained clergy in the Diocese). He also participated in the Province IV Conference on Ministry in October 1998, the subject of which was "Cultural Sensitivity in the Ordination Process." Early in 1999, the COM will undergo training in this same subject with a local consultant.

These themes which have dominated the COM's work this year will clearly continue in 1999.

The Rev. William E. Smyth, Chair

Ministry with the Deaf (no report submitted)

Chartered Committee on Ministry in Higher Education

The Committee on Ministry in Higher Education envisions, supports, and coordinates the Episcopal Diocese of North Carolina's ministry in higher education.

Specifically, it oversees and evaluates the program of the six diocesan-funded campus chaplaincies: Duke University (the Rev. Anne Hodges-Copple); North Carolina State University (the Rev. Phil Wiehe); the University of North Carolina at Chapel Hill (the Rev. Stephen R. Stanley); the University of North Carolina at Charlotte (the Rev. Will Hinson); the University of North Carolina at Greensboro (the Rev. Charlie Hawes); and, in Winston-Salem, Wake Forest University, Salem College, and the North Carolina School of the Arts (the Rev. Bob McGee). It is also able to make some funds available to congregations which wish to reach out in particular ways to students on nearby campuses which lack a diocesan-funded chaplaincy; at present, the Committee is assisting the work of St. Titus', Durham, on the campus of North Carolina Central University, through the lay chaplaincy of Teddra Hussey-Bynes.

In addition, late in the year the Committee met with the Rev. Thomas Logan, newly appointed chaplain at St. Augustine's College in Raleigh, and agreed to work with him in support of that campus ministry.

In August, the Rev. Will Hinson began his term as Chaplain-in-Charge at the University of North Carolina at Charlotte, a position that had been vacant since the departure of the Rev. Ida Louise Johnson in the fall of 1997. The Committee is most grateful to the

Rev. Reed Freeman for providing interim pastoral and sacramental ministry on campus during the spring term. In consideration of the growth and potential of this campus, it is the Committee's continued hope that this position will be restored as soon as possible to a minimum three-quarters time.

The Committee was formed in the summer of 1997 as a result of the restructuring of the Diocese brought about by Convention. In its first full year of work in 1998, it met five times, alternating its meeting sites among the various campuses under its purview (North Carolina State University, Wake Forest University, the University of North Carolina at Charlotte, the University of North Carolina at Chapel Hill) and The Summit (budget hearing) in order to gain a better understanding of the distinctive settings and challenges of each of the chaplaincies. Its members have continued to embrace their charge with great energy, and attendance at each of the meetings has been excellent. Two of the diocesan-funded chaplains regularly meet with the Committee as resource persons. In addition, the chair stays in contact with the chaplains, and keeps both the Bishop Suffragan and the Chair of the Department of Christian Formation apprised of the Committee's work.

Among agenda items outlined in last year's report, four particularly deserve update and commentary:

1. The Committee has continued its review of the overall mission of ministry in higher education within the Diocese, with an examination of the various existing models and of the rationale for the means and level of support provided at different locations. The Committee's goal in this process is to generate ways of helping to strengthen existing chaplaincies and of developing new models for ministry on college and university campuses, through diocesan-funded chaplaincies as well as through the ministries of local congregations and convocations. The Committee has reviewed a draft statement on these matters and anticipates finalizing the document for presentation to Diocesan Council in the first half of 1999. Key sections of this document address the history, setting, and vision of campus ministry within the Diocese; oversight and evaluation of the ministries, individually and together; and long-term financial considerations.

2. The Committee worked with the chaplains to develop greater clarity and consistency in the format of annual budget requests and reports. These efforts were very helpful to the Committee in reviewing the 1999 budget requests, and further improvements will continue to be made.

3. The Committee continues its work to help the chaplains strengthen

their own advisory boards in order to provide for a greater degree of local support and accountability. Its April meeting was a retreat at Wake Forest University with Committee members, advisory board representatives, and students, focusing on the issues of partnership and opportunities for mission. In addition, the expectation of such an advisory board is now being included in new letters of agreement with chaplains.

4. The Committee continues its annual and ongoing evaluation of chaplaincies receiving diocesan funding in one form or another. Its goal remains to develop a plan to conduct every three to four years on a rotating basis an on-site evaluation of diocesan-funded chaplaincies to supplement these reports.

The Committee commends our chaplains for their hard and productive work in mission and evangelism, in providing pastoral and sacramental care, at institutions of higher education within our Diocese, where future leaders of the Church are being formed.

Robert E. Wright, Chair

Francis J. Murdoch Society

Founded by Margaret Murdoch in honor of her brother, the Rev. Francis J. Murdoch, late rector of St. Luke's, Salisbury, the Murdoch Society Funds are available to women and men who are in Episcopal seminaries preparing for the ordained ministry of the Episcopal Church. Loans are converted to non-repayable grants when the recipients are ordained.

Application forms are available from the Chair of the Society. Notice is sent to all seminarians about the availability of these funds.

The Murdoch Society has a small endowment which generates interest which is available for distribution. During 1998, the Society made a grant/loan of \$2,000.

For additional information regarding the Murdoch Society, see Canon 37.

The Rev. Grayce M. O'Neill, Chair

Chartered Committee on New Congregational Development

In 1997 a report was made to the Annual Convention which began, "Over the past twenty years, the population encompassed by the Diocese of North Carolina has increased by 37%....At the same time...baptized membership in the Diocese has increased by only 10.5%.... Only fifteen new congregations have been formed, and of those, only eight have become parishes; while at the same time, several congregations have closed, including some in high growth areas of the Diocese, leaving us with a net increase of only four new parishes in 20 years!"

There are signs that this trend is being reversed. For instance, several churches have started thriving Hispanic congregations, such as St. Timothy's in Wilson and St. Paul's in Smithfield, both of which have a Sunday service in Spanish each week. There are also a number of grassroots efforts underway to plant new congregations in our Diocese. These efforts have learned from past mistakes and have or are developing good strategic plans. In addition to fulfilling a number of other duties, the Rev. Canon Vicki Wesen has offered significant counsel and support: In Raleigh...in Charlotte...in Durham...in Wendell...in Clayton....

These are strong efforts and the Chartered Committee seeks more support from the Diocese as a whole. We want each new congregation to be claimed by all the other congregations in the Diocese, regardless of location.

A major part of the work of the Committee this year focused on implementing the plan and recommendation presented to the 1997 Annual Convention. A crucial piece of this plan was the hiring of a diocesan staff member to direct our efforts. This was supported by our Bishop and by Diocesan Council.

With this support we were able to conduct a search, and on November 16, 1998, the Rev. Stephen Wendfeldt joined the diocesan staff as New Congregational Development Officer. He brings with him great gifts and tremendous energy. Far more diocesan support and counsel will be given to local groups as they plant new congregations. Also, with Wendfeldt's leadership, we will be able to start even more congregations each year. It is the vision of this committee that these new congregations would become self-supporting within a fairly short period of time and thus enable our entire diocesan program and ministry to grow.

The Chartered Committee on New Congregational Development thanks all those who are working so hard to begin congregations. We are also grateful to Diocesan Council, our Bishops, and all those who have supported the implementation of the plan for the planting of new congregations. We ask for the prayers of everyone as this important ministry moves forward.

The Rev. Bollin M. Millner, Jr., Chair

North Carolina Episcopal Church Foundation (no report submitted)

Department of Outreach of the Diocesan Council (Summary Report)

This Department of Diocesan Council includes the Chartered Committee on Christian Social Ministry, and the Char-

tered Committee on Global Missions. It has budgetary responsibility for the contributions to the N.C. Council of Churches, and the Province IV and National assessments.

The Rev. Kathleen Awbry, the diocesan Coordinator for Christian Social Ministry, has facilitated the department's work. She was present at the Lambeth Conference as part of the Peace Initiative Network.

Notable events this year include the completion of the Farmworker Ministry's new building at Newton Grove, the institution of a new Hispanic mission, El Buen Pastor, in Durham; and the outstanding response of the Global Missions Committee to the crisis in Honduras following Hurricane Mitch.

New programs to meet new needs within the Diocese are a high priority for this Department, although budget constraints make implementation difficult. The Department did see an increase in our contribution to the work at Newton Grove, which brings our diocesan participation more in line with the contributions of the Diocese of East Carolina. We also reluctantly agreed to a small reduction in our diocesan contribution to the National Church. We have however, maintained our giving to the National Church at slightly above the requested 21%.

The Rev. Virginia N. Herring, Chair

Penick Village

The Penick Village, an Episcopal Retirement Community, models a ministry for older adults in which the quality of life takes precedence in all things. It provides a program to enhance self-direction, dignity, and personal privacy for all resident. The year 1998 has been a year of continuous planning for the 21st century, resulting in a new, bold, and exciting expansion plan for the Southern Pines Campus. In addition, Penick Village has the following vital components of its program which will be detailed in this report, to include: first, a sound financial position; second, an undergirding ethical approach; third, a training center; and, fourth, other aspects of being a continuing care retirement community.

The bold, new, and exciting expansion plan includes a major face lift for Penick Village which will allow it to be able to serve older persons with dignity and respect, while remaining competitive with other continuing care retirement communities. The program will include a new, modern apartment building offering spacious units with a variety of meal options; a Wellness Center to include an indoor pool and an exercise and therapy area; a new building for the Intergenerational Day Care program—the Kinder-Elder Kare; new walking trails; a renovation of the South

Building (original building built in 1964) to be state-of-the-art while maintaining the quality and aesthetic aspects of the building; and a new chapel.

The Board has employed Sharon Brooks & Associates Advertising, for Marketing; Ernst & Young, LLP, to do the financial feasibility study; Sherertz Franklin Crawford Shaffner Inc., Architectural Firm from Roanoke, Virginia, to develop the plans; First Union Capital Markets, to arrange the financing of the project; and A. V. Powell & Associates, Inc., for the actuarial studies.

The Development Committee is working with the Long Range Planning Committee to develop a list of special gifts and memorials as a part of the potential funding for the project. Area meetings will be held throughout the Diocese in the spring of 1999, to reveal the details of the program; to sign up prospective residents for the new apartments, and to discuss donor interest in the project. William Bryant is chairperson of the Long-Range Planning Committee and is spearheading this major project for the Board. The project will strengthen the financial position of the village with the increased number of units which will help keep the monthly fees as low as possible, thus making Penick Village competitive in the market place and better able to serve those who lack the funds to pay for their care. Penick village welcomes all communicants and parishes in the Diocese to explore ways of joining in this exciting 21st century ministry.

In addition, Penick Village is pleased to report on the following details of its program of ministry for 1998:

First—A Sound Financial Position: Penick Village's first priority continues to be sound financial management which becomes the enabling basis to unfold its quality of care program for older adults.

The certified audit conducted by Dixon, Odom & Company for the year ending September 30, 1998, was again without exception. Penick Village continues to experience a sound fiscal position due to continuing high occupancy, careful cash management, strong oversight of expenses and continuing goodwill from communicants, parishes, and foundations. Such financial support strengthens the ministry of Penick Village to meet the needs of its residents. The Benevolent Assistance Program continues to receive special grants from the Lettie Pate Whitehead Foundation, The St. Peter's Hospital Foundation, The Elizabeth T. Williams Charitable Lead Trust, The Cooke Foundation, and several trusts and bequests from friends and residents. Three estates provided over one million dollars this year and will be providing further financial support in the coming year.

Second—An Undergirding Ethical Approach which places the individual resident as the first priority of concern and mission. In so doing, Penick Village builds upon the foundation of the state and federal standards for nursing home care and continuing care retirement communities through its quality care to residents, regardless of their racial, physical, mental, religious, or financial status.

The approach is to empower residents to self-direction within the policy guidelines of the village, with special emphasis on the health and safety of each resident and how that decision affects the quality of care for other residents. Penick Village struggles with the issue of people who are unable to recognize their changing needs, always seeking ways to involve the residents and their families in the decision making loop. The goal of Penick Village in this process is that each resident receives the quality of care he/she needs. Such an effort seeks to balance the quality of care with the needs of other residents, to include the allocation of staff time, the safety of the resident, and state and federal requirements, as a means of enhancing the safety of all residents. All internal moves are carried out within these guidelines through the involvement of the resident and his/her family and/or responsible party. The Ethics Committee meets regularly to review and monitor these decisions.

Third—A Training Center: Penick Village is an approved site for Nurses and Certified Nursing Assistants Clinical Training by the State Board of Nursing and the Sandhills Community College. In addition, Penick Village is a training site for the Administrators-in-Training program of the University of North Carolina at Chapel Hill and has interns in Nursing Home Administration doing their 1250 weeks required training.

Fourth—Other Aspects of Being a Continuing Care Retirement Community:

A. New Residents' Profile Perspective

During the last year, Penick Village received 38 new residents who came from the following areas: Southern Pines/Pinehurst—18; Raleigh—9; Chapel Hill—2, WinstonSalem—1, Charlotte—1, Rockingham—1, and Leland—1. In addition, there were 5 residents from other states—Louisiana, Virginia, and Massachusetts.

The religious affiliations of the new residents include Episcopalians—25; United Methodists—3; Baptists—4, Congregationalists—2, Christian Scientist—1, and other Protestants—3.

B. Resident Life

The Residents' Council continues to involve the total resident group in the life and work of Penick through a variety of committee assignments. The many activities include continuing educational and art studies programs,

monthly entertainment, day and overnight bus trips, musical programs, library, welcoming of new residents, house, grounds, and food committees. Staff support is provided for the residents to help them accomplish their goals and purposes. The President of the Residents' Council reports to the Board of Directors at their quarterly meetings on decisions and plans of the Council.

C. Kinder-Elder Kare

This program has been serving older adults from the community and pre-school children in a creative intergenerational program. Approximately one-third of the children are employees' children. Residents volunteer, providing a grandparenting model for many of the children.

D. Benevolent Assistance

The unique service of Penick Village in the Diocese is its Benevolent Assistance Program which allows us both to admit and to continue to support the 15 per cent of residents who have limited financial resources. In 1998, the Village provided free services in the amount of \$696,952 to its residents, with \$368,309 in benevolent assistance and an additional \$328,309 in contract adjustments for 20+ medicaid recipients.

E. Friends of Penick

The volunteer organization has added a special zest to the quality of life for the residents at Penick, through their many activities. The Friends have purchased a 5-passenger golfcart for transporting the residents on campus. This has enhanced the independence of residents. In addition, the Friends sponsored a special lecture series on issues and concerns of the older person which featured Dr. Daniel Blazier of Duke Medical School.

F. Endowment Fund.

The assets of the Endowment Fund, as of September 30, 1998, stand at \$2,634,717. This growth of the Endowment Fund was made possible by the many special gifts, memorials, and three estate bequests. The Endowment Fund growth in assets greatly strengthens our ability to continue to strive toward the goal of Bishop Penick—"that no one be turned away for lack of funds."

G. Statistical Summary for 1997-98.

Current Census as of 9/30/98:
133 Residents in Residential Section
56 Residents in Nursing Center
22 Residents in Personal Care
211 Total Residents

H. Financial Summary

Sources and Uses September 30, 1998

Funds provided:

Resident Fees (gross) \$6,063,109
Less: Contractual Adjustments

and Rate Allowances (328,643)
Less: Benevolent Asst* (368,309)
Net Resident Fees \$5,366,157
Miscellaneous Income 566,098
Admissions
and Application
Donations (earned) 937,182
Contributions 1,183,526
Total: \$8,052,963

Funds applied:

Program Services
and Operations \$4,953,420
Buildings & maintenance** 1,532,744
New Property/Equipment 714,812
Interest 550,211
Working Capital 301,776
Total: \$8,052,963

* Benevolent Assistance for those residents who lacked the financial resources to pay for their own customary charges for care.

**includes depreciation of \$594,942.

The year 1998 was a year of service to older adults in which residents were supported within an atmosphere of freedom and security, encouraging them to function at the highest levels of self-direction. Residents found numerous opportunities to explore talent development, new friendships, and a deeper spiritual life. Such directions have been possible because of the leadership of our Bishop, the Right Reverend Robert C. Johnson, Jr., and the members of the Board of Directors. Each, as a member of the Episcopal Church, has a personal commitment to service to our Lord. For twenty-seven years, Penick village has benefited greatly from the outstanding leadership and ministry of its gifted Executive Director, the Reverend Philip S. Brown. The uniqueness of the sponsorship permeates the life and ministry of Penick Village. The success of Penick in meeting the needs of our residents and enhancing their overall quality of life has always depended on the support of those who share in our commitment and vision. For these and all other blessings, we give thanks to God!

Alfred L. Purrington III, President

Chartered Committee on Property Management

The Chartered Committee on Property Management has oversight for all diocesan property. The Historic Properties Commission is under and responsible to this committee.

The activities of the committee for 1998 included:

1. Coordination of the sale of the residential portion of the diocesan property adjacent to Diocesan House.
2. Continued review of uses for the excess commercial property adjacent to Diocesan House.
3. Review of the structural condition

of Diocesan House. Listing and prioritizing needed repairs. Coordinating minor repairs and budgeting for major repairs and replacements.

4. Advice to The Summit on an additional land purchase.

5. Review of the work of the Historic Properties Commission.

Thomas C. Church, Jr., Chair

Saint Augustine's College

Long noted for the quality of its academic programs, student services, campus environment, and graduates of note, Saint Augustine's College—founded in 1867 by Episcopal clergy for the education of newest freed slaves and today one of America's post Civil War institutions of higher learning—stands now on the threshold of a new era of excellence. This era is characterized by liberal education, professional education, and technology that is integrated with students' learning experiences. The new era provides opportunities for increased training in "the real world" through internships that include the latest developments in science, mathematics, business management, urban and international studies, teaching, visual and performing arts, languages, communications, and other relevant disciplines. It also will be an era of community development. Minority small businesses, affordable housing, health and wellness, and the revitalization of blighted neighborhoods will play more prominent roles for Saint Augustine's public service agenda.

Dr. Bernard W. Franklin, President, has announced the following:

- The resignation of the Rev. Dr. Raleigh D. Hairston, Chaplain and Vicar, effective September 1, 1998. Father Hairston has relocated to Silver Spring, Maryland.
- The appointment of the Rev. Thomas W. S. Logan, Jr., Chaplain and Vicar, effective September 1, 1998. Father Logan is a descendent of the late Henry Beard Delany, Suffragan Bishop of the Diocese of North Carolina, who was also vice-principal and former Chaplain of the College.

In addition to the traditional services Father Logan has proposed the Gospel Eucharist, which is an experimental Eucharist, that could become a model for other African-American parishes to reach out to the larger black community.

Thelma Roundtree, Junior Warden

Saint Mary's School

Saint Mary's School opened its 157th year in August, its first year solely as a college preparatory boarding and day school for girls in grades 9-12. In this first year as a high school, enrollment for 1998-99 has exceeded expectations. Saint Mary's planned for 225 students and achieved an enrollment of 238, including 85 boarders, 153

day students and a waiting list.

New Science Labs: Saint Mary's also began the year with a new focus on its science, math and technology programs for girls, in an ongoing effort to strive to break the "silicon ceiling," a barrier that has kept women from achieving success in the critical fields of science, engineering, and technology. With this goal in mind, Saint Mary's recently celebrated the opening of newly renovated science facilities in the East Park Drive Building on the historic campus. A portion of the funds raised in the recently completed \$16 million "Continuing the Tradition of Excellence" campaigns was used to enhance the science program by renovating the science labs. The East Park Drive Building, acquired by Saint Mary's in 1994, now houses five fully equipped state-of-the-art science laboratories for biology, physics, chemistry and general science. There is a 12-station networked multimedia computer laboratory, a darkened work room for experiments and practical work requiring low light levels, and an open "exploratorium," which houses both permanent and changing science exhibits and student work on display.

Academic Program: Saint Mary's now offers a complete four-year college preparatory program including a wide variety of courses in English, humanities and social sciences, mathematics, science, foreign languages, fine arts, dance, and physical education. Advanced Placement (AP) courses are available. Traditionally, 100 percent of Saint Mary's graduates continue their education at a college or university. One-fourth of the class of 1998 was accepted at UNC-Chapel Hill, and a third of this year's graduating class received offers of scholarships from various colleges and universities.

Chapel Program: The chapel program continues to be an integral part of campus life at Saint Mary's School. The Saint Mary's Chapel is the center of the school's spiritual and community life. All students attend chapel three times each week as a part of their regular weekly schedule. Students participate in each service as acolytes, lay readers and ushers, and leadership positions are open to students on the Saint Mary's vestry. The Rev. Barbara Platt-Hendren is serving as interim chaplain this year as Saint Mary's conducts a search for a new chaplain.

Bishop Robert Estill presided over the 1998 Saint Mary's Founder's Day chapel service, held on All Saints' Day. During this special service, a plaque was dedicated to honor all Saint Mary's chaplains throughout the school's history. The plaque, inscribed with the names of all the chaplains, will hang forever in the Saint Mary's Chapel. A number of former chaplains attended

Secretary of Convention's Review of Annual Statistical Reports

Under Canon 5, Section 7 (revised 1997), the Secretary of Convention shall: "receive, review, and evaluate the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein."

The following is my review of the 1997 information as published in the 1998 Journal of Convention, unless otherwise noted.

Unified Askings and Acceptances.

Year	Asking Accepted	Asking Paid Current Year	Write-offs	Asking Paid Following Year
1997	2,864,585	2,805,566	15,599	14,800
1996	2,718,417	2,636,706	72,158	9,553

Acceptance of askings and payment of askings improved significantly from 1996 to 1997, with the amount of askings paid increased by nearly \$150,000 and the write-offs decreased by approximately \$56,000.

Payment of Seminary Assistance Assessments.

Year	Assessed	Paid	Shortfall
1997	219,850	164,770	55,079
1996	209,813	170,835	39,369
1995	194,512	118,832	75,680
1994	186,837	145,082	41,755

The Diocese lost ground in terms of paying its 1% seminary assessment during 1997. The parishes and missions did not pay as much of their assessment as they did in 1996, and the shortfall was greater. Still, the absolute amount paid (\$164,770) was nearly \$20,000 more than what was paid four years ago.

Sacramental Statistics.

Year	Confirmations	Marriages	Burials	Baptized Persons	Communicants
1997	1,017	428	543	44,860	33,103
1996	1,047	455	508	44,950	32,172
1995	1,100	406	479	45,340	34,323
1994	1,123	444	580	44,494	34,012

The numbers in these categories appear almost static over the past four years, with little change in any of the areas recorded. There is an increase of about 1,000 in the number of adult communicants from 1996 to 1997, but this only recovers about half of a 2,200 drop from 1995 to 1996. There is a four-year decline in the number of confirmations, although the actual numerical decreases are quite small.

Holy Communion Services.

Year	Sundays	Weekdays	Private
1997	9,489	5,056	3,110
1996	9,010	4,856	2,962
1995	9,356	4,918	2,680
1994	9,171	4,940	3,953

There was an across-the-board rise in all categories of celebration of the Holy Eucharist in the Diocese during 1997. It should be remembered, however, that actual attendance at the Sunday celebrations is much greater than at weekday or private communions.

Worship and Church School Attendance.

Year	Avg. Sunday Service	Preschool	Grades 1-12	Adults
1997	16,005	2,096	5,140	3,529
1996	15,337	2,330	5,194	3,512
1995	15,933	2,576	5,591	3,417
1994	15,420	2,192	5,264	3,759

There was a slight increase in average attendance on Sundays during 1997. Figures for church school attendance remained static for older children and adults but declined slightly for the preschool category.

Numbers of Clergy and Congregations.

According to the Summary of Statistics the number of priests canonically resident in the Diocese increased by 9 during 1997, up to 214. There were also 4 more deacons, for a total of 28. But the number of transitional deacons declined from 8 to 4 because of ordinations. The number of congregations remained static, at 118, but one mission moved to parish status in 1997. There were 69 parishes and 49 missions.

The Rev. Canon E. T. Malone Jr.

the service, including the Rev. John W. S. Davis of Henderson, the Rev. Janet Watrous of Raleigh, and the Rev. Meta Ellington of Raleigh.

Student and Campus Activities:

Saint Mary's has renewed its commitment to strengthen its boarding program and integrate the campus life of boarding and day students. As part of that goal, the entire campus community began the year with a community-building weekend retreat to Camp Seafarer. As part of the efforts to enhance the boarding experience for students, Saint Mary's has changed the nature of its residence life staff—from the college-style dorm-mother model, to the boarding school model of resident faculty members living in the dorms.

Students keep busy in their free time beyond the classroom in extracurricular activities including student government, sports, music, dance, drama, weekend trips, volunteer work, and campus clubs and organizations.

The first year of the new Saint Mary's School is off to a successful start on a beautiful campus filled with outstanding students and faculty and a wide range of activities that reach out to Saint Mary's students, alumnae, parents, and the community-at-large.

Mary Virginia Swain, Liaison

Secretary of the Diocese

As Secretary of the Diocese, working under the canonical supervision of the Diocesan Council (Canon 5, Section 4, revised 1997), I served as Secretary of Convention for the 182nd Annual Convention, January 29-31, 1998, and served as Secretary of Diocesan Council for eight months during 1998.

For three months during 1998 I was absent on sabbatical leave, and for one month I worked with permission of the Bishop as a full-time staff volunteer for the Lambeth Conference in Canterbury, England.

Because of this time away, I was involved in only a portion of the preparation of the 1998 *Journal of Convention*, for which much of the work this year was coordinated by my assistant Penelope Olson.

During 1998 I served as secretary and member of the Historic Properties Commission, member of the St. James', Kittrell, Historic Church Subcommittee, member of the Dispatch of Business Committee, and delegate to the North Carolina Council of Churches. Also during 1998 I attended the annual meeting of the diocesan Episcopal Church Women, the national Episcopal Communicators Conference in Atlanta, Ga., several vestry meetings, ordinations, ribbon-cuttings, and ecumenical events, including representing our bishops at the fall Lutheran-Anglican-Roman Catholic (LARC) conference at Trinity Center, East Carolina Diocese.

Actions as Historiographer. I was appointed by Bishop Johnson to a new three-year term as Historiographer in 1998, and I continued to function as Superintendent of the Diocesan Archives. In the latter capacity I assisted individual church members, parishes, and scholarly researchers seeking information in our Archives, which is open by appointment. I also acted as liaison with state and local historical and preservation organizations. The Diocese is a member of Preservation North Carolina and the N.C. Federation of Historical Societies. During 1998 books and materials were added to the Archives both by purchase and donation. Acting as Historiographer, I attended the Absalom Jones Festival at St. Augustine's College Chapel, Raleigh; taught church history classes for the Wendell Episcopal Explorers' confirmation group; spoke to various parish breakfast and adult forum groups; conducted research in the manuscript department of the College of William and Mary library; attended 150th anniversary celebration of Chapel of the Cross, Chapel Hill; spoke at annual meeting of Carolina Charter Corporation, Raleigh; and spoke at annual meeting of Church Historians, Diocesan House.

Publications and Records. The Secretary is also Canon for Publications and Records, and in that capacity serves as diocesan communications officer and editor of the diocesan newspaper, *The Communicant*, as well as being staff liaison with the Communications Committee and advisor to other diocesan staff on matters related to communications. During 1998 *The Communicant* received six awards from the national Episcopal Communicators organization: for Photography, Entire Issue (Award of Excellence, 1st place nationally); for Reader Response (Award of Excellence, 1st place nationally); for Devotional/Inspirational Column (Award of Excellence, 1st place nationally); for Headlines (Award of Excellence, 1st place nationally); for Feature Writing (Award of Merit, 2nd place nationally); and for Interviews (Award of Merit, 2nd place nationally).

Admission of Congregations. Under Canon 5, Section 5 (revised 1997), the Secretary of Convention is now responsible for receiving, processing, and reporting all applications for admission or readmission of parishes and missions into union with the Convention of the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Admission of New Congregations, which formerly carried out this work. During 1998 I received an application from St. Clement's, Clemmons, to become a parish. This application appearing to be in good order, I recommend to Convention that it be accepted. Likewise, I recommend that the 183rd Convention take appropriate action to

declare the congregations known as St. Andrew's, Durham, St. Catherine's, Harrisburg, St. Christopher's, Charlotte, and Christ Church, Rocky Mount, all now closed, no longer in union with Convention.

Reports of Institutions. Under Canon 5, Section 6 (revised 1997), the Secretary of Convention is now responsible for soliciting and receiving reports from each of the institutions related to the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Institutions, which formerly carried out this work. I received reports from The Summit Camp and Conference Center, Penick Village, Thompson Children's Home, Kanuga Conference Center, St. Augustine's College, St. Mary's School, and the University of the South and found them to be in good order.

Annual Statistical Reports. Under Canon 5, Section 7 (revised 1997), the Secretary of Convention is now responsible for receiving, reviewing, and evaluating the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein. The 1997 restructuring of the Diocese abolished the Commission on the State of the Church, which formerly carried out this work. My evaluation of the statistical reports appears in a separate listing, "Secretary of Convention's Review of Annual Statistical Reports."

The Rev. Canon E. T. Malone, Jr.

The Bishop's Committee on Sexual Ethics

The committee has worked in two primary areas this year.

We completed the implementation of the new plan for providing sexual abuse prevention training for the Diocese. We now have a sufficient group of certified trainers, using new carefully tested material. Two sessions are provided annually, one in Charlotte, the other in Raleigh. Congregations or convocations may arrange local sessions, which will be certified by the Diocese providing the trainers are from the diocesan-approved list.

The Pastoral Response Team has worked as a support arm for the Bishop in his work with clergy and congregations. We meet as a team to share information and new materials, to remain current in the field. We are available to the Bishop as needed.

The Committee remains constituted at the Bishop's request.

The Rev. Virginia Herring, Chair

Chartered Committee on Small Churches

In 1997 the Small Church Chartered Committee was in transition as were many other similar diocesan committees

and commissions. In 1998 that transition bridge had been crossed and the newly chartered committee sought to get its bearings in its new place in the diocesan structure as part of the Department of Congregational Support and Development. It was a year of defining our role in this Diocese, of identifying the primary needs of small churches, of developing clear guidelines for supporting and encouraging both missions and clusters ministries, and for looking beyond just the administration of funds to offer financial assistance to fulfill our charter's charge. That charge was to affirm, encourage and assist small churches, both parishes and missions, in their ministry as well.

We dealt first with the definition of "small church" deciding on the following simple criterion. Any congregation with three or fewer delegates to the Diocesan Convention is a "Small Church." There are sixty-five such congregations in the Diocese of North Carolina. Forty-nine of these small churches are missions. Twelve received the mission assistance requested. Six more congregations, now part of a cluster ministry, were also assisted. We are pleased to report that St. Clement's in Clemmons; St. Christopher's in High Point; St. Matthew's in Kernersville, St. Patrick in Mooresville, Christ Church in Rocky Mount, and St. Andrew's in Haw River made no requests for assistance this year, though they had been recipients in the prior year. This was a very encouraging sign. It appears that small congregations are utilizing innovative ways to maximize resources.

Having defined the population we were chartered to serve, we took a hard look at the way in which that could best be done. We determined that the areas in which small churches, whether missions or parishes, differed in their ministries from larger congregations was primarily one of more limited resources. One means of addressing the limitations was cluster. But therein lay a problem. Our mission assistance was clearly spelled out to provide for missions, not parishes, yet one congregation in one of the clusters was a parish. Individual congregations were requesting assistance as well as the cluster to which they belonged. Several things became clear early in the year: (1) we needed careful guidelines by which we could determine eligibility for assistance with the criteria spelled out and available to all small churches; (2) we needed two sets of guidelines, one for mission assistance and one for cluster assistance; (3) old guidelines concerning the amount of undesignated funds a mission could have before requesting assistance were no longer viable and this needed to be redefined; (4) churches and clusters could benefit from liaison links between the committee and those congregations

served; and (5) limited resources could mean a need for creative ways to support Christian Education and Formation, Outreach Ministries, opportunities for vestry retreats, and innovative ways small churches could develop and share programs.

With these insights, the Small Church Chartered Committee set about to do the following:

(a) The amount of undesignated funds a congregation could have on hand and still apply for mission assistance was changed from \$1250.00 to \$5,000. This would allow more small congregations to seek assistance.

(b) Assistance to missions could be utilized for clergy salaries, but also for program development in areas not served by other committees under the department of Congregational Support and Development.

(c) Two separate guidelines were developed, one for missions to apply for assistance and one for clusters. This enabled assistance to a cluster when one or more of the members were parishes.

(d) The committee would continue the established practice of assigning a liaison member to each congregation that had requested assistance the previous year. Reports were made at each meeting. Two of our liaisons participated in the Partner's Program Workshop. One liaison was given an additional assignment to St. Mary's in Speed when they suffered a disaster that made worship in the church impossible for some weeks. In that case, the liaison's ability to provide information about potential avenues of assistance was more valuable to the congregation and its clergy than financial assistance alone.

(e) The exploration of possibilities for linking the work of the Small Church Chartered Committee to the convocations for exploration of regional low-cost workshops which would provide small churches with information exchanges, low-cost resources, and affirmation for their efforts in the area of Christian Education, Outreach Ministry, and innovative program development.

(f) Exploring the possibilities of liaisons not only to congregations, but also to other charter committees already at work in the above areas.

(g) Celebrating the small church in multiple ways, affirming their value to the Diocese and to the greater National Episcopal Church.

(h) Providing financial support to the regional Small Church Leadership Conference along with planning assistance and attendance.

(j) A careful utilization of the contingency fund to assist churches in areas of unexpected emergency.

(k) Continued support of the Chapel of Christ the King's ministry in Charlotte in response to a direct mandate by the Diocese.

In light of the work done this year our goals for 1999 are clear. We aim to continue our focus on support, affirmation, and encouragement to all small churches; careful stewardship of the resources available to achieve this goal; continued support of the Small Church Leadership Conference and the ministry of Christ the King in Charlotte; development of and support for Cluster Ministries; liaison links not only with missions requesting aid or reporting special circumstances that liaison members can help them address, but also with other chartered committees; final definition of the guidelines undertaken in 1998 and distribution of these to all small churches in the diocese; and sponsorship of the annual Winter Vestry Planning Retreat for Small Churches. We have seen increased movement toward self-sufficiency on the part of small mission churches, renewed enthusiasm for affirmation of the importance of small church ministry in each community where the Episcopal Church is called to serve, consideration of the Cluster Ministry as an option, and, finally, an increased awareness that growth is not measured by numbers only, or available pledges, but also by the spiritual growth present in each congregation and that church's Episcopal presence in the community. The growth of the root structure is vital to the tree. The growth of the small church in its willingness to celebrate what God is doing in its midst is the root structure of the Small Church. The Small Church Chartered Committee is chartered to serve and it is in this servant ministry that the committee members see their identity and mission, for every congregation is an opportunity for missionary effort.

The Rev. Pat Earle, Chair

Chartered Committee on Social Responsibility in Investments (no report submitted)

Standing Committee (Summary Report)

Through the date of this report (12/1/98), the Standing Committee has met eleven times to carry out its canonically assigned responsibilities. It expects to meet twice more prior to Convention.

The Committee consented to one episcopal consecration and four episcopal elections.

The Committee reviewed, consented, and advised the Bishop to give his consent to real estate transactions by the Trustees of the Diocese with respect to St. Alban's, Davidson; Trustees of the Diocese with respect to property for St. Patrick Mission, Mooresville; Church of the Holy Family, Chapel Hill; Chapel of

the Cross, Chapel Hill; St. Francis', Greensboro; Christ Church, Charlotte; Church of the Nativity, Raleigh; All Saints', Roanoke Rapids; Iglesia El Buen Pastor Mission, Durham; St. Andrew's, Charlotte; Board of Directors of The Summit, The Conference Center.

The Committee advised and gave its consent to the Bishop to establish a Mission for Hispanic Ministry, Durham Convocation.

The Committee carried out its responsibilities in connection with the ordination process by interviewing and recommending to the Bishop five postulants to be admitted as Candidates for Holy Orders, two candidates to be ordained as deacons (transitional to the priesthood), and three deacons to be ordained as priests.

The Committee acted as a Council of Advice to the Bishop on eight occasions.

The Committee held a joint meeting on one occasion with the Commission on Ministry.

The Committee received the resignation of a member of the Standing Committee and unanimously elected a replacement to complete the term of the resigned member.

Mahlon W. DeLoatch, Jr., Secretary

Chartered Committee on Stewardship

Stewardship ... all that we are ... all that we have ... all of the time.

Your Stewardship Committee exists for individuals and for congregations. We offer consultants, conferences, material and support for living a life of gratitude, planned giving, worship and witness to our Lord Jesus Christ.

After the approval of the 1998 budget at Convention, Bishop Johnson introduced Bill Wrenn as his selection to fill the newly created staff position of Diocesan Stewardship Officer. The Committee began work immediately.

The Committee's consultant group initiated contact with every congregation in the Diocese and was present in over 73 of them (plus Convocation and Diocesan organizations) on more than 133 occasions for Vestry meetings and retreats, workshops, EMC and financial planning, dinner speaking engagements, Christian Education and worship opportunities.

Your Committee hosted day-and-a-half conferences featuring prayer, Bible study, the sharing of ideas and resources and the witness of presenters at St. Mary's, High Point, in May, and at The Summit in November, as well as co-hosting the Treasurer's/EMC Workshop at Good Shepherd, Asheboro, in October. Guest presenters were nationally recognized stewardship leaders Bruce Rockwell (Diocese of Western Massachusetts) and Andrew Staley (Diocese of Vermont).

Our Diocese was represented by Committee members attending national conferences sponsored by The Episcopal Church Foundation, The Consortium of Endowed Episcopal Churches, Province IV, the Diocese of Rochester, The Episcopal Network for Stewardship, The Ministry of Money, The Anglican Church of Canada and the Episcopal Church Center's Office of Stewardship. "Scholarships" for national conferences were utilized by Mark Hatley (St. Patrick, Mooresville) and Jay Silver (St. Mark's, Raleigh) to the Diocese of Oklahoma/Episcopal Church Center and The Ministry of Money, respectively.

The committee, the consultant group and the Stewardship Officer are valuable assets that are made available to all congregations through your support of the Diocese. Your prayers and continued support are asked for this portion of our ministry to one another, the larger Church and the world.

Skip Sprye, Chair

The Summit

The Summit has had a fantastic year of expanding its ministry both to the Diocese and others who use this facility. The Board of Directors is very pleased to report the following highlights:

- Relocation of the Youth Ministry to the Summit. This involved an addition to the lodge for Sally Harbold's office and for Robert Sitton, her assistant. The program of the youth ministry—various conferences during the year and camp during the summer—accounts for more than half of the diocesan use of The Summit. The Board wholeheartedly supports having this program and its resources consolidated at The Summit.
- Purchase of the Clark Retreat Cottage. With the generous support of the Diocesan ECW and Dr. and Mrs. Henry Clark, The Summit was able to achieve this long-held goal. The Building and Grounds Committee of the Board has worked with John Koch to establish policies for the use of Clark Cottage, which will be dedicated at the Board of Visitors Weekend in April. The retreat cottage adds an important dimension to The Summit's ministry.
- The first million dollar year! Thanks to the capable management of John Koch and his staff, The Summit has posted a surplus for the past five years. Portions of that surplus were used to complete the purchase and furnishing of Clark Cottage. This has been accomplished without an increase in rates for the Diocese since 1993, and with a decrease in diocesan assistance.

The Board, the Bishop, and John Koch are committed to upholding The Summit's mission: to be a place for all people to encounter God, God's creation, and God's community in a unique

and natural environment. We are grateful for the support of those who share this commitment, and are helping us realize and incarnate this mission more fully every year.

*The Rev. Janet C. Watrous
Presiding Officer*

Thompson Children's Home (Summary Report)

Thompson Children's Home is instrumental in changing the lives of hundreds of children and families across North Carolina annually. Continuous commitment from a generous community of friends has sustained Thompson for 113 years, and the strong state-wide support that the Episcopal Church offers our agency enables us to address the needs of children and their caregivers each and every day.

Thompson Children's Home continues to operate several programs that address the diverse range of challenges that young people face. They include residential treatment, foster care, weekend respite care, group homes in Fletcher and Goldsboro and the new Thompson Child Development Center. We are constantly evaluating the efficacy of each of our programs and are adding new program components to be certain that each child receives care that meets his or her unique needs. When asked to assess the overall quality of Thompson Children's Home services in a recent survey, approximately 87% of our clients responded with an above average or excellent rating.

The agency has a strategic plan in place that is regularly evaluated and updated. It outlines the direction Thompson will take into the next century. Our vision includes new programs as well as expansion of current programs into more areas across North Carolina. During the 1997-98 year, new components were added to some of our programs, and plans have been approved to expand even further during the 1998-99 year.

A new program component at Thompson is Day Treatment. Thompson has agreed to serve those children (Kindergarten through Eighth grade) from Charlotte Mecklenburg Schools or Mecklenburg County Youth and Family Services who need our special educational setting, but do not require residential care. Some participants have transitioned to this program from our Residential Treatment Program for a less restrictive environment.

The Foster Care Program at Thompson took an exciting turn this year under the guidance of a new Director of Foster Care. During the summer, five new families completed the required training. Thompson is planning to expand the Foster Care program to serve more children across North Carolina.

After only two and a half years of

operation, the Thompson Child Development Center is drawing attention from experts in the field of childcare and child development. Frank Porter Graham Child Development Research Center has recognized the uniqueness of our Center by selecting us as one of nine centers in North Carolina and California that have unique and creative elements that serve an "at-risk" population. The children enrolled at Thompson Child Development Center continue to beat the odds. Recent program evaluations indicate that more than 80 percent of the children improved in all areas of assessment, and more than 70 percent of four-year-olds scored above national norms in standardized testing even though many come from disadvantaged homes.

The Thompson Child Development Center has exciting opportunities for growth in the future. We hope to provide the same quality care to special populations in other locations across the state and to share our experience with other child development providers in the near future.

Currently, major renovations are being made to Kenan Cottage on the St. Peter's Lane campus in Charlotte for a new family oriented component to our Residential Treatment program. Thompson is also at the center of an exciting collaborative program taking place across North Carolina with other children's homes. This new Family Service Program will reach areas of the state that do not have resources for adequate social services.

Our relationship with Episcopal churches across the state will continue to be of critical importance during the coming year. Financial support, volunteer service, and prayers from our friends make our work possible and give many children and families a new beginning.

Trustees of the Diocese (no report submitted)

University of the South

The University of the South, popularly known as Sewanee, consists of a College of Arts and Sciences and a School of Theology. There are nearly 1,300 undergraduate students, about 30% of whom are Episcopalians.

The School of Theology is one of 11 accredited Episcopal seminaries in the United States. It consists of a Seminary offering graduate and advanced degree programs with emphasis on training for ordained ministry in the Episcopal Church and a Programs Center, offering opportunities both on and off campus for laity and clergy to strengthen ministries, religious knowledge, and spiritual growth in local congregations.

Curriculum changes were introduced this year, allowing seminarians to take

core courses and choose electives based on their time commitments.

This year 74 of the enrolled undergraduate students were from North Carolina, of whom 22 are Episcopalians. Three students from the Diocese of North Carolina are enrolled in the School of Theology. North Carolina undergraduates this year received \$395,950 in financial aid.

North Carolina is a sponsoring diocese for Sewanee's Education for Ministry (EFM) Program and has 19 active groups. There are three Sewanee Disciples of Christ in Community (DOCC) groups in the Diocese.

The Bishop's Committee to Define a Vision for the Diocese

Vision Statement

We, the Diocese of North Carolina, that we may more faithfully follow Jesus Christ together, do offer the following common vision:

- We envision a diocese of welcoming congregations which offer genuine hospitality to all people. Respecting the dignity of every human being, we will invite and welcome people to our churches and sustain them where they lead their lives.
- We envision a diocese in which all persons—clergy and lay—are affirmed, cared for, challenged, and transformed into faithful Christians. Parishes, missions, and chaplaincies within communities and convocations will support one another in their various ministries.
- We envision a diocese which teaches and boldly demonstrates our commitment to seek and serve Christ in all persons through individual, congregational, convocational, and diocesan outreach ministries. Diocesan resources will support all levels of outreach through coordination, promotion, and funding.
- We envision a diocese which works for faithful stewardship of the many gifts with which we have been blessed as a people and as a region. With truly thankful hearts we will marshal the resources to strengthen existing congregations and to begin new ones.
- We envision a diocese in which people of all ages find their faith strengthened through worship, Christian education, retreats, and other opportunities for spiritual formation. By God's grace we will give ourselves to God's service and walk before God in holiness and righteousness all our days.

*Endorsed by Diocesan Council
Oct. 21, 1998*

Chartered Committee on Youth (no report submitted)

CONVENTION COMMITTEES

Administration of the Diocese

Judy Lane, Chair

Donald B. Dixon
The Rev. Janice M. Chalaron
The Rev. Winston B. Charles
Scott T. Evans

Jerry Workman
C. Edward Sharp, Jr.
F. Ty Smithdeal
The Rev. Virginia N. Herring

Credentials

The Rev. John N. Ogburn, Chair

Brenda P. Gilchrist
The Rev. Katherine Johnson
John C. Maddocks
Joseph F. Maurice

Marie B. Osborne
Linda Priddy-Hundley
The Rev. Charles L. Wood

Elections

The Rev. Lisa G. Fischbeck, Chair

James E. Caldwell
Julie Hege
The Rev. Douglas Hodsdon
The Rev. Noah Howard

Charlotte Maye
Vann Stephens
Vivian Varner

Faith & Morals

The Rev. Elizabeth Wade Grant, Chair

John E. Campion
The Rev. Donald P. Goodheart
The Rev. Charlie Hawes
Reginald A. Moss

Sarah Shaw
Jean Tinsley
Arthur Turbyfill

National & International Affairs

The Rev. Reed Freeman, Chair

John W. "Bill" Adams
Margaret Bruhl
The Rev. Brooks Graebner
Laura Hooper

Joseph C. Hunter
The Rev. Al Moore
Thomas M. Sturtevant

Program of the Church

Joseph S. Ferrell, Chair

Steven Burke
The Rev. John Tol Broome
Gail Duncan
The Rev. Ida L. Johnson

The Rev. Ken Kroohs
Robert H. Millikin
Betsey Savage

Social Concerns

The Rev. Wylie W. Miller, Chair

The Rev. Robert C. Cook
Edward Embree
Kathryn E. Macleod
Ellen McRae

Richard M. Taylor
The Rev. Gay Silver
Libbie Ward

COMMITTEE ASSIGNMENTS

No.	Title of Resolution	Committee
1	On the Election of the XI Bishop of North Carolina	Admin. of the Diocese (Oak B)
2	On the 1999 International Year of Older Persons	Nat'l. & Int'l. Affairs (Oak C)
3	On Ending Mountain Top Removal Coal Mining	Social Concerns (Auditorium 1)
4	On the Condemnation of All Crimes Committed Because of Prejudice Against the Victim	Social Concerns (Auditorium 1))
5	On the Amendment of North Carolina General Statutes Sections 14-401.14 and 14-3(c)	Social Concerns (Auditorium 1)
6	On Central American Debt Forgiveness	Nat'l. & Int'l. Affairs (Oak C)
7	On Registering as a Bone Marrow Donor	Social Concerns (Auditorium 1)
8	On Becoming a Pheresis Donor	Social Concerns (Auditorium 1)
9	On the Recognition of Environmental Work Done by Episcopalians for Environmental Justice	Social Concerns (Auditorium 1)

NOTE: Program of the Church, which will draft a resolution in response to the Report of Diocesan Council, will meet in Cedar A.

RESOLUTIONS

Resolution No. 1.

On the Election of the XI Bishop of North Carolina

EDITOR'S NOTE: *The following resolution has had two sections (5 & 6) added to it by the Standing Committee since the initial mailing of the nominations and resolutions to all delegates on 12/23. Section 7 is the original Section 5.*

Resolved:

That the people of the Diocese of North Carolina be urged to pray for the guidance of the Holy Spirit in the election of the XI Bishop of North Carolina, and be it further

Resolved:

By this Convention of the Diocese of North Carolina that

1. The Nominating Committee shall develop a profile for the position of Bishop;
2. The Nominating Committee shall not exclude from consideration any canonically qualified priest or bishop of the Church;
3. The Nominating Committee announce to the Diocese no later than October 1, 1999, a list of no fewer than (5) priests or bishops as the nominees for Bishop;
4. The Nominating Committee shall, from October 1 to October 15, 1999, accept additional nominations for Bishop, made by a delegate to the 1999 Diocesan Convention on forms to be prepared and made available by the Nominating Committee, provided the nominator has obtained consent of the nominee and provided, further, that such a nomination is seconded by four (4) other delegates to this 183rd Convention, at least three (3) of such seconders and the nominator representing four (4) different congregations. Any such nominee shall participate in any programs in the Diocese on the same basis as the nominees of the Nominating Committee.
5. The Nominating Committee, in consultation with the Standing Committee and the Commission on Constitution and Canons, shall develop rules of order to be adopted by the Electing Convention.
6. The Nominating Committee shall submit a budget for its work to the Standing Committee, and, upon approval of the Standing Committee, the Diocesan Council shall fund the budget from available monies, including, if necessary, the Episcopal Maintenance Fund. (See p. 215, 1997 *Journal of Convention*)
7. The election of the Bishop shall take place at the 184th Diocesan Convention to be held in January 2000.

The Standing Committee

Comment:

The Rt. Rev. Robert Carroll Johnson, Jr., the X Bishop of North Carolina, has advised the Diocese of his intention to retire no later than July 18, 2000.

The Standing Committee has been asked by the Bishop to appoint and announce a Nominating Committee for the Bishop as soon as possible and to prepare a search and election process and timetable to present to the 183rd Diocesan Convention to elect the XI Bishop of North Carolina.

Resolution No. 2.

On the 1999 International Year of Older Persons

Resolved:

That this 183rd Convention of the Diocese of North Carolina affirms 1999 as the International Year of Older Persons; and be it further

Resolved:

That the Diocese and local congregations lift up the gifts and concerns of older adults in 1999, and develop ongoing intentional older adult ministries.

Comments:

The United Nations has called upon religious and other organizations to observe 1999 as the International Year of Older Persons.

There are more older adult members in the Episcopal Church now than at any other time in our history.

The Episcopal Society for Ministry on Aging affirms this United Nations resolution as an opportunity for our church to focus on older persons.

Older adults are uniquely free to share their faith, wisdom, and perspective with persons of every age.

God calls persons of all ages to respond to their baptismal covenant in mission, ministry, and service to others.

*Nancy Anderson
St. Stephen's, Durham*

Resolution No. 3.

On Ending Mountain Top Removal Coal Mining

Resolved:

That the 183rd Convention of the Diocese of North Carolina support the action of the Board of Governors of the Episcopal Appalachian Ministries and the Diocesan Council of the Diocese of West Virginia in their efforts to end mountain top removal/valley fill coal mining until a scientific study of its long term effects on human life and natural environment has been accomplished; and be it further

Resolved:

That this 183rd Diocesan Convention urge the Office of Surface Mining and

other appropriate federal agencies to require that mountain top removal/valley fill mining be stopped until a scientific study of its long-term effects on human life and the natural environment has been accomplished; and be it further

Resolved:

That copies of this resolution be sent to the Diocesan Council of the Diocese of West Virginia; Kathy Karpan, Director Office of Surface Mining, Department of Interior, Washington, DC 20240; W. Michael McCabe, Administrator Region II, Department of Interior, 841 Chestnut Building, Philadelphia, PA 19107-4431; Sandra Ellege, Director of Episcopal Appalachian Ministries, P.O. Box 5193, Knoxville, TN 37850.

Comment:

As Christians we are charged with the stewardship of God's creation. Millions and millions of tons of earth and rock are being removed from the tops of mountains in West Virginia and dumped into the valleys next to these mountains, totally destroying the springs and headwaters in these valleys along with all animal and plant life in them. It is destroying the homeland of Appalachians, completely disrupting their lives. The removal of mountain tops has resulted in severe damage to homes and wells through bombarding with "blast rock" and the resulting massive amounts of dust. This kind of mining is extremely profitable to coal companies, in part because fewer miners are required, resulting in unemployment as well as ecological damage. Psalm 24:1 reminds us that "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

Further Reference: US NEWS & WORLD REPORT, 8/11/97, "Shear Madness."

*The Rev. Tom Droppers
for the Chartered Committee
on Environmental Ministries*

Resolution No. 4.

On the Condemnation of All Crimes Committed because of Prejudice Against the Victim

Resolved:

That the 183rd Convention of the Diocese of North Carolina condemn all crimes committed because of prejudice against the victim; and be it further

Resolved:

That this convention call upon all law enforcement officers and district attorneys to enforce North Carolina's existing Hate Crimes statutes, especially North Carolina General Statutes Sections 14-401.14 and 14-3 (c); and be it further

Resolved:

That Episcopalians urge such enforcement in their municipalities.

Comment:

The State of North Carolina has a hate crimes statute (North Carolina General Statutes Section 14-401.14) which makes it a misdemeanor to commit or threaten assault or property damage because of the race, color, religion, nationality, or country of origin of the victim. Another statute (section 14-3 (c)) increases the level of the offense when a crime is committed because of such prejudice. Enforcement of these statutes is inconsistent from one municipality to another, and many citizens are not aware that this state has a hate crimes statute.

Scripture calls upon us to do justice and love mercy, and to love our neighbors as ourselves. In the parable of the Good Samaritan, the "neighbor" was the one who showed mercy on one who had been beaten and left for dead. Jesus commanded his disciples likewise to show mercy. Following widely reported crimes such as the torture and murder of African American James Byrd in Texas, the Executive Council of the ECUSA has passed a resolution urging "the whole church to commit itself at every level to work for the eradication of hate crimes in America." Being aware of existing laws and publicly supporting their enforcement are ways we can help in this effort.

*The Rev. Katherine B. Johnson
St. Matthew's, Hillsborough*

Resolution No. 5.

On the Amendment of North Carolina General Statutes Sections 14-401.14 and 14-3 (c).

Resolved:

That the 183rd Convention of the Diocese of North Carolina urge the amendment of the North Carolina General Statutes Sections 14-401.14 and 14-3 (c) to include perceived or actual sexual orientation, gender, or condition of disability.

Comment:

The State of North Carolina has a hate crimes statute (North Carolina General Statutes Section 14-401.14) which makes it a misdemeanor to commit or threaten assault or property damage because of the race, color, religion, nationality, or country of origin of the victim. Another statute (section 14-3 (c)) increases the level of the offense when a crime is committed because of such prejudice.

In response to the torture and murder of Matthew Shepherd, a gay Episcopalian, the Executive Council of the ECUSA has urged support for such legislation to amend the federal hate crimes laws as part of an effort to end the commission of hate crimes in America. Accordingly, it is appropriate for Episcopalians to support such

amendments to corresponding laws in their several states. Scripture calls upon us to do justice and love mercy, and to love our neighbors as ourselves. In the parable of the Good Samaritan, the "neighbor" was the one who showed mercy on one who had been beaten and left for dead. Jesus commanded his disciples likewise to show mercy.

*The Rev. Katherine B. Johnson
St. Matthew's, Hillsborough*

Resolution No. 6. On Central American Debt Forgiveness

Resolved:
That the 183rd Convention of the Diocese of North Carolina call upon the United States to forgive all unilateral debt from the countries devastated by Hurricane Mitch, especially (but not limited to) Honduras, Nicaragua, El Salvador and Guatemala; and be it further

Resolved:
That this Convention also urge the United States to provide leadership in persuading other countries to join in forgiving all multilateral debt owed by the affected countries; and be it further

Resolved:
That this resolution be forwarded to the President of the United States, the Speaker of the House of Representatives, the North Carolina Congressional Delegation, and the Secretary of State.

Comment:
The countries in Central America which have been devastated by Hurricane Mitch have greatly diminished capacity to repay foreign loans, which were heavy burdens on their economies even before the disaster. The forgiveness of their foreign debt would provide one way for these countries to begin to restructure and rebuild their economies. In the spirit of jubilee and Jesus' proclamation of the Year of the Lord's Favor, it is appropriate for Christians to urge the reduction of financial burdens on developing countries.

*The Rev. Katherine B. Johnson
St. Matthew's, Hillsborough*

Resolution No. 7. On Registering as a Bone Marrow Donor

Resolved:
That each mission and each parish of the Diocese of North Carolina shall implement as a part of its outreach program a plan which will cause as many of its members as possible to register and become members of the National Bone Marrow Registry, or if a mission or parish member or members is/are unable to be a bone marrow donor because

of illness or age, to donate some amount to the Community Marrow Donor Program to insure no-cost tissue typing of donors and to implement plans to achieve significant growth in the number of registered donors.

*Michael W. Long
All Saints', Charlotte*

Resolution No. 8. On Becoming a Pheresis Donor

Resolved:
That each mission and each parish of the Diocese of North Carolina shall implement as a part of its outreach program a plan which will cause as many of its members as possible to become pheresis donors.

*Michael W. Long
All Saints', Charlotte*

Resolution No. 9. On the Recognition of Environ- mental Work Done by Episcopa- lians for Environmental Justice

Resolved:
That the 183rd Convention of the Episcopal Diocese of North Carolina join with The Chartered Committee for Environmental Ministry in recognizing the excellent work done by the congregations of St. Ambrose', Raleigh, Trinity Church, Fuquay-Varina, and St Paul's, Cary, through their Episcopalians for Environmental Justice Group in the reclaiming of the wetlands of Walnut Creek; and be it further

Resolved:
By this Convention that based on their example and model of leadership other congregations in this Diocese be urged to find ways to initiate and sustain environmental leadership and ministries in their communities.

*Judy Cox, Chair
for the Chartered Committee
on Environmental Ministry*

PLEASE NOTE
The budget, as passed by
the 183rd Annual Convention,
will be printed in full
in the post-Convention
(February) issue of
The Communicant.

Copies of the
proposed budget
will be available
for delegates
at Convention.

ELECTIONS

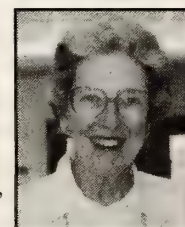
Deputy to General Convention—2000

*Lay Order: 4 deputies and 4 alternates
to be elected*

Syd B. Alexander, Jr. City or town: Chapel Hill. Congregation: Chapel of the Cross, Chapel Hill. How long confirmed: 36 years. Occupation: Attorney. Congregational or diocesan offices, current or past: Parish—Lay reader; Vestry (several terms), Junior Warden; Diocese—Delegate to Convention; Diocesan Council (2 terms), Chair, Department of Budget; Deputy to General Convention (1997), Stadning Com. NOMINATOR: The Rev. Frederick J. Warnecke, Jr., St. Francis', Greensboro.



Scott T. Evans. City or town: Durham. Congregation: St. Stephen's, Durham. How long confirmed: 57 years. Congregational or diocesan offices, current or past: Parish—Altar Guild; ECW President; Newcomers; Newsletter Editor; Environmental Stewardship Committee; Advisory Committee, El Buen Pastor; Vestry, Senior Warden, Clerk. Diocese—Standing Committee (4 terms), President (1994); General Convention Deputy (1979, 85, 88, 91, 94, 97); Committee on the Structure of the Diocese, chair; Committee on the Environment (1982-); Committee on Global Mission (1998-); Companion Diocese Commission (1994-1997); Stewardship Commission (1989-1997); Diocesan Council; ECW President, 1976-1979. Province IV—Vice President (1997-2000), Executive Committee (1976-1988); Leadership Conference (1997-2000); Representative to Triennial Committee, chair (1979-1982). National—Planning and Arrangements Committee, General Convention 2000; Chair World Mission Committee, General Convention (1988-1997); Presiding Bishop Nominating Committee (1994-1997); Joint Committee on Nominations (1991-1994); Standing Commission on Human Affairs (1986-1991); Executive Council (1982-1988); Rep. PIM, Canada (1988) NOMINATOR: The Rev. Harrison T. Simons, Oxford.



James G. Exum, Jr. City or town: Greensboro. Congregation: Holy Trinity, Greensboro. How long confirmed: 51 years. Occupation: Attorney; retired judge. Congregational or diocesan

offices, current or past: Parish—Vestry, Holy Trinity, Senior Warden; Vestry, Christ Church, Raleigh, Senior Warden; Diocese—Parliamentarian (under Bishop Fraser). NOMINATOR: The Rev. Charles M. Hawes, St. Mary's House, Greensboro.

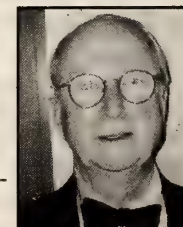
Judy Lane. City or town: Charlotte. Congregation: St. John's, Charlotte. Occupation: Desk-top Publisher. How long confirmed: 26 years. Congregational or diocesan offices, current or past: Parish—Vestry; Diocesan Convention delegate; Liturgical Committee; choir; Communications Committee chair; newsletter editor. Convocational—GEF president. Diocese—Diocesan Council (2 terms); Communications Commission chair; Structure Committee. NOMINATOR: The Rev. Charles M. Riddle III, Holy Comforter, Charlotte.



Cecil L. Patterson. City or town: Durham. Congregation: St. Titus'. Occupation: Retired. How long confirmed: 50 years. Congregational or diocesan offices, current or past: Parish—(current) Chair, New Construction Committee; Coordinator, Lay Servers; Christian Education and Formation Committee; (past) Vestry: Senior Warden (3 times), Junior Warden, Treasurer, Clerk; Chairman, Rector Search Committee. Diocese—(current) Christian Education and Formation Committee; Small Church Committee; Board of Directors, Penick Village; Board of Visitors, The Summit; (past) Task Force on Structure; Continuing Education Committee; General Convention: Deputy, 1991; Alternate, 1994. NOMINATOR: Willette M. Crews, St. Titus', Durham.

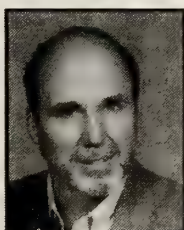


Alfred L. Purrington III. City or town: Raleigh. Congregation: Christ Church. Occupation: Attorney. How long confirmed: 53 years. Congregational or diocesan offices, current or past: Parish—Vestry (1973-75, 1979-81, 1986-88, 1992-94, 1998-), Junior Warden (1980, 1987), Senior Warden (1981, 1988, 1994); Delegate to Diocesan Convention (1977, 1980-83, 1987-1995, 1997-). Dioc-



esan—Diocesan Council (1978-80); Standing Committee (1981-83, 1985-87, 1991-93); Commission on Constitution and Canons (1991-), Chairman (1992-); Deputy to General Convention (1994, 1997); Committee to Nominate Candidates for Bishop Coadjutor, 1979; General Chairman ACTS Campaign, 1987-89; Diocese of North Carolina Camp & Conference Center (The Summit), Board of Directors, 1981-84, Board of Visitors, 1985-; Episcopal Home for the Ageing (Penick Village), Board of Directors, 1990-, Executive Committee, 1992-, Secretary (1995-98), President, 1998-. NOMINATOR: The Rev. Eugenia Sealy Cross, St. Timothy's, Winston-Salem.

George G. Rose. City or town: Charlotte. Congregation: St. Margaret's, Charlotte. How long confirmed: 40 years. Occupation: Programmer. Congregational or diocesan offices, current or past: Parish—Outreach Committee; Long-range Planning Committee; Hunger Relief Chairman (Zion Episcopal, Wappinger Falls, NY); Diocese—Delegate to Convention (10 times); N.C. Cursillo Team; Mid-Carolinas Tres Dias founder; Chairman, Charlotte Chapter of NOEL (National Organization of Episcopalians for Life); Chairman, N.C. Episcopalians for Biblical Authority; NOMINATOR: Terry Fay Casto, St. Margaret's, Charlotte.



Clergy Order: 4 deputies and 4 alternates to be elected

The Rev. Robert M. Alves. City or town: Roanoke Rapids. Position: Rector, All Saints', Roanoke Rapids. Number of years since ordination: 9. Number of years canonically resident in the Diocese: 5. Diocesan offices, current or past: Diocesan Council; Council Committee on the State of the Church, Chair; Convention Elections Committee; Diocese of East Carolina—Youth Commission, Chair; Liturgics Committee; Convention Committee. NOMINATOR: The Rev. Bollin M. Millner, Church of the Good Shepherd, Rocky Mount.



The Rev. Glenn E. Busch. City or town: High Point. Position: Rector, St. Mary's, High Point. Number of years since ordination: 27. Number of years canonically resident in the Diocese: 18. Diocesan offices, current or past: Standing Committee; Diocesan Council; Dean, Greensboro Convocation; The

Summit Board; Committee on the Restructure of the Diocese; Stewardship Commission; Planned Giving Commission; Chaplain to Diocesan Convention; N.C. 2000 Committee; Parish Grants Committee. NOMINATOR: The Rev. Delia K. Higgins, Saint Mary's, High Point.



The Rev. Winston B. Charles. City or town: Raleigh. Position: Rector, Christ Church, Raleigh. Number of years since ordination: 24. Number of years canonically resident in the Diocese: 5. Diocesan offices, current or past: Commission on Ministry; Dean of Raleigh Convocation; Co-chair of Convocation Committee for New Congregations; Diocese of South Carolina—Commission on Ministry; Department of Christian Education; Diocesan Spiritual Director of Cursillo; Church planter; Diocesan Council. NOMINATOR: The Rev. Eugenia Sealy Cross, St. Timothy's, Winston-Salem.



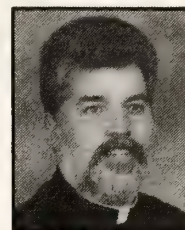
The Rev. Stephen Elkins-Williams. City or town: Chapel Hill. Position: Rector, Chapel of the Cross, Chapel Hill. Number of years since ordination: 23. Number of years canonically resident in the Diocese: 16. Diocesan offices, current or past: Standing Committee (1995-1997), president (1997); Penick Village Board (1995-1996); Commission on Ministry (1988-1992), chairman (1990-1992); founding chair, AIDS Committee (1985-1987); The Summit Board (1985-1988); Commission on Liturgy (1984-1996); Vision Committee (1997-1998); Alternate Deputy to General Convention (1997). NOMINATOR: The Rev. G. Kenneth G. Henry, St. Michael's, Raleigh.



The Rev. Ida Louise Johnson. City or town: Charlotte. Position: Vicar, St. Michael and All Angels, Charlotte. Number of years since ordination: 3. Number of years canonically resident in the Diocese: 1. Diocesan offices, current or past: Nominating Committee for a New Bishop; Program of the Church Convention Committee. NOMINATOR: The Rev. Monroe Freeman, Jr., St. Titus' (ret.), Durham.



The Rev. Timothy E. Kimbrough. City or town: Chapel Hill. Position: Rector, Holy Family, Chapel Hill. Number of years since ordination: 15. Number of years canonically resident in the Diocese: 15. Diocesan offices, current or past: Deputy to General Convention (1994, 1997); Delegate to Province IV Synod (1994, 1996, 1997); Trustee, Diocese of N.C. (1997-1999); Standing Committee (1990-1993, 1994-1997, 1998-), President (1996-1997); Ecumenical Officer (1989-1994); Nominating Committee for Bishop Suffragan (1989); Commission on Liturgy (1985-1997); Commission on Ecumenical Relations (1987-1997); Commission on Youth (1986). NOMINATOR: The Rev. Thomas J. Garner, Epiphany, Eden.



The Rev. Canon E. T. Malone, Jr. City or town: Chapel Hill. Position: Canon for Publications & Records, Diocese of North Carolina, Raleigh. Number of years since ordination: 7 1/2. Number of years canonically resident in the Diocese: 7 1/2. Diocesan offices, current or past: Alternate Deputy to General Convention, 1994, 1997; Staff of 1998 Lambeth Conference; Secretary of Convention, 1992-1999; Secretary of Diocesan Council, 1992-1999; Historiographer of the Diocese, 1995-1999; Historic Properties Commission (Secretary), 1997-1999; Task Force on Structure of the Diocese; Task Force on Diocesan Convention; Delegate to North Carolina Council of Churches; St. James', Kittrell, Historic Church Committee; Diocesan Ecumenical Commission; Editor, *The Communicant*, 1990-1999. NOMINATOR: Thomas C. Church, Jr., Holy Innocents, Henderson.

The Rev. Henry A. Presler. City or town: Monroe. Position: Rector, St. Paul's, Monroe. Number of years since ordination: 13. Number of years canonically resident in the Diocese: 13. Diocesan offices, current or past: Dean, Charlotte Convocation (1996-); Diocesan Council (1998-); Ecumenical Committee (1997-); Ecumenical Commission (1993-1997); Budget Director, Small Church Commission (1986-1998). NOMINATOR: The Rev. Douglas G. Dailey, Trinity, Statesville.



The Rev. Brian S. Suntken. City or town: Mooresville. Position: Vicar, St. Patrick, Mooresville. Number of years since ordination: 9. Number of years canonically resident in the Diocese: 7.

Diocesan offices, current or past: The Summit Board; Thompson Children's Home trustee; Faculty of the Leadership Program for Musicians Serving Small Congregations; Nominating Committee for a New Bishop. NOMINATOR: The Rev. Gary Steber, St. Alban's, Davidson.



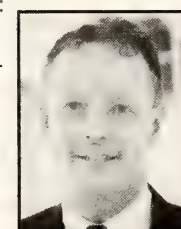
The Rev. Marion Thullbery. City or town: Greensboro. Position: Supervisor of Clinical Pastoral Education, Rex Hospital, Raleigh; Supply Priest. Number of years since ordination: 14. Number of years canonically resident in the Diocese: 4. Diocesan offices, current or past: Diocese of Central Florida—Commission on Ministry (Chair); Program Commission; Christian Education Commission; Canterbury Board (similar to The Summit); Instructor, Ministry/Homiletics, Central Florida Diocesan Institute for Ministry; Diocese of N.C.—Commission on Ministry; Bishop's Committee on Sexual Ethics; Instructor of Pastoral Care, Diaconal Institute. NOMINATOR: The Rev. William E. Smyth, Calvary/St. Luke's, Tarboro.



Diocesan Council

Lay Order: 3 to be elected to 3-year terms

Robert E. Wright. City or town: Chapel Hill. Congregation: Chapel of the Cross, Chapel Hill. Occupation: Vice President, Communications & Development, National Humanities Center.



How long confirmed: 15 years. Congregational or diocesan offices, current or past: Parish—Vestry (1987-1990); Stewardship Committee Chair (1990-1992); Parish Development Committee, Chair (1989-1990). Diocese—Advisory Board, St. John's House, Durham (1988-1992), Convenor (1991-1992); Department of Ministry in Higher Education of the Diocesan Council (1994-1997); Chartered Committee on Ministry in Higher Education, Chair (1997-1998); Reader, General Ordination Examinations (1996, 1997); Triangle Institute for Anglican Studies (1996-); Board of Trustees, The General Theological Seminary (1998-); Delegate to Convention (1999-2001). NOMINATOR: The Very Rev. Lisa G. Fischbeck, Holy Family, Chapel Hill.

Clergy Order: 2 to be elected to 3-year terms

The Rev. Fiona Bergstrom. City or town: Kannapolis. Position: Assistant to the Rector, All Saints', Concord.

Number of years since ordination: 10. Number of years canonically resident in the Diocese: 6. Diocesan offices, current or past: Diocese of Milwaukee—Outreach Commission (1986-1988); Lay Commission (1989-1991); Diocese of North Carolina—Overseas Commission (1995-1996) NOMINATOR: The Rev. Edward C. Scott, All Saints', Concord.



The Rev. Beth McKee-Huger. City or town: Greensboro. Position: Deacon, St. Mary's House, Greensboro. Number of years since ordination: 5. Number of years canonically resident in the Diocese: 5. Diocesan offices, current or past: Episcopal Appalachian Ministries; Christian Social Ministries Committee. NOMINATOR: The Rev. Thomas J. Garner, Epiphany, Eden.



Ecclesiastical Court

Lay Order: 1 to be elected to 3-year term

(NOTE: No nominations were received by the Dec. 14 deadline.)

Clergy Order: 1 to be elected to 3-year term

The Rev. Philip R. Byrum. City or town: Wilson. Position: Rector, St. Timothy's, Wilson, and Vicar, St. Mark's, Wilson. Number of years since ordination: 31. Number of years canonically resident in the Diocese: 32. Diocesan offices, current or past: Standing Committee, 1983-85, 1991-93, President 1993; Liturgical Commission, 1969-97, Chairman, 1981-97; Diocesan Liturgical Officer, 1997—; Ecclesiastical Court, 1997-98. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

The Rev. Janice M. Chalaron. City or town: Rocky Mount. Position: Rector, St. Andrew's. Number of years since ordination: 7 1/2. Number of years canonically resident in the Diocese: 8 1/2. Diocesan offices, current or past: Summit Board. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

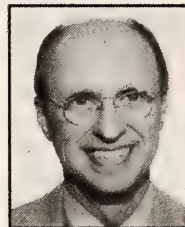
Penick Village Board of Directors

Ten persons, lay or clergy, to be elected to 3-year terms

Nancy Anderson. City or town: Durham. Congregation: St. Stephen's. Occupation: Retired nurse. How long confirmed: 48 years. Congregational or diocesan offices, current or past. Parish—Vestry member, 2 terms; Senior Warden, 1 term; ECW president. Diocesan—Chairman, Diocesan Committee on Aging. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Mahlon W. DeLoatch, Jr. City or town: Tarboro. Congregation: Calvary. Occupation: Attorney. How long confirmed: 40 years. Congregational or diocesan offices, current or past. Parish—Vestry, Senior Warden, Adult Choir, Treasurer, EMC Chairman, Capital Fund Chairman, Churchyard Chairman, Convention Delegate. Diocesan—Penick Village Board: Secretary, Treasurer, President; Diocesan Council; Standing Committee; SRI Committee; Suffragan Bishop Nominating Committee. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



William E. Easterling. City or town: Chapel Hill. Congregation: Holy Family. Occupation: Physician. How long confirmed: blank. Congregational or diocesan offices, current or past. Parish—None listed. Diocesan—Penick Village Board: Vice President. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Jane Ruffin House. City or town: Louisburg. Congregation: St. Paul's. Occupation: Retired. How long confirmed: 60 years. Congregational or diocesan offices, current or past. Parish—(current) Vestry; (past) Vestry, Senior Warden; Clerk; ECW President and other offices; Altar Guild; Outreach and Worship Committee; Newsletter editor. Diocesan—(current) Small Church Committee; Chairman,



Historic Properties Commission; Lay Warden, Raleigh Convocation; Grants Committee; (past) Diocesan Council; Bishop's Nominating Committee; Deputy to General Conventions. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.

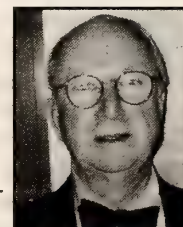
The Rev. John N. Ogburn, Jr. City or town: Asheboro. Position: Deacon, Church of the Good Shepherd. Number of years since ordination: 6. Number of years canonically resident in the Diocese: 6. Diocesan offices, current or past—Chair, Credentials Committee, 1998, 1999 Conventions; former lay Convention delegate; member National Academy Elder Law Attorneys. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Cecil L. Patterson. City or town: Durham. Congregation: St. Titus'. Occupation: Retired. How long confirmed: 50 years. Congregational or diocesan offices, current or past. Parish—(current) Chair, New Construction Committee; Coordinator, Lay Servers; Christian Education and Formation Committee; (past) Vestry: Senior Warden (3 times), Junior Warden, Treasurer, Clerk; Chairman, Rector Search Committee. Diocesan—(current) Christian Education and Formation Committee; Small Church Committee; Board of Directors, Penick Village; Board of Visitors, The Summit; (past) Task Force on Structure; Continuing Education Committee; General Convention: Deputy, 1991; Alternate, 1994. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Alfred L. Purrington III. City or town: Raleigh. Congregation: Christ Church. Occupation: Attorney. How long confirmed: 53 years. Congregational or diocesan offices, current or past. Parish—Vestry (1973-75, 1979-81, 1986-88, 1992-94, 1998-), Junior Warden (1980, 1987), Senior Warden (1981, 1988, 1994); Delegate to Diocesan Convention (1977, 1980-83, 1987-1995, 1997-). Diocesan—Diocesan Council (1978-80); Standing Committee (1981-83, 1985-87, 1991-93); Commission on Constitution and Canons (1991-), Chairman (1992-); Deputy to General Convention (1994, 1997); Committee to Nominate Candidates for Bishop Coad-



jutor, 1979; General Chairman ACTS Campaign, 1987-89; Diocese of North Carolina Camp & Conference Center (The Summit), Board of Directors, 1981-84, Board of Visitors, 1985-; Episcopal Home for the Ageing (Penick Village), Board of Directors, 1990-, Executive Committee, 1992-, Secretary (1995-98), President, 1998-. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.

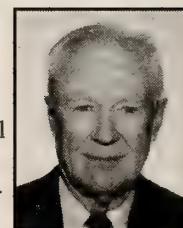
Marian L. Safriet. City or town: Reidsville. Congregation: St. Thomas'. Occupation: Retired; former hospital director of auditing. How long confirmed: 44 years. Congregational or diocesan offices, current or past. Parish—(past) Vestry, Senior Warden, Treasurer; President, ECW. Diocesan—(past) ECW, Treasurer, Convocation Chair, Lex Mathews Scholarship Committee; Penick Village Board, Secretary; (current) Penick Village Board, Treasurer. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



The Rev. Fred L. Thompson. City or town: Southern Pines. Position: Retired. Number of years since ordination: 15. Number of years canonically resident in the Diocese: 15. Diocesan offices, current or past—Penick Village Board, Diocesan Council, Dean of Convocation, Bishop Search Committee, Commission on Aging, Parish Grants Committee, Summit Board, Bishop's Visioning Committee. NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Warren W. Walk. City or town: Pinehurst. Congregation: Emmanuel Church, Southern Pines. Occupation: Retired. How long confirmed: 50 plus years. Congregational or diocesan offices, current or past—Vestry, 1992-95, Junior Warden. NOMINATOR: William O. Bryant, Emmanuel, Southern Pines.



Standing Committee

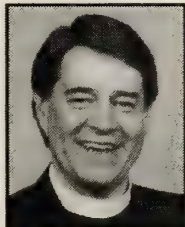
Lay Order: 1 to be elected to 3-year term

Walker Anderson Mabe. City or town: Raleigh. Congregation: Christ Church, Raleigh. Occupation: Human Resources. How long confirmed: 16 years. Congregational or diocesan of-

fices, current or past: Parish—Vestry (1996-1999), Junior Warden (1998-1999); Architectural Study Committee chairman (1998-1999); Communications Task Force, chairman (1996-1997); lay reader; lector; altar guild; kitchen guild; Young Adults co-chair, EYC leader. Diocese—Diocesan ECW Board (1993-1996), Yearbook editor. NOMINATOR: Alfred L. Purrington III, Christ Church, Raleigh

Clergy Order: 2 to be elected to 3-year terms

The Rev. T. Scott Allen. City or town: Pittsboro. Position: Rector, St. Bartholomew's, Pittsboro. Number of years since ordination: 15. Number of years canonically resident in the Diocese: 4. Diocesan offices, current or past: Diocese of Bethlehem—Diocesan Staff; Deputation to General Convention, chair (1994); Diocese of North Carolina—Commission on the Diaconate; Bishop's Committee on Clergy Wellness; CSM Coordinator Search Committee; Canon for Congregational Ministries—Deployment Advisory Committee; Episcopal Appalachian Ministries (EAM) Committee and N.C. representative to the Board of Governors of EAM; National—Coalition for Human Needs Commission; National Jubilee Officers Assn; Episcopal Urban Caucus Board; Vacancy Sharing Conference (Deployment). NOMINATOR: May H. Sherrod, Advent, Enfield.



The Rev. Robert M. Alves. City or town: Roanoke Rapids. Position: Rector, All Saints', Roanoke Rapids. Number of years since ordination: 9. Number of years canonically resident in the Diocese: 5. Diocesan offices, current or past: Diocesan Council; Council Committee on the State of the Church, Chair; Convention Elections Committee. Diocese of East Carolina—Youth Commission, Chair; Liturgics Committee; Convention Committee. NOMINATOR: The Rev. Bollin M. Millner, Church of the Good Shepherd, Rocky Mount.



The Rev. Randall Keeney. City or town: Advance. Position: Vicar, St. Clement's, Clemmons. Number of years since ordination: 9.5. Number of years canonically resident in the Diocese: 4. Diocesan offices, current or past: Diocese of Georgia—Alcohol and Drug Commission, Christian Education

Commission, HIV/AIDS Task Force of Albany, Ga.; Diocese of North Carolina—Anglican-Methodist Dialogue; Commission on the Diaconate. NOMINATOR: Dirlie A. Herlihy, St. Clement's, Clemmons.



The Rev. Harrison T. Simons. City or town: Oxford. Position: Director, Education/Liturgy Resources; Oxford. Number of years since ordination: 36. Number of years canonically resident in the Diocese: 28. Diocesan offices, current or past: Standing Committee (3 years + 1 year to complete a vacancy); St. John's, Williamsboro, Historic Church Committee, chair; Small Church Commission (20 years); Education & Training Commission (15 years; chair, 10 years); The Summit Board (6 years). NOMINATOR: The Rev. Harriette H. Sturges, St. Philip's, Durham; Episcopal Center at Duke.



The Summit Board

Lay Order: 3 to be elected to 3-year terms

James P. Armstrong, Jr. City or town: High Point. Congregation: St. Mary's, High Point. Occupation: Sales, Chamber of Commerce. How long confirmed: 52 years. Congregational or diocesan offices, current or past: Parish—Church School teacher; Scout Troop/Post chair; Stewardship/Every Member Canvass co-chair; ACTS Campaign Co-chair (St. Mary's); Vestry (terms starting 1968, 1989, 1995); Long-range Planning Co-chair. Diocese—Delegate to Convention (1998-2000). NOMINATOR: The Rev. Glenn E. Busch, St. Mary's, High Point.



Bunnie Collura. City or town: Pittsboro. Congregation: Chapel of the Cross, Chapel Hill. Occupation: Retired. How long confirmed: 50+ years. Congregational or diocesan offices, current or past: Parish—Parish Altar Guild (15 years); Parish Hospitality Group (3 years); Diocese—Diocesan Stewardship Commission (5+ years); Board of Visitors, The Summit (14 years) (all positions still current). Co-



chair, The Summit fundraising committee to match Major Speakers Endowment Fund (1995-1998). NOMINATOR: The Rev. Janet C. Watrous, for The Summit Board.

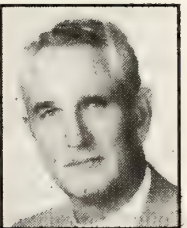
C. A. "Bo" Newcomb. City or town: Raleigh. Congregation: Good Shepherd, Raleigh. Occupation: Chairman, Newcomb & Co. How long confirmed: 42 years. Congregational or diocesan offices, current or past: Vestry; Senior Warden; Junior Warden; Diocese—Delegate to Convention (several times); Chair, Consecration Committee for the Rt. Rev. Moultrie Moore; The Summit Board. NOMINATOR: The Rev. Janet C. Watrous, for The Summit Board.

Cater (Mary Allen) Riggan. City or town: Raleigh. Congregation: St. Michael's, Raleigh. Occupation: Medical Secretary. How long confirmed: 37 years. Congregational or diocesan offices, current or past: Altar Guild/Memorials Chairman; Acolyte Chairman (7 years); Co-chairman, The Summit Board of Visitors Weekend (1997). NOMINATOR: The Rev. Janet C. Watrous, for The Summit Board.



Clergy Order: 3 to be elected to 3-year terms

The Rev. E. Dudley Colhoun, Jr. City or town: Winston-Salem. Position: Retired. Number of years since ordination: 45. Number of years canonically resident in the Diocese: 37. Diocesan offices, current or past: Diocesan Council; Standing Committee; N.C. Episcopal Church Foundation; Deputy, General Convention; Penick Village Board; The Summit Board; N.C. 2000 Task Force, Chair; University of the South trustee. NOMINATOR: The Rev. Janet C. Watrous, for The Summit Board.



The Rev. Robert B. Cook, Jr. City or town: Lexington. Position: Rector, Grace Church, Lexington. Number of years since ordination: 25. Number of years canonically resident in the Diocese: 12. Diocesan offices, current or past: Committee on Christian Education & Formation, chair. NOMINATOR: The Rev. Janet C. Watrous, for The Summit Board.

The Rev. John W. Simons. City or town: Pittsboro. Position: Vicar, St. John's, Henderson. Number of years since ordination: 39. Number of years

canonically resident in the Diocese: 4. Diocesan offices, current or past: The Summit Board of Directors. NOMINATOR: The Rev. Janet C. Watrous, for The Summit Board.



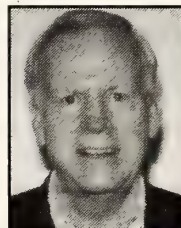
Thompson Children's Home Trustee

(NOTE: The Convention will no longer elect members of this Board of Directors, which has been reorganized.)

University of the South Trustee

Lay Order: 1 to be elected to 3-year term

Thomas M. Goodrum. City or town: Winston-Salem. Congregation: St. Paul's, Winston-Salem. Occupation: Financial Advisor. How long confirmed: 34 years. Congregational or diocesan offices, current or past: Parish—Vestry, 2 terms; Senior Warden; Trust Commission, chairman; Every Member Canvass, co-chairman; Music Committee, chairman; (St. John's, Charlotte) Vestry. Related to this office: Trustee, University of the South; Regent, University of the South. NOMINATOR: The Rev. E. Dudley Colhoun, Jr., St. Paul's, Winston-Salem.



JoAnne Kilpatrick. City or town: Pinehurst. Congregation: Emmanuel, Southern Pines. Occupation: Housewife. How long confirmed: 44 years. Congregational or diocesan offices, current or past: Vestry, Senior Warden (1992, 1998); ECW President (1990); Sunday School teacher (20 years); Altar Guild; Director of Christian Education; Youth Group leader; Diocesan ECW Board (1988); Commission on Aging; Convention delegate (3 terms). NOMINATOR: Anne S. Cook, Emmanuel, Southern Pines.



ADDITIONAL NOMINATIONS

Any registered delegate to the 1999 Convention may make additional nominations at the opening business session at 7:45 p.m., Thursday, Jan. 21, following canonical procedures. Forms for nominations from the floor will be available at the Credentials Table upon registration.

Diocesan Council Summary

November 18 meeting highlights

Council took the following actions:

- In first Special Order of Business, heard presentation about cluster ministry by Bishop Elliott Sorge and Canon Vicki Wesen.
- Adopted *Guidelines for Cluster Ministry Assistance*.
- In second Special Order of Business, heard remarks from the Rev. Stephen Wendfeldt, new Director of New Congregational Development, who was introduced to Council.
- Heard announcement from Bishop Johnson that he plans to retire no later than his birthday, July 18, 2000, and that he has asked the Standing Committee to appoint a Nominating Committee, to be announced at the 1999 Convention, with a new bishop's election set for the 2000 Convention.
- Referred to the Council Department of Business Affairs and Administration the decision on hiring an assisting accountant at Diocesan House.
- Received copies of updated proposed

line item budget for 1999.

- Heard brief report on Hurricane Mitch relief actions.
- Allocated \$3,108 in unspent Hurricane Fran relief funds to be sent to the Presiding Bishop's Fund for World Relief, designated for hurricane relief in Central America.
- Nominated, as required by canon, the following four persons for two vacancies on the Ecclesiastical Court, one lay and one clergy: the Rev. Philip Byrum, the Rev. Janice Chalaron, June Gregory, and Margaret Akingbade, subject to their acceptance of nomination, and alternatively, the Rev. Robert Alves and Anne Butler.
- Nominated, as required by canon, the following six persons for six vacancies on The Summit Board of Directors: Charles A. Newcomb, Bunnie Collura, Cater Riggan, the Rev. Robert B. Cook, the Rev. Dudley Colhoun, and the Rev. Harrison Simons.
- Adopted a motion setting Saturday, Feb. 6, as the date for a one-day Council orientation session at The Summit.

- Adopted a revised 1999 Clergy Minimum Salary Policy.

December 16 meeting highlights

Council took the following actions:

- Designated the 1999 Diocesan Convention Eucharist offering for the Presiding Bishop's Fund for World Relief for hurricane relief in Central America.
- Heard from Bishop Johnson that diocesan staff has added a new assisting accountant, Jane Hamborsky.
- Heard from Bishop Johnson that Margo Acomb has moved from her position as assistant to Canon Wesen, Mr. Wendfeldt, and Bill Wrenn, to a new position as assistant to Bishop Gloster and the Rev. Kathleen Awbrey.
- Adopted a motion to reimburse the fourth quarter 1998 over budget in-state travel expenses of the Secretary of the Diocese.
- Heard report from the Treasurer that income at The Summit is up compared to the same period in 1997.
- Transferred \$1,673.59 from

- undesignated fund balances to designated fund balances to cover the final expenses of the Visioning Committee.
- Adopted the 1998 Report of the Diocesan Council to the 183rd Diocesan Convention (1999).
- Adopted the recommendations of the Council Committee on Administrative Policies to revise prescription drug coverage for diocesan retirees.
- Heard a report from the Committee on Administrative Policies concerning provision of health insurance coverage for domestic partners and the form a request for such coverage should take.
- Added a \$5,000 line item to the proposed 1999 diocesan budget in support of the St. Augustine's College chaplaincy, with funding to come from trust fund income.
- Heard report on filming of a diocesan stewardship video.
- Allocated \$2,000 to assist with computerization of churches that do not have computers.
- Changed orientation meeting from one-day Feb. 6 session to a Feb. 5-6 overnight at The Summit.

Clergy changes & moves

The **Rev. Arthur J. Calloway**, rector of St. Ambrose, Raleigh, since 1959, has retired, effective Dec. 31. A graduate of St. Augustine's College, Canada (B.A., 1949), and of the Philadelphia Divinity School (B.Th., 1952), he was ordained deacon in 1952 and priest in 1953. He was priest-in-charge (1952-1959) of St. James' Church, Austin, Tex., before coming to North Carolina. Fr. Calloway received an honorary Doctor of Humane Letters degree from St. Augustine's College (N.C.) in 1994. In the Diocese of North Carolina he served on the Commission on Racial Subjects, the Terraces Board, Diocesan Council, Commission on Ministry, Penick Home Board, the 1982 Commission on Structure and Organization of the Diocese, Commission on State of the Church, Commission on Alcohol and Drug Abuse, the Commission on Dispatch of Business (chairman, 1987-1991), and the Convention Committee on Elections.

Joining the diocesan staff as Director of New Congregational Development, effective Nov. 16, is the **Rev. Stephen H. Wendfeldt**, who comes from the Diocese of Olympia, where he had served since 1994 as rector of St. Stephen's Church, Longview, Wash.

The **Rev. Willis (Bill) H. Steinberg Jr.** has accepted the call of the Greater Raleigh Convocation Committee for

New Congregational Development to be founding vicar of the northeast Raleigh church plant. He began work about Jan. 1 and comes from Walla Walla, Wash. (Diocese of Spokane), where he has served since 1991 as rector of St. Paul's Church.

The **Rev. John G. Steed**, rector of Trinity Church, Scotland Neck, since 1993, has accepted a call to be rector of St. Stephen's, Whiting, N.J. (Diocese of Newark), effective Jan. 1, 1999.

Effective Nov. 1, the **Rev. Barbara Platt-Hendren** is serving as quarter-time priest-in-charge for the Clayton Episcopal Explorers. She will also be serving as part-time priest-in-charge for the Wendell Episcopal Explorers. The Rev. Ms. Platt-Hendren comes from the Diocese of Massachusetts, where she was assistant rector at St. John's, Beverly Farms, 1986-1996.

Bishop Johnson has appointed the **Rev. Patricia Shoemaker** to serve as deacon at Grace Church, Lexington, effective Nov. 29. She has previously been serving at St. Christopher's, High Point, and St. Paul's, Thomasville.

St. Paul's, Cary, has called as its new rector the **Rev. George Adamik**. He comes from the Diocese of New York, where he has served since 1991 as rector of St. Stephen's Church, Pearl River. The **Rev. James A. Hubbard**, who served as interim at St. Paul's, has left

the Diocese, effective Dec. 1, to serve at St. Luke's Church, Jamestown, N.Y.

Bishop Johnson has appointed the **Rev. Thomas Rightmyer** as part-time vicar of the Chapel of the Good Shepherd, Ridgeway, effective Nov. 15. He will also continue as priest associate at St. Philip's, Durham.

The **Rev. Grayce O'Neill** has accepted a call to serve as assistant to the rector, St. Paul's, Winston-Salem, effective Jan. 8. She has served as deacon-in-charge and then vicar of St. Mark's, Roxboro, since 1994.

The **Rev. T. J. Bland**, deacon at St. Andrew's, Greensboro, since 1997, has resigned effective Nov. 22 and moved to Brattleboro, Vermont, where his status is non-parochial.

The **Rev. Patsy Hayes Walters**, deacon since 1997 at Chapel of Christ the King, Charlotte, has retired effective Nov. 22. A graduate of the Curtis Institute of Music (Diploma, 1955), Piedmont Community College (A.A., 1983), and the Diocese of North Carolina Deacons Formation Program (1987), she was ordained deacon in 1987. She served at St. Margaret's, Charlotte, 1987-1989; St. Martin's, Charlotte, 1989-1991; St. Andrew's, Charlotte, 1992-1993; and St. Peter's, Charlotte, 1994-1997. In the Diocese of North Carolina, she served on the Commission on the Diaconate (chair, 1990, 1991) for 10 years.

The **Rev. Kamila Blessing**, who was serving as priest-in-charge of Christ Church, Rocky Mount, which has closed, has continued since Oct. 31 as priest-in-charge of St. John's, Battleboro.

St. Mark's, Raleigh, has called as its new rector, effective Jan. 1, the **Rev. M. Lorraine Ljunggren**, who has served since 1992 as rector of St. John's, Marion, in the Diocese of Western North Carolina.

The **Rev. John (Jay) Sidebotham**, rector of St. Luke's, Durham, since 1995, has resigned effective Nov. 30 to accept a call as assistant at St. Bartholomew's Church, New York, N.Y. St. Luke's has called as interim rector the **Rev. Canon James S. Melnyk**, who has served since 1995 as canon in residence of the Cathedral of All Souls, Asheville, Diocese of Western North Carolina.

The **Rev. Harold F. Elsner** is new priest-in-charge at Christ Church, Cleveland. He comes from the Diocese of Southeast Florida where he has served since 1988 as rector of St. Margaret's, Miami Lakes.

In Charlotte, the Chapel of Christ the King has called as its new vicar the **Rev. Ira J. Johnson**, who comes from the Diocese of South Carolina where he has been since 1991 vicar of St. Paul's, Orangeburg.

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Presiding Bishop's wife visits scene of hurricane

(Continued from page 4)

Earlier that same day, the group visited a tent city along a main highway. "This is the only place they have, their island city surrounded by muck," said Frade, indicating the cardboard, tin, plastic and wooden shacks that had been assembled on high ground at the road's edge.

Their former neighborhood, at the foot of the embankment, rested under 3 1/2 feet of mud. They had wanted to stay near what had been home.

Standing with the suffering

The roadside, however, posed a danger. The night before one of their community—Valeriano Martinez—was killed by a speeding truck as he crossed the highway. He was killed instantly. The truck did not stop.

When Griswold, Vest, and Frade arrived, Martinez was laid out on pieces of cardboard atop a plastic table, a sheet covering his body. As his sister wept and the community gathered around, Frade blessed the body and began to pray. Griswold embraced the weeping sister. Then the bishop used his cell phone to arrange for a casket and funeral for that afternoon.

As the travelers said goodbye, Griswold told the camera: "This is exactly where the church needs to be—with the people in their suffering, standing with them."

Meanwhile, as her visit to Central America continued, officials for the United States, several European countries and the World Bank promised Honduras and Nicaragua a massive new package of debt relief and financial aid.

The assistance includes more than \$1.5 billion in new development grants, a three-year respite from repayment of bilateral debt, additional money to cover payments due to international banks and an eventual write-off of large chunks of their foreign debts.

The actions came even as debt relief, a key issue at the Lambeth Conference last summer, also appeared on the agenda of the World Council of Churches Eighth Assembly, held in early December in Zimbabwe. In Central America, debt relief is a key to

long-term recovery from Hurricane Mitch. According to Oxfam International, Honduras' foreign debt totals \$4.1 billion, with interest payments consuming a third of the country's revenues before the storm; Nicaragua's total foreign debt totals about \$6.1 billion, with debt service payments accounting for more than half of government revenue.

U.S. officials said that the assistance was necessary, not only for long-term recovery but "to prepare the countries of Central America for the competitive global economy of the 21st century."

Inter-American Development Bank President Enrique Iglesias cautioned, however, that the objective should be not only reconstruction but also transformation, avoiding the mistakes of the past.

For now, Central America's hands are full with the problems of the present and the specter of huge problems in the future.

For example, the loss of most of the area's agricultural production means that countries will lose export revenue to pay their bills, but the situation also has officials fearing that farm workers who no longer have work or even land will migrate to cities where overdevelopment has already caused significant urban problems.

These problems, such as haphazard development, poor basic-service delivery and hillside deforestation,

contributed to the destruction caused by Hurricane Mitch.

Bishop Leo Frade of Honduras reports that more than half of the 65 churches in the diocese are damaged or destroyed.

Contributions to the Presiding Bishop's Fund for World Relief may be designated for particular areas and may be sent to the Fund, c/o Bankers Trust, Box 12043, Newark, New Jersey 07101.

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Nan Cobbey is features editor for Episcopal Life newspaper.

Kathryn McCormick is associate director of the Office of News and Information for the Episcopal Church.



Bishop Sturdie Downs of Nicaragua, whose country was hard-hit by Hurricane Mitch.

(Photo by E. T. Malone Jr.)



Honduras in better times

Pictured during an earlier mission trip to the farm country of southern Honduras are Global Mission Committee chair Bill Bryant of Emmanuel, Southern Pines, standing, second from left; Lars Bergstrom, All Saints', Concord, standing, far right; and other Diocese of North Carolina participants.

N. C. responses to Hurricane Mitch

By E. T. Malone Jr.

RALEIGH, Jan. 2—Help for hurricane victims in Central America has been offered by so many diocesan organizations, parishes, and individuals that exact figures are hard to come by. The two points that continue to be repeated are that the best channel for aid is through the Presiding Bishop's Fund for World Relief and that reconstruction and recovery efforts are likely to be very long-term.

As the extent of the natural disaster, with its attendant great loss of life and destruction of personal property and community infrastructure in Honduras, Guatemala, and neighboring countries became known, a large number of North American religious and charitable groups began soliciting aid funds. Episcopalians, however, have been asked to make donations to the Presiding Bishop's Fund so that the American church can work directly with the local Central American Episcopal diocesan bishops and their staffs in providing help to victims. The Fund is in a position to offer a wide range of financial assistance to the Episcopal bishops of Central America.

Since news of the November storm reached North Carolina, many Episcopal groups have responded with great generosity.

The Episcopal Church Women designated the offering, about \$1,000, from the Eucharist at their annual diocesan meeting Nov. 12 in Charlotte for aid to hurricane victims.

Diocesan Council at its Nov. 18 meeting voted to redesignate \$3,108 in leftover, unspent Hurricane Fran relief money and send it to the PB's Fund for Hurricane Mitch relief.

The Council, at the request of Bishop Johnson, voted at its Dec. 16 meeting to designate the offering at the Jan. 22 Diocesan Convention Eucharist for the Presiding Bishop's Fund for hurricane relief.

And the Diocese has sent an additional \$13,000 in emergency relief money.

Meanwhile, many individual parishes have taken special offerings or have redesignated remaining portions of their 1998 budget outreach money. Christ Church, Raleigh, for example, at its November vestry meeting voted to allocate for hurricane relief all unspent funds from the parish's outreach tithe. In addition, the church designated hurri-

(Continued on page 27)

Presiding Bishop to address Convention

(Continued from page 1)

the Cross, Chapel Hill; Scott Evans, St. Stephen's, Durham; James G. Exum Jr., Holy Trinity, Greensboro; Judy Lane, St. John's, Charlotte; Cecil L. Patterson, St. Titus', Durham; Alfred L. Purrington III, Christ Church, Raleigh; and George Rose, St. Margaret's, Charlotte. Four deputies and four alternates will be chosen.

Nominees in the clergy order are the Rev. Robert M. Alves, All Saints', Roanoke Rapids; the Rev. Glenn Busch, St. Mary's, High Point; the Rev. Winston B. Charles, Christ Church, Raleigh; the Rev. Stephen Elkins-Williams, Chapel of the Cross, Chapel Hill; the Rev. Ida L. Johnson, St. Michael & All Angels', Charlotte; the Rev. Timothy Kimbrough, Holy Family, Chapel Hill; the Rev. Canon E. T. Malone Jr., Diocesan House, Raleigh; the Rev. Henry Presler, St. Paul's, Monroe; the Rev. Brian Suntken, St. Patrick, Mooresville; and the Rev. Marion Thullbery, Greensboro. Four deputies and four alternates will also be chosen in the clergy order, and further nominations are expected at the opening business session Thursday night.

An insufficient number of nominations was received for Diocesan Council by the Dec. 14 deadline, earlier this year because Convention is a week earlier than usual. Three persons are to be elected in the lay order, and Robert E. Wright, Chapel of the Cross, Chapel Hill, was the only nominee. Two clergy members are to be elected, and the Rev. Fiona Bergstrom and the Rev. Beth McKee-Huger were nominated. Here again, additional nominations will need to be made at the opening business session.

For the Ecclesiastical Court, one clergy and one lay person will be elected. Diocesan Council, as directed by canon, has nominated the Rev. Philip R. Byrum, St. Timothy's, Wilson, the Rev. Janice M. Chalaron, St. Andrew's, Rocky Mount, and Anne Butler, St. Paul's, Winston-Salem. Other nominations may be made at the opening business session. Canon law requires Council to nominate two persons for each opening, but one of the lay persons asked to run declined.

For the Standing Committee, one lay person is to be elected, and there is only one nomination, Walker A. Mabe of Christ Church, Raleigh. Two clergy slots are to be filled, and nominees are the Rev. T. Scott Allen, St. Bartholomew's, Pittsboro; the Rev. Robert M. Alves, All Saints', Roanoke Rapids; the Rev. Randall Keeney, St. Clement's, Clemmons; and the Rev.

Harrison T. Simons, Education/Liturgy Resources, Oxford.

There were ten nominations for the ten openings on the Penick Village Board of Directors.

For the Summit Board, which elects three lay persons and three clergy members, the lay nominees are James P. Armstrong Jr., St. Mary's, High Point; Bunnie Collura, Chapel of the Cross, Chapel Hill; C. A. "Bo" Newcomb, Good Shepherd, Raleigh; and Cater (Mary Allen) Riggan, St. Michael's, Raleigh. Clergy nominees are the Rev. E. Dudley Colhoun Jr., retired, Winston-Salem; the Rev. Robert B. Cook Jr., Grace Church, Lexington; and the Rev. John W. Simons, St. John's, Henderson.

Two persons are competing for the one lay trusteeship available with the University of the South—Thomas M. Goodrum, St. Paul's, Winston-Salem, and JoAnne Kilpatrick, Emmanuel, Southern Pines.

Bishop Johnson will nominate a new class of Trustees of the Diocese, who must be elected by Convention, and will announce his appointments to the Commission on Ministry and other committees and organizations.

Other business

Orientation for delegates will be conducted by the Rev. Kenneth Henry, rector of St. Michael's, Raleigh, at 4:30 p.m. on Thursday at a site to be announced.

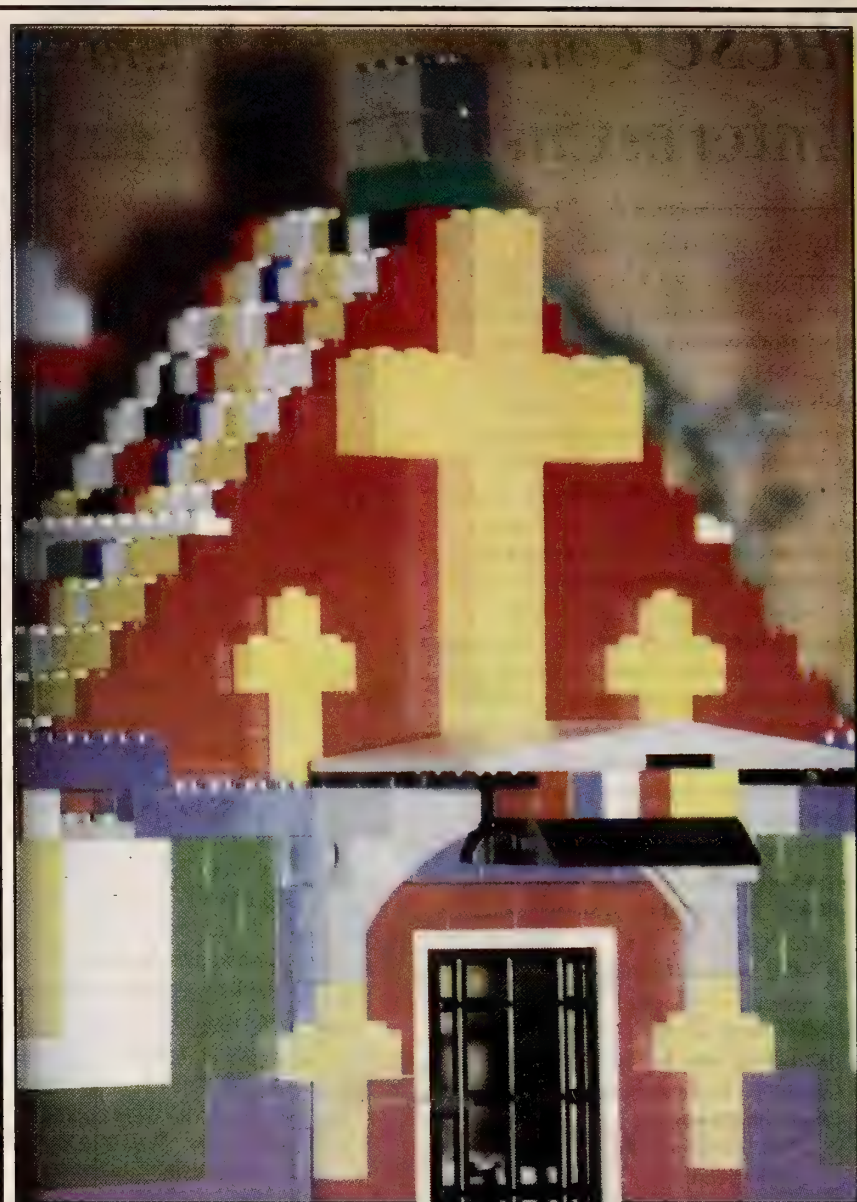
Following Evening Prayer at 7:00 p.m., the first legislative session will get underway at 7:45 p.m. and will include the Bishop's Address and the opportunity for introduction of late resolutions and nominations. All resolutions will be referred to Convention committees, which will hold open hearings beginning at 9:30 p.m.

On Friday, the Holy Eucharist will begin at 8:00 a.m., followed by the second legislative session, during which the Bishop Suffragan will make his Address. First balloting will take place at this time.

After lunch at noon, the third legislative session begins at 1:30 p.m. The Convention Banquet will take place at 7:00 p.m. Friday.

On Saturday, following Morning Devotions at 8:30 a.m., the fourth legislative session begins at 9:00 a.m. and will include approval of the 1999 budget and final reports, ballots, and resolutions. The Convention is scheduled to adjourn after 12:15 Closing Prayers. (NOTE: These announced times are tentative.)

Convention seating this year will return to the system of long tables with church signs.



LOGOS IN LEGOS: This colorful and elaborate model of a church, including detailed and liturgically correct interior, on display at Church of the Nativity, Raleigh, was constructed by acolyte David Malone.

(Photo by E. T. Malone Jr.)

Nomination and election process

(Continued from page 1)

The Nominating Committee includes 9 women and 7 men, as did the 1995 committee.

Election Process Resolution

The election process resolution prepared by the Standing Committee contains seven items. It specifies that the Committee will develop a profile for the position of Bishop and that it will not exclude from consideration any canonically qualified priest or bishop of the Church.

The Nominating Committee will announce to the Diocese no later than Oct. 1, 1999, a list of no fewer than five nominees for Bishop. During the period Oct. 1-15, 1999, the Committee will accept additional nominations made by delegates eligible to vote at the 2000 Convention. The nominators must have obtained consent of the nominee, and the nomination must be seconded by four other delegates, who, together with

the nominator, represent four different congregations. Such nominees will participate in any programs in the Diocese on the same basis as the nominees presented by the Nominating Committee. (Under a similar process in 1994, the Nominating Committee presented five names and there was one additional nomination during the extra period provided, Oct. 1-18.)

The Nominating Committee is to develop rules of order for the election. This would include such things as the mechanics of balloting, vote counting, and possible limit on number of ballots to be taken.

The Committee, whose members will travel, conduct interviews, and meet on a regular basis to compare notes and gradually reduce the number of nominees, will submit a budget of its work for funding by the Diocese.

The election of the Bishop will take place at the 184th Diocesan Convention to be held in January 2000.

HCSC Committee highlights

Interest in Episcopal children's ministries at high level

By Mary Brooks Zuccarelli

WHAT AN INTEREST in our children's welfare is abroad in our land!

This fact was brought home to Judy Gloster and Jo Rankin this fall when they went to the National Episcopal Children's Ministries Conference in Navasota, Tex., at Camp Allen, conference center of the Diocese of Texas.

Four hundred people attended the conference. But 300-400 were turned away because of lack of space, even though the conference center had added 100 rooms to accommodate those interested.

Judy and Jo are co-chairmen of the Helping Churches Serve Children Committee in our Diocese. Formed after the 1997 General Convention passed the Children's Charter, the committee seeks to bring up to light the needs of our at-risk children and to assist churches to find ways to meet these needs.

What if we took it seriously?

"What might our congregations look like if they took seriously the Children's Charter?" the Rev. Joseph P. Russell asked the group.

"The liturgy and the churches would be child-friendly and child-inclusive." He proposed that children be brought to church every Sunday and holiday, not just at special times. But churches would have to make a lot of changes in order to accommodate these ideas, he noted.

Can we imagine intergenerational coffee hours in our churches?

Russell can: "By sharing experiences, with children and adults listening

to each other and sharing stories, the children would become an integral part of decisions affecting them.

"We'll raise dreamers and lovers and people with compassion and feeling," he explained. He believes that children and adults could plan together for church school and liturgy programs. He is convinced that we must raise children to see that life is more than job and career.

An Episcopal church educator, liturgist, and conference leader, Russell has edited or co-authored a number of texts on Christian education. Explaining the three components of the Children's Charter—nurturing of the child, ministry to the child, ministry of the child—he asked the group to visualize the amazement on the faces of children watching a circus. He believes we can bring that same wonder and also praise to the faces of children in our church services.

Attuned to mysteries and wonder

Presiding Bishop Frank Griswold told those attending that he believes children are often more attuned to the mysteries and wonder of our liturgy than are adults.

He recounted the story of a little boy coming home from church with his father. The mother remained at home to prepare dinner for guests. As the two walked home, the father noticed that his son clutched something in his hand. He asked to see what it was. The child reluctantly opened his hand and revealed a piece of Communion bread.

His father scolded him for taking the consecrated bread from the church and asked what he wanted to do with it. The



Jo Rankin, left, and Judy Gloster at the National Episcopal Children's Ministries Conference

little boy answered that he was taking it home to his mom. Arriving at home, he rushed to the kitchen and tugged at his mother's sleeve rather frantically. She turned to see his outstretched hand with the bread that he was offering her.

"The body of Christ," he said.

"The sense of mystery, a capacity for awe, the ability to let symbols speak in new and refreshing ways, all derived from what church members learned from their children, have transformed many congregations that have tried the intergenerational approach to liturgy and study," Griswold noted.

He feels that it is necessary that we see that our children are safe and their parents supported. "We should act as advocates on their behalf; we have a call to nurture our children," Griswold believes.

Gloster and Rankin shared with conference members their own experiences in serving children in a deprived public

school in Charlotte. In their workshop they told of their time working together in the school where Judy served as counselor for Cities-in-Schools and Jo worked as a volunteer for Outreach of Christ Episcopal Church in Charlotte.

They showed how a community of faith, Christ Church, discovered a deeper understanding of the Gospel as congregation members shared gifts of time, talents, and money with others and how a congregation can gain a new vitality through ministry and give hope to those who thought they had no hope.

Other North Carolinians attending the meeting were the Rev. Joe Cooper, rector, and Jim Sims, musician and artist, from Church of the Servant in Wilmington. Both served on the liturgy team.

Mary Brooks Zuccarelli is a Charlotte-based free-lance writer and a parishioner at Christ Church, Charlotte.

N. C. responses to Hurricane Mitch

(Continued from page 24)

cane relief in Central America as the recipient of the parish's special Christmas offering.

Global Mission Honduran relief

Additionally, the diocesan Chartered Committee on Global Mission has proposed an alternative three-pronged assistance plan, through its Subcommittee on Honduras.

"These are proposals that we feel are timely and will be helpful for both the short term and the long term," said Global Mission chair Bill Bryant of Southern Pines.

The first part is a "Cash for Food" program.

"We will collect funds from the people of our Diocese to buy rice, dried beans, corn meal, and cooking oil," said Bryant. "We will ship the food through Pope Air Force Base to Pamerola Air Base in Honduras. We feel that if we send only money the Hondurans will have to buy scarce local food, driving the price up and making it out of reach of many people. By buying food here in bulk and shipping it free through our Air Force, we may be more helpful to the whole country.

"We already have volunteers here working on the logistics of our project," he said. "The food will be picked up by groups from three different areas—the Diocese of Honduras in the north, a group of non-profit organizations we know in the capital of Tegucigalpa, and

the farm co-ops in the south that we have been working with for ten years."

The second part of the program is to send construction materials and people to assist in the rebuilding of homes and churches. "We will organize work teams to go there for a week or ten days working alongside the Hondurans. We will have Honduran supervisors directing our construction programs," Bryant noted.

The third part is to send medical teams and medicine to the different areas, he said. "We will be working in their clinics and in the countryside where under normal conditions medical help is scarce."

Bryant suggested that money be collected at local churches and sent to the Diocesan office marked "Global Mission-Honduran Relief." He said, "Using

the Diocese will enable us to have an accounting of every dollar and to be able to make a report back to you. Please continue praying for the people of Central America."

By late November over \$32,000 had been collected or pledged from individuals or congregations for this effort, including, paid, from St. Mary's, High Point, \$200; from Epiphany, Eden, \$350; from St. Mark's, Raleigh, \$2,504, and promised, from Holy Trinity, Greensboro, \$17,000; from Christ Church, Raleigh, \$3,000; and from St. Michael's, Raleigh, \$8,000.

Contributions may be sent to the Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, N.C. 27619, with checks noted for "Global Mission-Honduran Relief."

St. Andrew's, Rocky Mount, a model of successful local capital campaign

ROCKY MOUNT—"What the people of St. Andrew's, Rocky Mount, accomplished in their 1998 capital campaign is both a marvelous tribute to their spirit of true stewardship of what God has given them and to the energetic and inspiring leadership provided by their rector, the Rev. Janice Chalarton," said Bishop Robert C. Johnson Jr.

Amazingly, the church undertook a five-month capital campaign in which \$1,244,000 was pledged from 138 donors, in a parish with an annual budget of only \$153,000.

Ordinarily, the typical parish can expect to raise no more than three times its annual budget in a capital campaign, and St. Andrew's raised over 8 times the annual budget.

The success was so striking, in fact, that the rector and the campaign co-chairs, Ben Yelverton and Betsy Strandberg, were invited to be on the program of "Providing for Ministry," a major conference on church fund-raising, held at Kanuga last August.

St. Andrew's, a congregation of 374 adult communicants and 114 pledging units, found itself with a growing membership increasingly hampered by limited space. The church, founded as what was then called an "unorganized" mission in 1955, had grown to a membership of over 300 by the early 1990s.

With a long-time reputation for community involvement, St. Andrew's experienced a spurt in enthusiasm after the arrival of Chalarton as rector in 1996.

The parish hired a consulting firm, Allen Marketing, Advertising, & Communications Inc. of Winston-Salem, and studied what its chances of success might be with a capital campaign to build a new church.

The parish needed and wanted to grow. While new members had been added constantly over the years, others had died or moved away and the net membership had not grown significantly. It was felt that an increase from the current 150 families

and 350 members up to 200 families and 500 members would create the possibility for great improvement in parish programs and participation in choir, altar guild, lay ministries, outreach programs, and a larger pool of potential church school teachers and youth leaders.

In order to provide room for more people and expanded activities, St. Andrew's leaders decided to move decisively to provide a new church, parish hall, choir room, sacristy, and office suite for its staff and members as soon as possible.

The church now worships in a building which would be renovated and turned into a parish hall.

St. Andrew's is located on the western edge of Rocky Mount, adjacent to residential areas where a majority of its current members live and from which a majority of its potential members would most likely be drawn. It was hoped that construction of a new sanctuary with a more "church like" appearance outside would help attract more young families. Having a new building, designed especially for Episcopal liturgical practice and worship, would doubtless appeal to many who might become active and loyal members, planners thought.

Feeling that the present physical environment of the church was incomplete and in many ways limited the growth and quality of worship, education, fellowship, and outreach, the vestry decided to implement a capital campaign with a goal of \$1,000,000.

As the result of well-organized, dedicated, and enthusiastic leadership and the committed participation of almost every single family in the parish, this goal—which many thought was unrealistic and far too ambitious—was surpassed by almost a quarter of a million dollars.

"This shows you what dedicated people can accomplish when they truly work together to further God's Kingdom," remarked Bishop Johnson. "I must say that I am proud of St. Andrew's, Rocky Mount."



The current St. Andrew's church.

183rd Annual Convention



Diocese of North Carolina

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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

FEBRUARY 1999

Evans first layperson to head Province IV

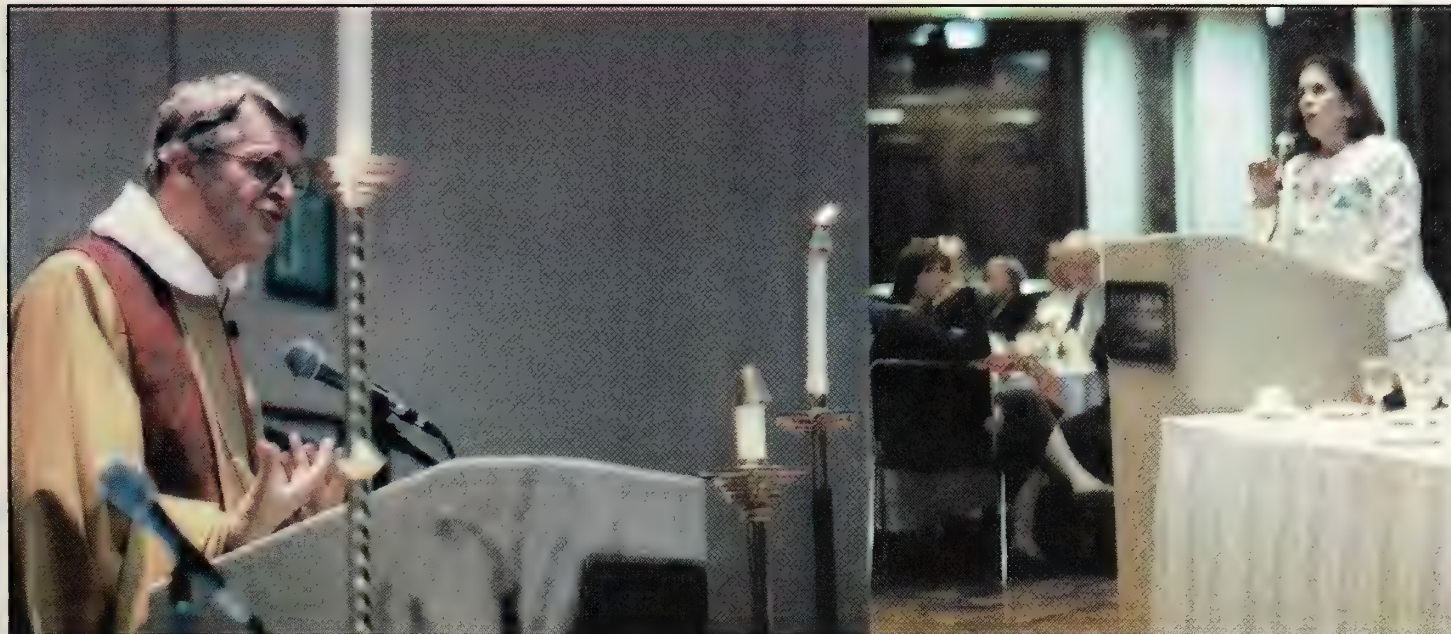
By E. T. Malone Jr.

RALEIGH, Jan. 28—Scott T. Evans, a member of St. Stephen's Church in Durham, has become the first lay person ever to serve as president of Province IV of the Episcopal Church.

She will fill out the unexpired term, until June 2000, of Bishop Edward L. Salmon Jr. of the Diocese of South Carolina, who resigned Jan. 21 because of health issues.

Evans, seven times a Deputy to General Convention from this Diocese, was elected to a three-year term as vice-president of Province IV in 1997 when Bishop Salmon was elected president. She is a former member of the Executive Council and has served four times as chair of General Convention's Legislative Committee on World Missions. She was also a member of the Nominating Committee for the Presiding Bishop and is currently a member of the

(Continued on page 15)



JERRY MARKATOS

Working as a team, Presiding Bishop Frank Griswold and his wife Phoebe preached one sermon, gave three talks, and held one press conference within 48-hours at the 183rd Diocesan Convention.

183rd Convention welcomes Griswolds

Greensboro, Jan. 21-23—The 183rd Annual Convention of the Diocese of North Carolina was honored by the attendance of the Presiding Bishop of the Episcopal Church, Frank T. Griswold III, and his wife Phoebe, who both actively participated in the major events of the Convention.

Griswold said that a reality of being Presiding Bishop is that one is disconnected from the local church. "In fact," he

noted at the beginning of his sermon at the Convention Eucharist on Friday, "I have not been to a diocesan convention in over a year."

He drew laughter from the delegates when he added: "There are, quite frankly, details of a diocesan convention I am quite glad to be set free from."

But he assured those present, "It is a particular gift of grace to be woven into your dioc-

esan convention. I've visited numerous parishes, but to see a diocese gathered to do the work of Christ in its own unique place rejoices my heart."

The Presiding Bishop sat on the dais with Bishops Johnson and Gloster at the Thursday night opening business session. In addition to preaching Friday morning he also met with college chaplains and youth representatives, held a press conference, and spoke at

the Convention banquet.

Mrs. Griswold addressed clergy spouses at a Friday luncheon (see story on page 5) and also spoke at the banquet, relating her experiences on a recent trip to disaster-stricken Central America.

Trying to steer middle course

At a midday press conference on Friday, Griswold

(Continued on page 15)

Surviving Delany sister laid to rest in Raleigh

By E. T. Malone Jr.

RALEIGH, Feb. 1—Sarah Louise Delany, last surviving child of Bishop Henry Beard Delany, was laid to rest here today in Mount Hope Cemetery on a quiet hillside in the city where she was born 109 years ago.

Miss Delany, known familiarly as "Sadie," was thrust into the national limelight in the last decade of her life after she and her centenarian sister Elizabeth "Bessie" Delany, a retired dentist, in 1993 authored a book called *Having*

Our Say: The Delany Sisters' First 100 Years, which recounted their experiences growing up in the segregated South and later in New York during the Harlem Renaissance of the 1920s.

They had been "discovered" by Amy Hill Hearth, a writer on assignment for the *New York Times*, who had visited them in 1991 to write a feature story about these unusual sisters who had both passed the 100-year mark and still lived together alone in their own home. Fascinated

with their intelligence, wit, and humor, and realizing the uniqueness of their view of 20th century American history, Hearth convinced the Delany sisters to tell their story and helped them write the book.

Instantly popular, the volume found itself on the *New York Times* best-seller list and spawned a theatre version that toured the country. Hearth worked with the sisters to publish *The Delany Sisters' Book of Everyday Wisdom* in 1994. After her sister Elizabeth's death in 1995, Sadie Delany,

at age 107, wrote a third book called *On My Own*. Ironically, just two days after her funeral, the theatre version of *Having Our Say* was scheduled to be performed by the Playmakers Repertory Company in nearby Chapel Hill, opening Feb. 3 and running through Feb. 28.

Fifth generation speaks

Brandi Delany, 18, a freshman at the University of North Carolina at Charlotte and daughter of Esther Delany of Raleigh, spoke to a packed fu-

neral congregation at St. Augustine's Chapel. She is Sadie Delany's great-grandniece, descended from Sadie's brother Lemuel.

"I am not sad today," she declared in a brief eulogy.

"I grew up knowing of her as Aunt Sadie, a lady lively for her age. It wasn't until reading the book that I really learned about what Aunt Sadie and Dr. Bessie accomplished. They were not just a home economics teacher and a dentist, but pioneers. Aunt Sadie was the

(Continued on page 2)



Pallbearers from the St. Augustine's College Laymen's League carry the coffin of Sadie Delany to her final resting place in Mount Hope Cemetery in Raleigh. Second from left is Diocesan Council Member Marshall Harvey.

Surviving Delany sister laid to rest

(Continued from page 1)

kind of strong woman that I aspire to become. It is appropriate that we say goodbye to her on the campus of St. Augustine's College, where she always felt at home."

Delany, born Sept. 19, 1889, was one of ten children of Henry Beard Delany (1858-1928) and Nanny Logan Delany (1861-1956). Her father, born a slave, graduated from St. Augustine's College in Raleigh and was employed there as a teacher, later becoming vice-president. He was called to the Episcopal priesthood and in 1918 consecrated as Suffragan Bishop of North Carolina, the first African-American ever elected bishop in the Episcopal Church. Continuing to reside in the Delany cottage on the St. Augustine's campus, he served as bishop until his death ten years later. Mrs. Delany was matron of the school, teaching what was then called "domestic sciences," and the Delany Building, in use today, was named in her honor.

Careers called them northward

Following in her mother's footsteps, Sadie Delany became the first home

economics teacher of color in the New York Public School System. Bessie became only the second woman of color licensed to practice dentistry in New York. They both taught school in the South for years to save money to move to New York, where Sadie received her undergraduate degree from Columbia University in 1920 and her Master's Degree in 1925. The sisters were lifelong companions and never married, attributing their long lives to the fact that "We never had husbands to worry us to death!"

Already elderly by the time of the civil rights movement of the 1960s, they were active cheerleaders of change in American society. When their first book was published, they urged that it be viewed not as black history, or feminine history, but American history.

Although they met many celebrities, the sisters stuck to their beliefs. "The whole time in Harlem, we lived the same way that we did in Raleigh," Sadie wrote. "We didn't change our values or behavior one bit. Every Sunday was the Lord's day, and you could find us, sure as daylight, at St. Martin's Episcopal Church: We were very proud of the Delany name, and because of our self-discipline it came to mean in Harlem

what it had meant in North Carolina—that is, it stood for integrity."

Sadie Delany was a loyal and faithful member of the Episcopal Church, an honorary member of the International Alpha Kappa Alpha Sorority, and involved in many professional and civic activities before and after her retirement from the New York Public School System.

Among 13 nieces and nephews surviving are Lemuel T. Delany Jr. and Nan Delany Johnson of Raleigh.

Officiating at the funeral and graveside service was the Rev. Thomas Logan Jr., Episcopal chaplain at St. Augustine's and a member of the Delany-Logan family. He was assisted by his father, the Rev. Dr. Thomas Logan, retired, of Yeadon, Pa., and by the Rev. Arthur Calloway, recently retired rector of St. Ambrose Church, Raleigh.

Dr. Bernard Franklin, president of the college, served as lector.

The Episcopal Diocese of North Carolina was represented by the Rt. Rev. Robert C. Johnson Jr., Bishop, who gave the benediction and blessing, and the Rev. Canon E. T. Malone Jr., Secretary of the Diocese.

+++++

Around the Diocese

Lenten Eucharists scheduled Wednesdays at Diocesan House

RALEIGH—The Holy Eucharist will be celebrated every Wednesday during Lent in the Bishop's Chapel at Diocesan House, beginning with a noon service on Ash Wednesday, Feb. 17, Bishop Johnson has announced. Noonday prayers will be held on other days, and the public is invited to all services. The Rev. Stephen Wendfeldt will be celebrant for the Ash Wednesday noon-time service. On subsequent Wednesdays the Communion services will be held at 8:30 a.m., with the following schedule and celebrants: Feb. 24, Canon Vicki Wesen and Bill Wrenn; Mar. 3, the Rev. Kathleen Awbrey; Mar. 10, Bishop Johnson; Mar. 17, Canon E. T. Malone Jr.; Mar. 24, Bishop Gary Gloster; and Mar. 31, the Rev. Kathleen Awbrey.

Convocations elect lay wardens

RALEIGH—The seven convocations of the Diocese elected or re-elected Lay Wardens to three-year terms at their various January pre-Convention meetings. Along with their convocational duties, Lay Wardens serve on the diocesan Chartered Committee on Grants. The following were chosen: **Rocky Mount**, elected May Sherrod, Church of the Advent, Enfield; **Raleigh**, elected Vann Stephens, St. Stephen's, Erwin; **Durham**, elected Tim Wiperman, St. Luke's, Durham; **Sandhills**, re-elected Howard C. Broughton, Emmanuel, Southern Pines; **Greensboro**, elected Harold Newman, Messiah, Mayodan; **Winston-Salem**, re-elected John D. Hunter, St. Paul's, Winston-Salem; and **Charlotte**, re-elected Vivian Hunsicker, Holy Comforter, Charlotte.

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Bishop

The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

The Rev. Canon E. T. Malone Jr.

Production Assistant

Penelope Olson

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This & that

RECENT DEATHS: Because of the large size of our Diocese, with our approximately 45,000 baptized members, and the fact that *The Communicant* is published only seven or eight times annually, it is impossible to publish obituaries of all Episcopalians who die during the year. During 1997, the most recent year for which we have statistics, there were 543 burials in our congregations. Our policy at present is to print obituaries of clergy and seminarians, and to mention the deaths of spouses, parents, or children of clergy. Still, even though we run the risk of offending

families of other worthy people who are not mentioned, it seems appropriate from time to time to call attention to the passing of certain lay persons who have made particular contributions to the Diocese. Two such individuals were women whose lives were vastly different, yet their devotion to duty was similar and their dying equally tragic. And so, we regretted to learn of the death on Jan. 23 of **Karen Bourey**, 39, a member of **St. Timothy's, Raleigh**, a former editor of *Patchwork*, the diocesan Episcopal Churchwomen's newsletter, and a faithful member of the diocesan Com-

munications Committee. By the same token, it was sad to be informed of the death on Feb. 8 of **Sandra K. Rudd**, a housekeeping assistant at **The Summit** for over 10 years. Only in her late 40s, she died of cancer. "She never complained. She was a close friend to everybody here," said Summit staffer **Donna Shepherd**. Well known to many in the Diocese was the heroic and tenacious **Anne Byrum**, wife of the **Rev. Philip R. Byrum**, rector of **St. Timothy's, Wilson**, who lost her battle with cancer on Nov. 28. Likewise, we were sorry to hear of the death on Feb. 7 of **Jane Hamilton**, mother of the **Rev. Robert E. Hamilton**, part-time assistant to the rector at **St. Andrew's, Greensboro**.

The Rev. James A. Kelsey, age 46, was elected **Bishop of Northern Michigan** on the first ballot, Feb. 6.

Martha Alexander, Democratic legislator from **Mecklenburg County** and member of **Christ Church, Charlotte**, is one of the sponsors of a bill introduced Feb. 10 in the North Carolina Legislature that would toughen **automobile seat belt regulations**, raising to age 5 the level at which children would be required to be in child safety seats and requiring all adults, even in the back seat, to wear seat belts. Additionally, all children under 60 pounds, regardless of age, would have to be in safety seats. If enacted, this bill would give North Carolina the toughest occupant safety laws in the country.

ALTAR GUILD WORK: Appointed effective Jan. 1 as new **Altar Guild Di-**

rector for the Diocese is **Jane Aycock, Holy Trinity, Greensboro**. This is a joint appointment by the Bishop and the ECW President. **Nancy Simons, St. Bartholomew's, Pittsboro**, has agreed to be in charge of the sacristy at **The Summit**, reports **May Sherrod**, retiring as ECW diocesan director.

Correction. The photograph on page 25 of the January *Communicant* shows people on a diocesan mission trip to **Haiti**, rather than to Honduras, as indicated in the caption.

Obituary

James Edward "Mike" Roark, 53, died Jan. 24 in St. Louis, Mo., of acute respiratory distress syndrome as a result of previously undiagnosed leukemia. He was hospitalized in December after being taken ill while visiting family during Christmas vacation from Church Divinity School of the Pacific in Berkeley, Calif., where he was a first-year student. He had done an internship at St. Timothy's/San Timoteo/St. Mark's in Wilson and was admitted as a Postulant for Holy Orders by Bishop Johnson on Jan. 10, 1998. Roark was sponsored for ordination by Church of the Nativity, Raleigh, where he had been a member. Active in the Raleigh Little Theatre, he had been employed by the N.C. Dept. of Corrections and was executive director of the non-profit N.C. Center on Crime and Punishment when he entered seminary. He had previously lived in West Virginia where he practiced law and was mayor, 1983-1987, of the city of Charleston. He is survived by his mother, his sister, and two sons. He was predeceased by his father and his brother.

Elected at Convention

Deputy to General Convention (LAY ORDER) Scott T. Evans, Cecil L. Patterson, Alfred L. Purrington, Judy Lane; **(CLERGY ORDER)** The Rev. Timothy E. Kimbrough, the Rev. Robert M. Alves, the Rev. Virginia N. Her-ring, the Rev. Ida Louise Johnson.

Alternate Deputy to General Convention (LAY ORDER) Sydenham B. Alexander, Jr., James G. Exum, Jr., Martha Alexander; Betsey Price Savage; **(CLERGY ORDER)** The Rev. Winston B. Charles, the Rev. Stephen Elkins-Williams, the Rev. Glenn E. Busch, the Rev. Brian S. Suntken.

Standing Committee: (LAY ORDER) Joseph S. Ferrell; **(CLERGY ORDER)** The Rev. T. Scott Allen, the Rev. Robert M. Alves.

Diocesan Council: (LAY ORDER) C. Thomas Fennimore, Bett Hargrave, Robert E. Wright; **(CLERGY ORDER)** The Rev. Fiona Bergstrom, the Rev. Janice M. Chalaron.

Ecclesiastical Court: (LAY ORDER) Bertha "B" Merrill Holt; **(CLERGY ORDER)** The Rev. Philip R. Byrum.

Summit Board: (LAY ORDER) James P. Armstrong, Jr., Bunnie Collura, C. A.

"Bo" Newcomb; **(CLERGY ORDER)** The Rev. E. Dudley Colhoun, the Rev. Robert B. Cook, the Rev. Vicky Jamieson-Drake.

Penick Village Board: Nancy Anderson, Mahlon W. DeLoatch, Jr., William E. Easterling, Jane Ruffin House, the Rev. John N. Ogburn, Jr., Cecil L. Patterson, Alfred L. Purrington III, Marian L. Safriet, the Rev. Fred L. Thompson, Warren W. Walk.

University of the South Trustee: (LAY ORDER) JoAnne Kilpatrick.

Bishop's Nominees Elected by Convention

Trustees of the Diocese: (Until 2002) The Rev. Timothy E. Kimbrough, Thomas Hilliard III

Bishop's Nominees Confirmed by Convention

Vice-Chancellor: Alfred L. Purrington III

Commission on Ministry: (Until 2003) the Rev. Claudia Dickson, the Rev. T. Scott Allen, the Rev. Albert L. Moore, Alice Freeman.

Trustees of the Francis J. Murdoch Memorial Society: (until 2001) the Rev. Douglas Dailey, the Rev. Grayce O'Neill, Vivian Varner.

Bishop's Appointments Announced at Convention

Presiding Officer of The Summit Board: The Rev. Janet Watrous

Assisting Presiding Officer of The Summit Board: Polly Redd

Trustee of St. Mary's School: Elizabeth B. (Libby) Ward

Necrology for the 183rd Annual Convention, 1999 (Former Delegates, who have died since 1998 Convention)

- The Rt. Rev. Moultrie Moore, Jr.**, former Bishop Suffragan
Margaret Fillman Chaney, St. Thomas, Reidsville
Lane Drew, St. Paul's, Monroe
William Henry Herford II, St. Barnabas', Greensboro
The Hon. Nicholas Long, All Saints', Roanoke Rapids
Richard Dwight Messinger, St. Luke's, Salisbury
Harry S. Miller, St. Michael's, Raleigh
Charles Batcheller Neely, Sr., Christ Church, Raleigh
Richard Bradley Pittman, Trinity, Scotland Neck
Gilberty Granville Priestly, St. Barnabas', Greensboro
Clyde Ryals, St. Philip's, Durham
The Rev. Bruce Daniel Sapp, served Christ Church, Albemarle, and Christ Church, Raleigh
Frank Thorne, Church of the Advent, Enfield
Mildred Thorne, Church of the Advent, Enfield
A. H. A. "Baldy" Williams, St. Stephen's, Oxford

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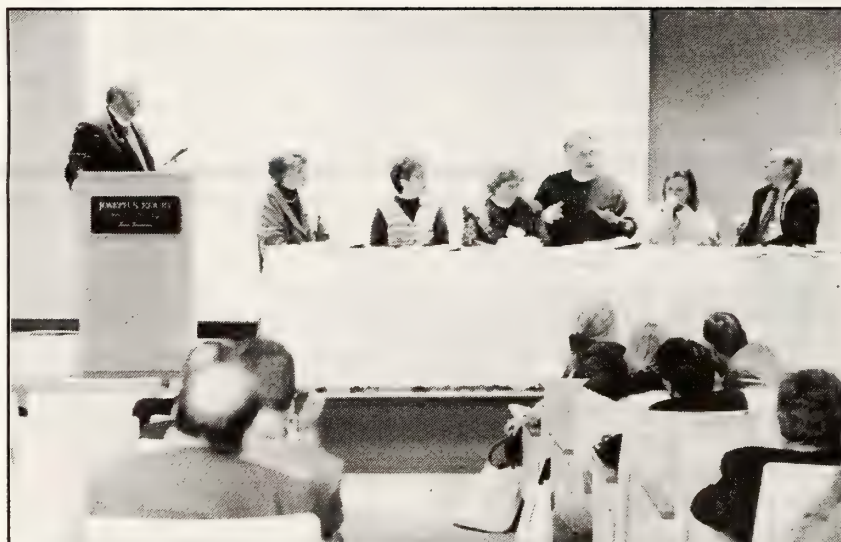
If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-888-519-8672.

Transacting business at North Carolina's Diocesan Convention

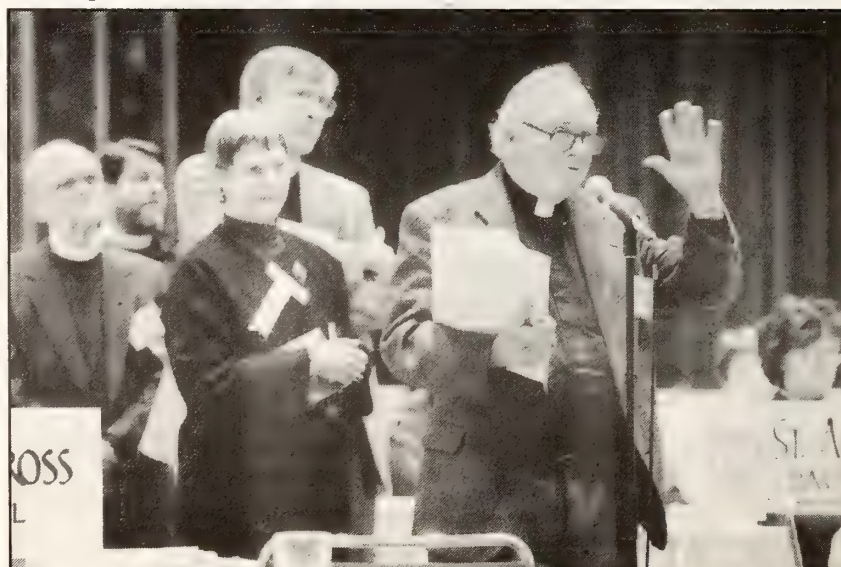


Presiding Bishop Griswold, left, watches as Bishop Johnson chairs the Convention's opening session.

Greensboro, N.C. • January 21-23, 1999



The Rev. Wylie Miller, standing, presides over Thursday night hearings of the Committee on Social Concerns.



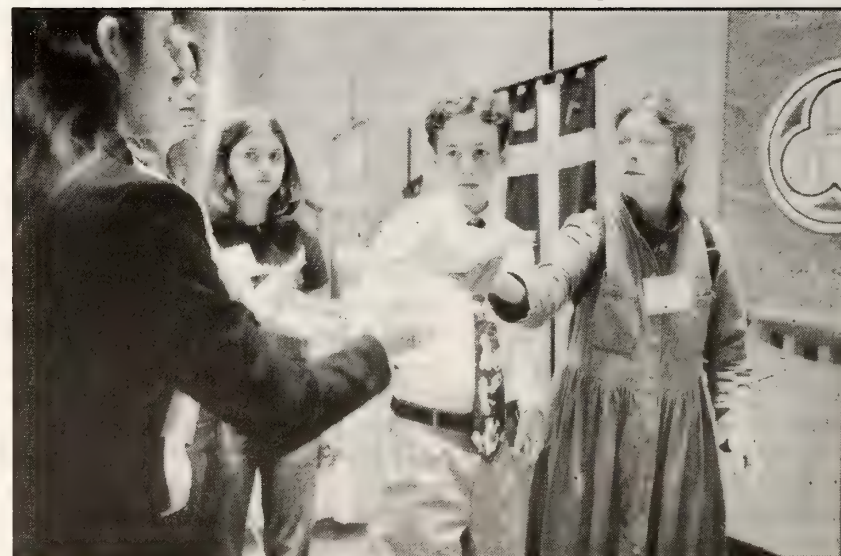
Speakers line up at a microphone on the Convention floor waiting their turn as the Rev. John Broome makes a point.



Delegates vote on most issues by displaying red (no) and green (yes) cards, a practice borrowed from General Convention.



Being a good delegate requires doing one's homework. Here Libby Ward and Martin Brinkley of Christ Church, Raleigh, compare notes.



Penelope Olson, Convention office manager, gives documents for distribution to a group of volunteer student pages from Greensboro Convocation churches.

Photos by Jerry Markatos

Archbishop of Canterbury to receive honorary degree from Sewanee

SEWANEE, Tenn.—The Archbishop of Canterbury, historically regarded as the leader of the Church of England and the Anglican Communion around the globe, will visit the University of the South in Sewanee, Tenn., on Mar. 11-12.

The Most Rev. and Rt. Hon. George Leonard Carey, the 103rd Archbishop of Canterbury, will receive an honorary degree, speak at a University Convocation, and visit the School of Theology. The special Convocation will be held at 12:10 p.m., Friday, Mar. 12, with many Episcopal bishops in attendance. It is open to the public.

The Anglican Communion, comprising 70 million people in 164 countries, includes the Episcopal Church in the United States, with approximately 2.4 million members in the U.S. and parts of Central America.

The University of the South was founded by leaders in the Episcopal Church in 1857 who sought to create a center of academic excellence in the

South. Popularly known as Sewanee, the University continues to be owned by 28 Episcopal dioceses in 12 states. Ranked by *U.S. News and World Report* as one of the top 25 colleges of liberal arts and sciences in the country, Sewanee is located on a 10,000-acre campus on the Cumberland Plateau. The 1,250 undergraduates pursue study in 32 majors and 100 graduate students in the School of Theology study master's and doctoral level theology, most anticipating ordination as clergy in the Episcopal Church. In 1998 a Sewanee graduate was named the university's 23rd Rhode's scholar, one of 32 selected throughout the United States.

"We are pleased to have the Archbishop of Canterbury, as head of the Anglican Communion, in Sewanee to receive an honorary degree and speak to our students," said Vice-Chancellor Samuel R. Williamson. "As one of the member universities of the consortium of Colleges and Universities of the An-

glican Communion, and the only American university, founded by Episcopal bishops which continues to be governed by Episcopal bishops and many devoted lay people in the Episcopal Church, it is an honor to have Dr. Carey with us to witness our relationship and contribution within the worldwide Anglican Communion."

The Archbishop

Dr. Carey, 63, the eldest of five children, was born in the East End of London. His father worked as a hospital porter. After failing his 11-plus examinations, he completed his secondary education and left school at age 15. He worked as an office boy with the London Electricity Board until age 18 when he left for National Service in the Royal Air Force. His religious curiosity had already been kindled by Christian friends who had taken him to the local church. There he explored some of the

big questions about God and life which had been on his mind.

After his time in the RAF he returned to the Electricity Board, but had decided to seek ordination as an Anglican priest. He studied intensely to gain a place at King's College, University of London and the London College of Divinity. He graduated with a bachelor's degree in divinity in 1962-and was ordained deacon in the same year.

He spent four years as a curate at St Mary's, Islington in North London. He continued to study and was awarded a Master of Theology degree, writing a thesis on "Church, Ministry, Eucharist in the Apostolic Fathers."

Author of 10 books, he became Bishop of Bath and Wells in 1988. Once in office he introduced and conducted a series of teaching missions, seeking to deepen faith and knowledge in deaneries and parishes. He has continued these in the Canterbury diocese since he became Archbishop in March 1991.

Maintaining identity is greatest challenge, Phoebe Griswold tells spouses

By Kaye Lasater Culp

FROM HER EXPERIENCE as a clergy spouse, Phoebe Griswold, wife of U.S. Episcopal Presiding Bishop Frank Griswold, has learned that her greatest challenge is the question of personal identity. Making a commitment to become the person you really want to be, she said, requires choices around that commitment. "We clergy spouses are pretty courageous," she observed, "and much is expected of us. We must make decisions through our experiences and summon the courage to claim ourselves."

Mrs. Griswold, who recently returned from a journey to Honduras and Nicaragua, spoke to approximately 65 clergy spouses gathered on Friday, Jan. 22, at the annual Convention in Greensboro's Koury Convention Center, for a luncheon hosted by Connie Johnson, wife of Bishop Robert Johnson, and Judy Gloster, wife of Suffragan Bishop Gary Gloster.

She reported that a video is being produced by the Presiding Bishop's Fund about the visit to Central America following what international government agencies are calling the worst natural disaster in 200 years.

With the help of many friends including the Presiding Bishop's Fund, Mrs. Griswold noted, Central America continues to recover from the devastation of Hurricane Mitch. "I am so proud of the efforts of the Episcopal Church to aid in the relief from the suffering I saw firsthand," she said.

Mrs. Griswold's areas of personal interest include world hunger, the environment, and children's issues. While in Chicago, where the Griswolds lived for 15 years until the election of Bishop Griswold as Presiding Bishop, Mrs. Griswold served as an area director for the Heifer Project International, an international enterprise addressing hunger and the environment. She also initiated a response to the 1993 murder of 65 children in Chicago, which resulted in the Children's Cross Project, a tribute to the slain children.

Having led many a clergy spouse workshop, Mrs. Griswold thrives on involvement and engagement. She quipped, "It gives me something to do. Otherwise, I'd traipse along behind Frank, which would be hard for a self-described extrovert."

Relating a story from her days as a single person, Mrs. Griswold told the group of the day that while driving with the young Frank Griswold, already a priest and a serious liturgist, he asked, "What is your favorite part of the church service?" She responded, "Why, the announcements!" In spite of that, he married her anyway.

Church announcements correspond with activity, she explains. Referring to the Griswolds' first small, rural parish, she remembers, "I loved all the parish projects—cooking jams and jellies, teaching church school. This was my sense of community, which was quickly dismantled when we were called to a larger suburban parish."

At this point an "operative dream" led Phoebe Griswold to realize that she had no story of her own to tell. "I realized that my story was Frank's story; my spirituality was Frank's spirituality," she recalled. "There was a hunger



Phoebe Griswold "on the stump"

in me that needed to be fed—I had to figure out who I was and what I thought about spirituality. Could I say something different from Frank's theology?" she asked herself.

"Frank talks about death and resurrection," Mrs. Griswold said, adding, "I realized that I'm more about incarnation and life." This self-realization boosted

her through another period of adjustment when her husband was elected Bishop of Chicago. "Being a bishop's wife is hard without a wonderful parish community in which to grow and flourish," she noted. But knowing her own identity and realizing how she could become involved in the issues she cares about enabled her to pull through the adjustment period and make significant and lasting contributions to the Chicago community.

"We must trust in the spirit," she testified, "and the right things will happen." This philosophy was put to the test when her husband was elected presiding bishop last year. "My call suddenly became a public identity," she said, "and it was overwhelming."

Despite its many pressures, Phoebe Griswold views her new role as an opportunity. "It's my goal to behave for the greater good in the pressures of the situation, holding onto the little things that I care about and want to live out in an arena where the opportunity is immense," she said.

"All of us have that wonderful opportunity to shape how we live, making choices along the way," Mrs. Griswold explained. "It's complicated, but it comes with the territory, so let us take advantage of it and seize the opportunity to build ourselves and build the world as a better place."

Kaye Lasater Culp, new chair of the diocesan Communications Committee, is a member of Christ Church, Raleigh.

Flurry of activity as our Diocese helps in Central America

SOUTHERN PINES, Feb. 12—Nearly \$50,000 has been raised in the Diocese of North Carolina to buy food for victims of Hurricane Mitch in Central America, reports William Bryant, chair of the diocesan Chartered Committee on Global Mission.

Additionally, several groups are planning trips to provide reconstruction help or medical aid, he said.

Bryant said that the first 40,000 pounds of food—about \$15,000 worth—should be at Pope Air Force Base in Goldsboro the third week in February and ready to be airlifted southward. When that is done, paperwork will begin immediately for another shipment.

Some of the money raised here will be used for rebuilding houses, Bryant said.

Max Walser of Grace Church, Lexington, will lead of group of 24 people to do construction work in April to build houses.

Prof. Jeff Boyer, anthropologist at Appalachian State University in Boone and a speaker at the Jan. 21-23 Diocesan Convention in Greensboro, will lead a team this summer to rebuild houses.

Peggy Wade of Church of the Nativity, Raleigh, will lead a medical mission planned for the early summer. People in this group are going to the clinic in El Corpus and assist a doctor there. They will also be visiting nearby villages to offer help.

The Rev. Harriette Sturges will lead a group of Duke University students in March to Costa Rica to engage in a campus ministry "Habitat" type of con-

struction project.

Robert Powell of St. Stephen's, Oxford, is arranging three trips of one week each for groups in September to Costa Rica to rebuild a church.

And, in Haiti, Lars Bergstrom of All Saints', Concord, will be leading a group in May on general mission work.

"Anyone from anywhere in the Diocese is welcome to inquire about joining any of these groups," said Bryant. "We are glad to have the widest possible participation."

As part of the outreach ministry of the parish, Christ Church, Raleigh, in February sent a small group of parishioners to Costa Rica to explore how that parish might enter into an interchange with the clergy and people of our companion diocese.

Needs in all the Central American countries affected by Hurricane Mitch are significant and far beyond the resources of local organizations. How they can be best helped will be the subject of continued study for quite some time.

The Chartered Committee on Global Mission serves as diocesan coordinator for overseas work.



DELEGATES VIEW STEWARDSHIP VIDEO: The 10-minute video *All That We Are*, prepared by the diocesan Stewardship Committee, made its debut on Friday morning at Diocesan Convention. The video features Bishops Johnson and Gloster, consultant Bruce Rockwell (Diocese of Western Mass.), and film footage from several locations in the Diocese. Copies are available upon request from the Stewardship Office at Diocesan House.

(Photo by Jerry Markatos)

Canterbury School breaks ground, calls Bristol as new headmaster

GREENSBORO—Canterbury School has announced the hiring of a new headmaster and has broken ground for the school's new upper school classroom building.

The 11,000-square-foot brick building, to contain nine classrooms, is scheduled for completion by fall 1999.

The Board of Trustees has hired the Rev. Lee Hastings Bristol III ("Chip") to be the new Head of School, effective July 1. His employment is the result of a seven-month national search in which more than 50 candidates were considered.

Bristol's ten-year educational career has been spent, said board president R. Sterling Kelly III, "in four high-caliber Episcopal schools where he has had the opportunity to work with outstanding Episcopal school educators. He is spending the current year on a self-created sabbatical to study and consult in areas of non-profit management and education theory."

His most recent school position was a three-year chaplaincy at Holderness School in Plymouth, N.H., which concluded in June 1998. Prior to that, he spent two years as chaplain of Eton College, Eton, England (the first American to hold the position). From 1990-1993, he held the MacDonald Stevens Chap-

lain Chair at Trinity Episcopal School, New Orleans, La. In his final year at seminary, he served as assistant chaplain at St. Alban's School in Washington, D.C.

Bristol is a 1978 graduate of The Taft School, Watertown, Conn. In 1983, he received his B.A. in creative writing from Hamilton College, Clinton, N.Y., and in 1990, he received his M.Div. from Virginia Theological Seminary in Alexandria.

The new classroom building is the second permanent building to be constructed following the school's Campus Master Plan of seven buildings on the 30-acre campus.

Funded in part by a generous challenge gift made by Mr. and Mrs. William J. Armfield IV, the building will house the sixth, seventh, and eighth grade program. Frank Reuter Cheney AIA is the architect.

The groundbreaking celebration, attended by all 278 students and the entire staff, was led by the school's chaplain, the Rev. Deven Hubert-Allen.

Canterbury School is an independent Episcopal day school, for children in grades K-8. It is located at 5400 Old Lake Jeanette Rd., between North Elm and North Church streets.

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Clergy changes & moves

Leaving the Church of the Good Shepherd, Asheboro, after serving as rector since 1987, the **Rev. Jay A. Hobbs** has accepted a call to become rector of Church of the Good Shepherd, Dallas, Tex., effective Feb. 15.

Sr. Carin Bridgit Delfs has been assigned, effective Jan. 31, by Bishop Johnson as deacon to help with campus ministry at Wake Forest University and the N.C. School of the Arts in Winston-Salem and as deacon at St. Anne's Church, Winston-Salem.

Status of the **Rev. Helen Jenner**, who has been serving as deacon at Trinity, Fuquay-Varina, is non-parochial, effective Dec. 31.

Status of the **Rev. Kamila Blessing**, who has been serving as priest-in-charge at St. John's, Battleboro, is now non-parochial.

Bishop Johnson has re-appointed the

Rev. John N. Ogburn Jr., deacon, and the **Rev. William Accles**, deacon, to continue to serve at Church of the Good Shepherd, Asheboro.

Upon recommendation of the Commission on Ministry, Bishop Johnson has admitted **Fred Barwick** of Roxboro and **Velinda Hardy** of Tillery as Postulants for Holy Orders, effective Jan. 9.

CORRECTIONS: The report in the January issue that the **Rev. Ira J. Johnson** was to be new vicar of Chapel of Christ the King, Charlotte, was incorrect. Also, St. Stephen's, Whiting, N.J., the new parish of the **Rev. John G. Steed**, is located in the Diocese of New Jersey rather than Newark as we reported.

The **Rev. Warwick Aiken** former vicar of St. Mary's-by-the-Highway, Eden, is now retired, effective Oct. 31, 1998.

What is the Jubilee 2000/USA Campaign?

By Kathleen Awbrey

RALEIGH—Jubilee 2000/USA is part of a worldwide movement of concerned people and groups seeking to cancel the international debts of the poorest countries by the new millennium.

Although the campaign was inspired by the biblical concept of "jubilee" found in Leviticus 25, it includes member organizations of both religious and secular groups who share a moral commitment to ensuring a debt-free new start for these countries. The Jubilee 2000 campaign is already having an impact throughout the Anglican Communion due to the enthusiastic participation of many parishes and people.

The General Convention of the Episcopal Church USA in 1994 adopted a resolution calling on the Episcopal Church to prepare for the Jubilee year of 2000 by seeking to implement the biblical imperative of debt forgiveness and supporting current initiatives to reduce and cancel debts owed by poor countries to the industrialized world. This resolution was reaffirmed at the 1997 General Convention in Philadelphia.

Why is debt a problem?

In order to repay their foreign debts, many poor countries are being forced to divert scarce government resources away from health care, education, and other vital services. There are 41 countries defined by the World Bank as "Heavily Indebted Poor Countries" (HIPCS), 33 of them in Africa, that owe about \$220 billion in foreign loans. African countries now spend twice as

Diocese of North Carolina one of 8 participating in "Projects for Hope"

RALEIGH—The Diocese of North Carolina recently became one of eight dioceses in the United States selected to participate in a new approach to world mission this year called "Projects for Hope."

Developed in collaboration with the Presiding Bishop's Fund for World Relief, the program presents a set of 15 to 25 outreach projects in need of funding from throughout the world. The list will be disseminated within the Diocese. Churches and individuals will be invited to sponsor one or more of the projects.

Projects vary in location, purpose, and financial need.

Details of the "Projects for Hope" program are available from Connie Johnson, diocesan coordinator for the Presiding Bishop's Fund at (919) 510-5035.

An article describing this program in more detail will appear in the next issue of *The Communicant*.

much repaying debt as on health care; every African child is born \$379 in debt. A child in Nicaragua is born owing \$2,000, while average yearly income is only \$390. "Servicing the debt" creates incredible obstacles for struggling countries.

Why should we care?

Unrepayable debt leads to social conflict and instability. This can lead to costly humanitarian interventions by the United States. A large debt burden causes many countries to lower labor standards as they try to attract foreign investments and earn money from export revenue. Lower wages in other countries leads to less job security here. American jobs are fragile when companies seeking to pay lower wages relocate overseas. Debt harms the environment as poor countries use cheap but environmentally costly ways to earn export revenues. Countries with major debt burdens are not good customers for U.S. products. Debt affects healthy commerce between countries.

Why are they in debt?

After World War II, plans were developed to help countries recover, rebuild, redevelop. That is when the International Monetary Fund (IMF) and the World Bank were formed. The intentions were good. Through the years, however, unwise decisions were often made as to how much money would be loaned and to whom. During the Cold War years, Western governments often lent money for political reasons, ignoring the uses of the money and the ability of the governments to repay the loans.

This was further complicated by both the rising oil prices and the abundance of U.S. dollars in the 1960s. The compounding of interest and rescheduling of loans, and the structural readjustment plans have led to situations where, despite years of repayment, the level of indebtedness has not been reduced.

Some countries are paying for debts incurred by other governments, for dictators no longer in power, for wars long gone. For many countries today, the debt simply continues to grow in spite of the efforts at repay-

ment. Jubilee 2000 feels that the wealthy countries who made these loans bear some responsibility for working out a sustainable route out of this poverty.

To whom is the money owed?

The main creditors are the world's wealthiest nations—the "G7" countries (the U.S., Britain, Canada, France, Italy, Germany, and Japan). If one adds Russia, it is the "G8" countries. Other creditors include the International Monetary Fund and the World Bank, which are closely connected to the wealthiest nations.

Who has the power to cancel these debts?

The "G8" countries can provide financial resources to the IMF and the World Bank and can also provide guidance to ways to debt cancellation that will benefit ordinary people and will not lead to another cycle of poverty and debt.

Has debt cancellation been tried before?

In 1953 both Germany and Britain were allowed to repay only a small percentage of their post-war debts. In 1991 the U.S. cancelled \$2.5 billion of Poland's debt. In 1991 the U.S. cancelled \$7 billion owed by Egypt. Since Hurricane Mitch several European countries have announced cancellation of Central American debts. Because the world financial community knows that the official "face value" of the debts

will never be repaid, the present market value of the debts is only a fraction of the debt amount.

The reality is that the debts of the poor countries cannot and will not ever be fully repaid. Countries cannot develop stable and healthy economies when a disproportionate amount of their resources go into paying interest on debt. Many have called debt bondage the 20th century form of slavery.

What can we do?

Concerned Episcopalians can learn more about Jubilee 2000 and get involved in this campaign. Jubilee 2000 is already raising a strong international voice. They can join this chorus of concern! They can write letters to policy makers, send postcards, sign petitions, and participate in unbinding the chains of debt. Cancelling Third World debt will not solve all the world's problems, but it will make a difference. Jubilee 2000 is already proving that ordinary people working together can help others and change the world for the better.

Interested individuals can contact the Rev. Kathleen Awbrey, diocesan Christian Social Ministries Coordinator, at 800-448-8775 or (919) 787-6313 for more information and for educational material. She is available to discuss this topic with Lenten study groups or Sunday morning classes. Information in this article was taken from *The Debt Cutter's Handbook*, Jubilee 2000/USA.



HELPING HANDS IN HONDURAS: Aided by Phoebe Griswold, wife of the U.S. Presiding Bishop, and Bishop Leo Frade, members of an Anglican congregation and of Frade's youth brigade distribute food, water, and clothing to a friendly crowd. The food was prepared by the Diocese of Honduras, with financial support from the Presiding Bishop's Fund for World Relief. (Episcopal News Service photo by Max Hernandez)

The Bishop's Address to the 183rd Convention

EDITOR'S NOTE: Following is the complete text of the Rt. Rev. Robert C. Johnson Jr.'s Address to the 183rd Convention of the Episcopal Diocese of North Carolina, first business session, at the Koury Convention Center/Holiday Inn Four Seasons, Greensboro, N.C., Jan. 21, 1999.

It is a happy privilege and distinct honor to welcome the Presiding Bishop of The Episcopal Church, Frank Tracy Griswold III, and Mrs. Phoebe Griswold to this 183rd Convention of the Diocese of North Carolina. Most Reverend Sir and Madam, we are glad that you are here; we are eager to hear you and visit with you during this Convention. We pray for you each Lord's Day. We thank you for leading and loving this branch of God's holy catholic Church.

Sisters and brothers of the Diocese of North Carolina, it is a privilege and honor to welcome *you* to this Convention. More than ever, I am grateful and humbled to be your bishop. And I have what might be some humbling questions for you and for me to ponder during this Convention:

What do you think you look like?

What do you wish you looked like?

Are they the same? When you look into a mirror, are you attractive to yourself and to others, or not?

What do we look like as a diocese?

What do we wish we looked like?

Are they the same? If we could see this diocese in a mirror, would we be attractive to ourselves and to others or not? Would we see Christ in the mirror, or would we see another?

Almost daily at Diocesan House I see the portraits of our previous bishops, from John Stark Ravenscroft who became our first bishop in 1823 to Robert Whitridge Estill who became our ninth bishop in 1983. On the whole, they are very fine portraits. I would gladly choose to look like any one of them—except maybe Levi Silliman Ives whose portrait looks a little unreal and otherworldly to me, as if he is already gazing dreamily toward Rome while still sitting in Raleigh.

I wish it were possible to hang a portrait of this Diocese on the wall for everyone to see. If such were possible, would it be an attractive portrait, or not? Would we like it, or would we wish we looked different? Would other people be drawn to it, or would they say: "Hmmm. That looks too unreal to me"? Would they see Christ, or would they see another?

A vision is a portrait. Not a mission statement. Not a long-range plan. Not an action plan. Just a portrait. What we look like to ourselves and to others. Or

what we want to look like. A portrait. What we see when we close our eyes and dream with God. A vision.

At last year's Convention, in small groups, you contributed to the vision. You helped to paint the portrait of what we look like and what we want to look like. Then in Convocation meetings, more people helped to paint the portrait of what we look like and what we wish we looked like.

Then the Vision Committee tried to make one portrait out of all your portraits, very much as a police artist takes all the descriptions from a variety of witnesses and draws a composite "portrait" of the bank robber. (Sorry about the bank robber analogy, but it was late and I was tired. But you get the idea.)

I would like you to know the Vision Committee, those diocesan "police artists" who did us the service of showing

the Rev. Stephen Elkins-Williams from Chapel Hill, the final artist who painted all the portraits into one verbally.

"We, the Diocese of North Carolina, that we may more faithfully follow Jesus Christ together, do offer the following common vision."

That's a good background for our portrait, don't you think?

We, faithfully following Jesus Christ together.

So this is to be a group portrait, a common vision, not an individual portrait. The Diocese is a "we," not an "I." We are together, not alone. We are interdependent, not independent. We are united, not divided. When we disagree, we don't drop out of the picture, and we don't refuse to support the art school. Is that what we want to look like?

Back in 1873 (almost 126 years ago) a group of Episcopalians dropped out of

ing' of Holy Scripture; unorthodox, clergy; false prophets; apostate bishops, loss of discipline and unity in the Church; a 'radical social agenda' instead of the Gospel; and the abandonment of 'traditional biblical morality,' particularly in the area of sexual behavior. The greatest challenge to the Diocese and to the Church back then was how to share a common vision, how to be in the same portrait, when people disagreed deeply over critically important issues. What some people believed was the Holy Spirit leading the church to Christ-centered liberation other people believed was the abandonment of the faith."

My fictional future bishop describes us pretty well, doesn't she? Can we agree on a common vision; can we be in the same picture, when we disagree about where the Holy Spirit is leading us?

Our Vision Committee believes we can be in the same portrait, we can dream a common dream with God, we can unite in a common vision. That is why the vision statement concentrates on what unites us, not what divides us. Not that we want to deny our differences but that we want to keep on being the Church while we work on our differences.

"We, the Diocese of North Carolina, that we may more faithfully follow Jesus Christ together, do offer the following common vision."

Together, in a common vision. Is that what we want to look like? I hope so! I deeply and yearningly hope so! Together in welcoming and respecting all people. Together in supporting all members in their daily ministries where they live and work and play, providing all resources possible to grow faithful Christians for service and outreach and witness in the world. We are already doing much of that, and we want to do it better.

Together in faithful stewardship, with truly thankful hearts, strengthening existing congregations and opening new congregations. We are already doing much of that, and we are beginning to do it better. Bill Wrenn, our Stewardship officer, has been on the job now for almost a year, undergirding a common vision in Christ: all we are, all we have, all the time. Vicki Wesen, our Canon for Congregational support, is building a network of lay leaders trained to help revitalize congregations. Our Director of New Church Development, Steve Wendfeldt (whom you will meet later) is now on the job and believes we can open three or four new congregations a year for the next three years. That seems optimistic to me, but I say let's go for it. It is better to aim high than not to aim at all.

The Diocese is a "we," not an "I."

We are together, not alone.

We are interdependent, not independent.

We are united, not divided.

When we disagree,

we don't drop out of the picture.

us what we look like and what we wish we looked like. Some are present at this Convention and some are not: the Rev. John Broome from Greensboro; Mr. L. C. Cooper from Warrenton; Mrs. Lane Drew from Monroe who was active on the committee until her untimely death last year; Mrs. Gail Fennimore, President of our diocesan Church Women, from Charlotte; the Rev. Monroe Freeman from Durham; the Rev. Virginia Herring from Winston-Salem; the Rev. Henry Presler from Monroe; the Rev. John Steed, recently moved from Scotland Neck to New Jersey; Mr. William Bryant from Southern Pines; the Rev. Diane Corlett from Raleigh; Mrs. Julia Elsee from Smithfield; the Rev. Lisa Fischbeck from Chapel Hill; Mr. Connie Sessoms from Charlotte; the Rev. Fred Thompson from Southern Pines; the Rev. Winston Charles from Raleigh; Mrs. Alice Freeman from Wilson; the Rev. Elizabeth Grant from Durham; Mr. Sam Laurent, our youth representative from Greensboro; Mrs. Gertrude Murchison from Winston-Salem; Mrs. May Sherrod from Enfield; Mrs. Ruth Wright from Burlington; four others who for various reasons resigned during the process; Gary Gloster and I were the co-chairmen; and especially

the portrait. They were eight clergy and nineteen laymen at the beginning. They believed the Episcopal Church was becoming unfaithful to the Gospel of Jesus Christ. They called themselves the Reformed Episcopal Church.

Here is what they were angry about: the use of incense; processional crosses; crucifixes; candles on the altar; elevating the elements; mixing water with the wine at communion; washing the priest's hands or the communion vessels in the presence of the congregation; bowing in church; reverencing the altar; excessive kneeling; permitting lay persons, even acolytes to assist in any part of communion; and the use of any vestments besides black and white. Those were considered sufficient reasons for leaving the church, for dropping out of the picture, for refusing to sit for the portrait.

It is not unlikely that 126 years from now (and probably sooner) some other bishop of North Carolina will stand in a Convention like this one, and she will say: "Back in 1999 some Episcopalians considered dropping out of the portrait, and a few actually did. They believed the Episcopal Church was becoming unfaithful to the Gospel of Jesus Christ. Here is what they were angry about: careless disregard of the 'plain mean-

Together, in a common vision.

Some of you did not wait for Steve Wendfeldt; you are already opening congregations locally and cooperatively.

In the Durham Convocation, El Buen Pastor (The Good Shepherd) is open and growing with Nicholas Menjivar as its priest and the Durham Convocation as its partners.

In the Raleigh Convocation, a new church is being "planted" in Northeast Raleigh, Bill Steinberg (whom you will meet tomorrow) is the founding vicar. Ten congregations in the Raleigh Convocation have pledged \$128,000 for the first year, and gradually decreasing amounts for the next three years, to support the new church.

In the Charlotte Convocation, a similar sponsorship of a new church is in the works.

Together, in a common vision.

Several of you have begun new and thriving "congregations within congregations." You have learned to speak Spanish and have opened Hispanic congregations in your existing buildings: St. Timothy's in Wilson, St. Paul's in Smithfield, St. Barnabas' in Greensboro, and others are on the way. The Newton Grove congregation which we share with the Diocese of East Carolina complements the migrant and farm-worker ministry there and is thriving with Tony Rojas as its priest and pastor and soccer coach.

Others of you, like Prince of Peace in Apex, and Epiphany in Rocky Mount, and St. Clement's in Clemmons, while not starting a new congregation, are starting new and bold initiatives for your ministry and your future.

And some of you, as in Clayton and Wendell, are not officially organized yet but are meeting and calling yourselves "Episcopal Explorers" and have already presented some candidates for confirmation without even a Parish Register to write their names in!

Together, in a common vision.

A Diocese in which all ages find their faith strengthened through worship, Christian education, retreats, spiritual formation. We are already doing much of that, and we want to do it better. I don't have the statistics yet to confirm my impression, but I believe Christian education, especially among adults, is stronger now than it has been for many years. Prayer and spiritual growth are attracting more interest and participation. Youth ministry is being emphasized and supported at a higher level. I believe there are more professional youth workers in more of our congregations than ever before. And now we have a new retreat house at The Summit, and plans for even more devel-

opment at the Summit to nurture our spiritual life and our daily ministry.

Together, in a common vision. "By God's grace we will give up ourselves to God's service and walk before God in holiness and righteousness all our days."

Is that what we want to look like?

It's what the Vision Committee thinks we want to look like.

It is what Diocesan Council wants us to look like. Council endorsed the Vision Statement last October and joins Gary and me in recommending it to this Convention for your consideration. If you decide that this vision, this portrait, is what you want us to look like, then Diocesan Council and all committees and commissions in the Diocese will begin to plan and evaluate their work in the light of this portrait. Departments of Council will review the charters of all Chartered Committees to see if the charters are congruent with this common vision.

The Budget Committee will give priority to requests that help implement this common vision.

The full text of the Vision Statement is reprinted on page 18 of *The Communicant* in your Convention packets. And I now refer the Vision Statement to the Committee on the Program of the Church and ask that it be included for discussion and recommendation at the hearings tonight.

To change the subject at least slightly, I assume that you have heard that my personal vision of the Diocese includes a new bishop—not immediately, but soon enough that the preparation for that new bishop has already begun.

When you address the resolution from our Standing Committee regarding the search and election process for the eleventh bishop of North Carolina, please consider it kindly and favorably! With the consent of the Presiding Bishop and the other bishops of our Church, I shall retire no later than July 18, 2000, which will be my 62nd birthday.

In my letter announcing my retirement plans, I said: "The primary reason for my decision is that after being bishop more than four and a half years I still cannot do my job to my own expectations without working at an unreasonable and unhealthy pace." Some of you have interpreted that as a veiled announcement that I am ill. Wrong! I am sometimes "out of sorts," but I am not

ill. My doctor and I agree that I am healthy and vigorous; sometimes tired and weary but not ill.

Others of you have interpreted my statement as an acknowledgement of "burnout." Wrong again! My spirits are usually high. Like most of you, I love much of my job, especially Sunday visits to congregations! If I were experi-



Delegates applaud the Bishop's Address on opening night.

(Photo by Jerry Markatos)

encing burnout, I believe I would resign immediately. After all, I was a pastor priest for thirty-four years before becoming a bishop, and I have enough tenure to retire whenever I want to.

A few of you interpret my statement to mean that I feel like a failure as a bishop. Some of you may think that, but not me. So, wrong again. I am very good at much that I do; I am good at some that I do; and I am at least adequate at the rest. What I mean by "an unreasonable and unhealthy pace" is that it takes me more hours a week to do the job I expect of myself than I can sustain indefinitely.

This does not mean that I think that being Bishop of North Carolina is an impossible job. I don't. Other bishops whom I admire greatly can work more efficiently, organize more effectively, and manage more creatively than I can, and they do it all within a reasonable time.

Furthermore, my statement does not mean that I think the Diocese of North Carolina is too large. I do not. And I don't understand the logic of thinking that a diocese the size of ours is harder to oversee with two bishops than two smaller dioceses would be with one bishop each.

It is certainly appropriate when you are electing a new bishop to re-examine your expectations of a bishop, and to determine what your nominees expect of themselves. Identifying and maintaining common and achievable expect-

tations is very important. But please don't start "fixing" things until you are reasonably sure what, if anything, is broken.

At my retirement, I will have been your bishop for six years, two months, and four days. That is not a long tenure, but it is not a scandalously short tenure either. A few of you have shared

your concerns about how hard it will be for me to be a "lame-duck" bishop for the next year and a half. Please, don't lose any sleep over that possibility. I expect the next eighteen months to be the strongest months of my episcopate! When you get older and closer to retirement, you have more freedom, not less freedom.

Let me give you an example. Mrs. Caroline Penick died last February 6 at age 99. She was the grand and gracious widow of our much beloved former Bishop Edwin A.

Penick. She was a resident of our diocesan home for the ageing, Penick Village, in Southern Pines, and had enjoyed the loving care of the staff of Penick for many years. On my first visit to Penick Village after I became bishop, I asked to see Mrs. Penick to give her my greeting and my blessing as a new bishop should. The Rev. Philip Brown, our long-time and faithful Executive Director of Penick escorted me to her room. He knocked on her door politely and asked, "Mrs. Penick, the new bishop is here to see you. Would you like to say hello?" In a stronger voice than I expected, she responded, "Only if I have to." That was the shortest pastoral call I ever made.

So, like Mrs. Penick, the older I get the more freedom I enjoy to say and do what the Spirit leads me to say and do.

The next eighteen months are going to be fun!

I continue to treasure and to give thanks to God for the joyful partnership of Gary Gloster. Thank you for giving him to me, to this Diocese, and to the whole Church. He may be a clown, but he's our clown; and I love him!

Let's have a good Convention. We don't have to wait till we vote on a resolution; let's start now, following Jesus Christ together in a common vision.

The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Spirit be with us all this night and for evermore. Peace.

Views of the colorful 183rd Diocesan Convention, 1999



In a variety of activities, Convention delegates heard the sweet music of a children's choir from Canterbury School, Greensboro, upper right; like Julie Davis of St. Bartholomew's, Pittsboro, lower left, partied at the banquet; or rejoiced with Deacon Al Moore and our bishops in celebrating the Eucharist.



Liturgical dancers enliven the Eucharistic celebration.



Martha Alexander, Christ Church, Charlotte, receives Holy Communion.

**Photos
by
Jerry Markatos**



Convention's president, dispatch of business chair, and secretary: Johnson, Warnecke, and Malone.



Delegates from St. Paul's, Smithfield, enjoy the Friday night banquet.



Marge Fraser, right, listens intently to her Presiding Bishop.



Deacons Dee Higgins and Jack Ogburn try to get the right angle on Bishop Griswold's sermon at the Eucharist.

News of Diocesan Youth

Bishops' Ball remains big hit with youth, despite crowding

By Nancy Carter

BROWN SUMMIT—The annual Bishops' Ball was held at The Summit on Dec. 5-7. This well-known youth conference brings teenagers (grades 6-12) from all across the Diocese together for a week-end of God, fun, and fellowship, and forms a close-knit community. It has become so popular, in fact, that it has outgrown the youth facilities at the conference center and often has a lengthy waiting list.

The weekend was coordinated by Desi Nisbett, St. Francis, Greensboro, and Cathy Bouggy, Christ Church, Raleigh. Music was led by Kep Short, St. John's, Charlotte, and both bishops were present for the entire weekend.

At the conference, youth and adults explored this event's topic, "The Light of the World," through music, games, small and large group discussions, and a live performance of the play **GODSPELL** by the Junior Players of Emmanuel, Southern Pines.

It is a tradition at this conference to spend Saturday night at a formal dance and then to boogie with the bishops all night long at the dance.

The facilities used are the train of cabins, the Youth Facility, the lodge, and the cottages. The youth conferences over the years have become extremely popular. Bishops' Ball had a total of over 205 people, with 30 more on the waiting list. The carrying capacity of the youth facilities has been met. There were 8 or 9 people per cabin and 3 to a cottage room. Small group meeting space is also limited. Therefore, groups were having to meet in such areas as restrooms in order for there to be space.

The idea of having a hot shower has

become a race which only a few people out of the hundreds of participants win. There is often a problem with fuses being blown because of too many outlets being used at the same time. It is very important for all youth to send their registration forms in extremely early for them to be saved a spot at this conference.

The youth of the Diocese get a lot out of the ministry given at The Summit through conferences and camps. The Youth Committee of the Diocese of North Carolina would like to expand the facility, so that all interested youth have the experience of a lifetime through the Youth Ministries Program as it continues to grow.

Staff for the 1998 Bishops' Ball also included the following: the **Rt. Rev. Robert C. Johnson Jr.**, Raleigh; the **Rt. Rev. J. Gary Gloster**, Raleigh; **Caroline Brown**, Adam Short, and **Sallie Smyth**, all of All Saints', Roanoke Rapids; **Nancy Carter**, **Abbey Hamm**, **Alan Hamm**, and **Tracy Quinn**, all of Nativity, Raleigh; **Russ Grimm**, and **Mariana Pundsack**, both of St. John's, Charlotte; the **Rev. Sally Harbold**, Youth Ministries Coordinator, The Summit; **Krista Harmon**, Chapel of the Cross, Chapel Hill; **Ellen Hays** and **David Klimkowski**, Good Shepherd, Raleigh; **Eric Laurent**, St. Andrew's, Greensboro; **Chad Mayette**, St. Stephen's, Durham; **Flake Shaw**, St. Francis', Greensboro; **Caroline Renfro**, St. Peter's, Charlotte; and the cast, crew, and band of **GODSPELL** from Emmanuel, Southern Pines.

Nancy Carter, a parishioner at Church of the Nativity, Raleigh, is a ninth grader and a member of the Diocesan Youth Committee.



Banners of churches and schools of the Greensboro Convocation flanked youth representatives at Convention. (Photo by Cathy Markatos)



JERRY MARKATOS

SINGERS AT CONVENTION: Providing lively music for the Friday night banquet at Diocesan Convention were, from left, Rob and Laura Elliot of Chapel of the Cross, Chapel Hill, and David Bryan, UNC-Greensboro graduate student and former St. Philip's, Durham, parishioner.

Youth reflect on experiences as Convention delegates

GREENSBORO—Three of the young people who served as delegates and alternates elected by Convocations of the Diocese took time recently to comment on their experiences at the 1999 Convention.

David Ward of Christ Church, Raleigh, wrote: "I had a great time! All of the other Youth Representatives were really cool, and the Convention provided me with a great chance to meet people from all over the state! I made friendships that weekend that I hope will last for a long time to come. While some of the business of the Convention got a little boring, I learned a lot about the Episcopal Church and the 'inner-workings' of the Diocese."

Ward thought that "a highlight of the weekend was having the honor of eating lunch with the Presiding Bishop, Bishop Griswold. He had a great wit and was lots of fun to be around. This experience will prove invaluable throughout the rest of my life as an Episcopalian. The 'off time' during the weekend was incredibly fun. Just hanging out at the mall with the other Representatives was a lot of fun. Also, the family I stayed with was really cool. They opened up their home to us in a very generous manner, and made us feel completely at home. I enjoyed playing guitar and dulcimer with Mr. Laurent, and their son, Eric, was really funny."

Kate Sullivan of St. Paul's, Winston-Salem wrote: "Before I attended the 183rd Annual Diocesan Convention, I could not have told you the difference between a convocation and a province. I also had no idea how the Episcopal Church 'worked' besides the weekly

Sunday services. Luckily, I was privileged enough to attend this year's Convention and learn more about the Church. I would not have passed up this opportunity for anything!

"Not only was the Convention *not* boring," she continued, "but it was educational and, most importantly, spiritually rewarding." It was, she said, "a gathering of representatives from many parishes who dealt with such diverse topics as hate crimes, environmental issues, and the annual Church budget. Everyone involved, including the bishops, were all warm, friendly, and welcoming. The bishops especially handled the many issues professionally and with a great sense of humor. There were several times in which the whole Convention burst into laughter because of a funny comment made by Bishops Johnson or Gloster. It was a very comfortable atmosphere in which someone would not feel awkward going straight up to the Presiding Bishop of the Episcopal Church and asking him a question or two."

Jeanna DeVaney of Christ Church, Charlotte, wrote: "This is my second year attending the Convention. Each year has been very rewarding in that I have learned new things about the Church as a whole and about my church personally. Also, attending the Convention makes me think about my beliefs and consider new ideas that I might not have thought of before. The Convention has always been a time to meet new people and make new friendships while growing closer to the clergy and lay adults and friends from my own church."

Resolutions considered at Diocesan Convention

1. On the Election of the XI Bishop of North Carolina (Adopted substitute)

Resolved:

That the Diocese of North Carolina begin the process to elect the XI Bishop of North Carolina, having been advised by the Rt. Rev. Robert Carroll Johnson, Jr., the X Bishop of North Carolina, of his intention to retire no later than July 18, 2000, and the Standing Committee, having been asked by the Bishop to appoint and announce a Nominating Committee for the Bishop as soon as possible and to prepare a search and election process and timetable to present to the 183rd Diocesan Convention to elect the XI Bishop of North Carolina, be it further

Resolved:

That the people of the Diocese of North Carolina be urged to pray for the guidance of the Holy Spirit in the election of the XI Bishop of North Carolina, and be it further

Resolved:

By this Convention of the Diocese of North Carolina that

1. The Nominating Committee shall develop a profile for the position of Bishop;

2. The Nominating Committee shall not exclude from consideration any canonically qualified priest or bishop of the Church;

3. The Nominating Committee announce to the Diocese no later than November 1, 1999, a list of no fewer than (5) priests or bishops as the nominees for Bishop;

4. The Nominating Committee shall, from November 1 to November 15, 1999, accept additional nominations for Bishop, made by a delegate to the 1999 Diocesan Convention on forms to be prepared and made available by the Nominating Committee, provided the nominator has obtained consent of the nominee and provided, further, that such a nomination is seconded by four (4) other delegates to this 183rd Convention, at least three (3) of such seconders and the nominator representing four (4) different congregations. Any such nominee shall participate in any programs in the Diocese on the same basis as the nominees of the Nominating Committee.

5. The Nominating Committee, in consultation with the Standing Committee and the Commission on Constitution and Canons, shall develop rules of order to be adopted by the Electing Convention.

6. The Nominating Committee shall submit a budget for its work to the Standing Committee, and, upon approval of the Standing Committee, the

Diocesan Council shall fund the budget from available monies, including, if necessary, from undesignated funds or designated funds from the operating budget.

7. The election of the Bishop shall take place at the 184th Diocesan Convention to be held in January 2000.

2. On the 1999 International Year of Older Persons. (Adopted substitute)

Resolved:

That this 183rd Convention of the Diocese of North Carolina affirms 1999 as the International Year of Older Persons; and be it further

Resolved:

That the Diocese and local congregations lift up the gifts and concerns of older adults in 1999, and be encouraged to develop ongoing intentional older adult ministries.

3. On Ending Mountain Top Removal Coal Mining (Adopted without change as printed in the January *Communicant*)

4. On the Condemnation of All Crimes Committed because of Prejudice Against the Victim. (Adopted substitute)

Resolved:

That the 183rd Convention of the Diocese of North Carolina condemn all crimes committed because of prejudice against the victim; and be it further

Resolved:

That this convention support all law enforcement officers and district attorneys in the enforcement of North Carolina's existing Hate Crimes statutes, especially North Carolina General Statutes Sections 14-401.14 and 14-3 (c); and be it further

Resolved:

That, as Episcopalians, we speak out against hate crimes, we work to prevent such crimes and provide support for the victims of such crimes when they occur; and be it further

Resolved:

That copies of this resolution be forwarded to the Governor, the Attorney General of the State of North Carolina, and the professional associations representing the various law enforcement agencies of the State.

5. On the Amendment of North Carolina General Statutes Sections 14-401.14 and 14-3 (c). (Adopted substitute)

Resolved:

That the 183rd Convention of the Diocese of North Carolina urge the amend-

ment of the North Carolina General Statutes Sections 14-401.14 and 14-3 (c) to include perceived or actual sexual orientation, gender, or condition of disability; and be it further

Resolved:

That copies of this resolution be forwarded to the Governor of North Carolina, and the Speaker of the House and President *Pro Tem* of the Senate of the North Carolina General Assembly.

6. On Central American Debt Forgiveness. (Adopted substitute)

Resolved:

That the 183rd Convention of the Diocese of North Carolina call upon the United States to forgive all unilateral debt from the countries devastated by Hurricane Mitch, especially (but not limited to) Honduras, Nicaragua, El Salvador, and Guatemala; and be it further

Resolved:

That this Convention also urge the United States to provide leadership in persuading other countries to join in forgiving all multilateral debt owed by the affected countries; and be it further

Resolved:

That this Diocese continue and intensify its efforts to promote the education of its own communicants, the wider Episcopal Church, and the public at large on the notion of debt forgiveness; and be it further

Resolved:

That this resolution be forwarded to the President of the United States, the Secretary of State, the Speaker of the House of Representatives, and the North Carolina Congressional Delegation.

7. On Registering as a Bone Marrow Donor (Adopted substitute)

Resolved:

That each mission and each parish of the Diocese of North Carolina shall be encouraged to implement as a part of its outreach program a plan which will cause as many of its members as possible to register and become members of the National Bone Marrow Registry. If a member is unable to be a bone marrow donor because of illness or age, s/he shall be encouraged to support the Community Marrow Donor Program to insure no-cost tissue typing of donors and to implement plans to achieve significant growth of registered donors.

8. On Becoming a Pheresis Donor. (Adopted substitute)

Resolved:

That each mission and each parish of

the Diocese of North Carolina shall be encouraged to implement as a part of its outreach program a plan which will cause as many of its eligible members as possible to become pheresis donors.

9. On the Recognition of Environmental Work Done by Episcopalians for Environmental Justice. (Adopted without change as printed in the January *Communicant*)

10. Response of the Convention Committee on Program of the Church to the Report of Diocesan Council. (Adopted)

Resolved:

That the 183rd Convention of the Episcopal Diocese of North Carolina gratefully accepts the thorough, well-documented report of the Diocesan Council and commends that body for its work in 1998; and be it further

Resolved:

That in particular the Convention commends the Diocesan Council for its timely attention to issues and needs especially relevant in 1998, such as hurricane relief in Central America through the Presiding Bishop's Fund for World Relief; allocating funds for the St. Augustine's College chaplaincy; and allocating funding to assist with computerization of churches that do not have computers; and be it further

Resolved:

That the Convention accepts and endorses the report of the Diocesan Council as presented.

11. On Endorsing the Report of the Visioning Committee. (Adopted)

Resolved:

That the 183rd Convention of the Episcopal Diocese of North Carolina receives and endorses the report of the Bishop's Committee to Define a Vision for the Diocese and adopts the Vision Statement as endorsed by the Diocesan Council on October 21, 1998; and be it further

Resolved:

That no later than the 186th Convention, the Diocesan Council shall report to the Convention its advice as to whether the Vision Statement has proved to be a practical and spiritual guide for this Diocese.

EDITOR'S NOTE: This resolution was adopted with a minor change to the Vision Statement itself. The updated Vision Statement will be printed in the next issue of *The Communicant*.

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1999 Diocesan Budget approved by Convention

MISSION AND MINISTRY OF THE DIOCESE OF NORTH CAROLINA — SUMMARY OF NARRATIVE BUDGET

	1998 BUDGET	1999 BUDGET	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
THE EPISCOPATE:				
Salary/Housing Allowance of the Bishop	\$ 92,854	\$ 95,640	3.00%	3.00%
Salary/Housing Allowance of the Bishop Suffragan	71,553	74,415	4.00%	2.34%
Support Staff (support staff team to directly assist the bishops)	49,557	51,509	3.94%	1.62%
Benefits (Pension, medical, dental, life)	61,088	56,332	-7.79%	1.77%
Reimbursable Travel & Professional Expenses for the bishops and their support staff & Reserve Funding for the bishops' cars	46,000	40,900	-11.09%	1.28%
Bishops' Transition Costs (Transfer to reserve account)	18,000	14,000	-22.22%	0.44%
Contingent for Unplanned Costs	1,000	1,000	0.00%	0.03%
TOTAL EPISCOPATE COSTS:	\$ 340,052	\$ 333,796	-1.84%	10.48%
DIOCESAN ADMINISTRATION:				
Canonical Officers of the Diocese Expenses:				
Stipend for the Sec'y. of the Diocese	\$ 3,673	\$ 3,819	3.97%	0.12%
Journal preparation, printing, and mailing	9,650	12,450	29.02%	0.39%
Salary of the Treasurer/Business Administrator	53,093	55,216	4.00%	1.73%
Audit	17,250	15,000	-13.04%	0.47%
Travel and professional expenses for the Treasurer and treasurer's office support staff.	5,500	6,000	9.09%	0.19%
Salary of the Operations Manager	0	55,000	NEW	1.73%
Travel for the Operations Manager and operations mgr. support staff	0	3,000	NEW	0.09%
Support Staff for Diocesan Admin. of the Diocese	55,448	57,790	4.22%	1.82%
Less - Proceeds from Insurance Account for Insurance Administration	0	(16,965)	NEW	-0.53%
Benefits for Treasurer, Operations Manager and support staff	38,475	48,430	25.87%	1.52%
Chancellor travel and business expenses	1,250	2,000	60.00%	-0.06%
Commissions & Committees Required by Canon:				
Diocesan Council, Standing Committee, Constitutions and Canons, Conv. Deans/Wardens, Ministry, Historic Properties Conventions Expenses	16,750	16,750	0.00%	0.53%
Administration (General expenses relating to the episcopate and administration of the Diocese):				
Business Insurance/Sexual Ethics Committee	8,317	10,158	22.14%	0.32%
Diocesan House Office Expenses	77,035	80,478	4.47%	2.53%
Diocesan Property Capital Expenditures	28,988	29,660	2.32%	0.93%
Contingent for Unplanned Future Costs	1,000	1,000	0.00%	0.03%
TOTAL DIOCESAN ADMINISTRATION COSTS:	\$ 327,229	\$ 390,586	19.36%	12.27%
BISHOP'S OFFICERS AND PROGRAM OVERHEAD:				
Liturgical Officer	\$ 7,200	\$ 7,200	0.00%	0.23%
Evangelism Officer	1,000	1,000	0.00%	0.03%
Ecumenical Relations Officer	900	900	0.00%	0.03%
Interfaith Relations Officer	2,000	1,000	-50.00%	0.03%
Miscellaneous Committee	1,500	1,500	0.00%	0.05%
Program General Administrative Expenses:				
Business Insurance/Sexual Ethics	6,167	7,625	23.64%	0.20%
Office Expenses	69,265	69,747	0.70%	
Property Capital Expenditures	25,122	25,705	2.32%	0.80%
Contingent for Unplanned Costs	2,500	2,500	0.00%	0.08%
TOTAL PROGRAM ADMINISTRATION GENERAL EXPENSES	\$ 115,654	\$ 117,177	1.32%	3.66%

	1998 BUDGET	1999 BUDGET	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
CONGREGATIONAL AND CLERGY SUPPORT:				
Salaries for the Canon for Congregational Support and support staff.	\$ 54,612	57,531	5.34%	1.81%
Benefits (Pension, medical, dental, life)	15,891	14,989	-5.68%	0.47%
Reimbursable Travel & Professional Expenses for the Canon for Congregational Support & business travel for support staff	12,400	12,026	-3.02%	0.38%
Congregational Support Program Funds	10,520	11,290	7.32%	0.35%
Salaries for the New Church Development Officer and support staff	\$ 0	\$ 66,000	NEW	2.07%
Benefits (pension, medical, dental, life)	0	11,880	NEW	0.37%
Travel and professional expenses for the New Church Development Officer	0	12,000	NEW	0.38%
Program funds for workshops and materials	0	10,000	NEW	0.31%
New Congregational Development	4,000	4,000	0.00%	0.13%
Less: ACTS Campaign Trust Fund usage	0	(99,880)	NEW	-3.14%
Total New Church Development Budget Expense	\$ 4,000	\$ 4,000	0.00%	0.13%
Congregational Support Committee	\$ 6,950	\$ 14,150	103.60%	0.44%
Mission Church Assistance	196,066	169,628	-13.48%	5.33%
Small Church	3,820	13,000	240.31%	0.41%
Stewardship Officer and support staff	54,446	65,137	19.64%	2.05%
Benefits (pension, medical, dental, life)	12,357	17,583	42.29%	0.55%
Travel and professional expenses for the Stewardship Officer and business travel for support staff	12,000	12,100	0.83%	0.38%
Stewardship Program Funds	32,200	13,700	-57.45%	0.43%
Deaf Ministries	\$ 10,500	\$ 10,500	0.00%	0.33%
Deaf Ministries funded from trust funds	(9,000)	(10,500)	16.67%	-0.33%
Total funding for Deaf Ministries from budget	\$ 1,500	\$ 0	0.00%	0.00%
Spiritual Development Program	\$ 8,200	\$ 8,200	0.00%	0.26%
Deacons Formation Program	11,125	11,625	4.49%	0.37%
Resident Program	9,750	6,650	-31.79%	0.21%
Clergy Wellness Program	3,600	3,600	0.00%	0.11%
Moving Clergy	3,000	6,000	100.00%	0.19%
Benefits for Retired Employees	259,485	248,825	-4.11%	7.82%
TOTAL CONGREGATIONAL AND CLERGY SUPPORT	\$ 711,922	\$ 690,034	-3.07%	21.67%
THE SUMMIT				
Capital Repairs and Renovations	\$ 60,000	\$ 60,000	0.00%	1.88%
Equipment & furniture major repairs, and purchase of new items	22,500	22,500	0.00%	0.71%
Diocesan support for The Summit programs	20,000	15,000	-25.00%	0.47%
TOTAL SUMMIT ASKING APPROVED BY COUNCIL	\$ 102,500	\$ 97,500	-4.88%	3.06%
PROGRAMS ESTABLISHED BY CONVENTION:				
CHRISTIAN FORMATION:				
Youth Program:				
Salaries for this program include the Coordinator for Youth Ministries and Christian Education and support staff	\$ 52,529	\$ 61,374	16.84%	1.93%
Benefits (Pension, medical, dental, life)	15,504	14,946	-3.60%	0.47%
Reimbursable travel and professional expenses for the Coordinator and business travel for support staff	6,000	6,000	0.00%	0.19%

SUMMARY OF NARRATIVE BUDGET (continued)

	1998 BUDGET	1999 BUDGET	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
Youth Program Funds	72,000	69,720	-3.17%	2.19%
Total Youth Program:	\$ 146,033	\$ 152,040	4.11%	4.78%
Christian Education & Formation	\$ 15,575	\$ 14,375	-7.70%	0.45%
Department of Higher Education:				
Salaries (Includes 2 full-time and 4 part-time chaplains and part-time secretarial assistance)	\$ 222,333	\$ 234,848	5.63%	7.38%
Benefits (Pension, medical, dental, life)	65,401	62,965	-3.72%	1.98%
Program and Office Expenses for the six diocesan-based programs (UNC-G, NCSU, Duke, Winston-Salem and Charlotte-area colleges, and UNC-Chapel Hill)	78,648	96,044	22.12%	3.02%
Less: Congregation and Other Miscellaneous Income	(27,290)	(44,828)	64.27%	-1.41%
Program Assistance to colleges and universities not covered by Episcopal Chaplains	14,315	17,163	19.90%	0.54%
Total Ministry in Higher Education:	\$ 353,407	\$ 366,192	3.62%	11.50%
TOTAL CHRISTIAN FORMATION	\$ 515,015	\$ 532,607	3.42%	16.73%
COMMUNICATIONS:				
Salaries for the Canon for Publications and Records and support staff	\$ 60,525	\$ 62,931	3.98%	1.98%
Benefits (Pension, medical, dental, life)	19,894	19,036	-4.31%	0.60%
Reimbursable Travel and Professional Expenses for the Canon and business travel for support staff	5,000	6,000	20.00%	0.19%
Publication of <i>The Communicant</i>	45,600	46,800	2.63%	1.47%
Communications Commission	700	1,500	114.29%	0.05%
TOTAL COMMUNICATIONS BUDG.	\$ 131,719	\$ 136,267	3.45%	4.28%
MINISTRY OF THE DIOCESE:				
Christian Social Ministry:				
Salaries for the CSM Coordinator and support staff	\$ 54,513	\$ 56,678	3.97%	1.78%
Benefits (Pension, medical, dental, life)	14,129	14,524	2.80%	0.46%
Reimbursable Travel and Professional Expenses for the CSM Coordinator and business travel for support staff	8,000	8,000	0.00%	0.25%
CSM Commission Program Funds	75,768	88,650	17.00%	2.78%
Total for Christian Social Ministry	\$ 152,410	\$ 167,852	10.13%	5.27%
Global Missions (includes Companion Diocese and Overseas Ministry)	\$ 25,000	\$ 25,600	2.40%	0.80%
Environmental Charter Committee Grants Committee	3,100	2,000	-35.48%	0.06%
Episcopal Appalachian Ministries	3,500	3,500	0.00%	0.11%
NC Council of Churches	13,350	13,350	0.00%	0.42%
Province IV Assessment	3,809	3,800	-0.24%	0.12%
National Church Asking	712,000	669,500	-5.97%	21.03%
TOTAL MINISTRY OF THE DIOCESE	\$ 913,169	\$ 885,602	-3.02%	27.82%
TOTAL EPIS. DIOC. of N.C BUDGET	\$ 3,157,260	\$ 3,183,569	0.83%	100.00%
REVENUE:				
SUGGESTED ASKINGS	\$ 3,198,337	\$ 3,242,810	1.39%	
Less non-accept. of suggested askings	(159,704)	(251,541)	57.50%	
Net Askings	\$ 3,038,633	\$ 2,991,269	1.11%	
Other Estimated Income Sources:				
Trust Fund Income:				
Designated Budget Trusts	60,425	60,425	0.00%	
Designated by Council for Budget Purposes	19,700	19,700	0.00%	
Restricted by Donor for Budget Purposes	8,850	8,850	0.00%	
Portion of Appreciated Value/ Maintenance Fund Trust	0	8,506		
Portion of Appreciated Value/ Program Fund Trust	0	72,619		
Interest earned on Short-term investments	16,530	15,000	-9.26%	
Other Income	13,122	7,200	-45.13%	
Total Estimated Revenue	\$ 3,157,260	\$ 3,183,569	0.83%	
Revenue Over (Under) Proposed Budget	\$ 0	\$ 0		

183rd Annual Convention

(Continued from page 1)

praised the hard work and dedication of Bishop Johnson and commended this Diocese for its attention to youth.

"What I've learned about the Diocese here is amazingly faithful and encouraging, and I look forward to telling the story of this Diocese as I go on my travels to other places. I met with the youth delegates here, and not many dioceses have youth delegates. There's sort of this age gap. But I'm really struck by this Diocese's intentional inclusion of youth. At this point they have seat and voice; they don't yet have vote, but I suspect that's somewhere down the line," he said.

"I'm very concerned about youth in the Church, and I'm very concerned about the age of our clergy, which tends to go up and up and up. I think dioceses such as this one are doing some very positive things to bring young people more directly into the life of the Church," he added.

In response to questions about human sexuality, Griswold said that as time goes by he believes that homosexuals will have more of a place in the Church. "But I do not think the Church is yet ready for blessings of same-sex unions," he noted.

"Helping the community to make room for difference is very important to me," Griswold declared. "People have different perspectives and different life experiences, but I hope we can recognize signs of the Gospel in one another and go beyond labels. I don't want to draw lines but rather to draw people together."

When asked about what effect conservative resolutions adopted by the 1998 Lambeth Conference might have on the 2000 General Convention of the

Episcopal Church, Griswold replied, "I am being very careful not to try to determine the course of General Convention. Of course there is the practical problem of some Lambeth resolutions conflicting with the canons of the Episcopal Church. Other Anglican churches have different arrangements, a different polity regarding licensing and local clergy assignment than we do. But the basic reality is that, for us in America, acts of General Convention take precedence over the opinions of the Lambeth Conference. It has great moral authority, but it excludes all but bishops from its decisions."

As others have pointed out, he noted, unless priests, deacons, and lay people also have a part in making decisions of the Church, they cannot be accepted as the mind of the Church.

Other Convention business

Delegates approved a number of resolutions (see page 13 for details), including one asking the N.C. Legislature to amend its hate crime law to include sexual orientation, gender, and disability as categories for protection.

The Convention also adopted a resolution calling for forgiveness by the industrialized nations of debt of Third World Countries.

A budget of \$3,183,569 was approved. This is less than a 1% increase over last year's budget of \$3,159,260.

The Convention adopted a Vision Statement for the Diocese and heard an initial report from the Nominating Committee for Bishop.

Greensboro Mayor Caroline Allen, a member of St. Andrew's Church here, enthusiastically greeted the delegates on opening night.

Evans elected

(Continued from page 1)

Planning and Arrangements Committee for General Convention 2000.

She has appointed a nominating committee to select candidates for the now-vacant office of vice-president, which will be filled by election at the June 2-4 meeting of the Province IV Synod at Kanuga. The committee members are the Rev. Robert Sessum, chair, Diocese of Lexington; Lucy Perry, Diocese of Atlanta; and the Rt. Rev. Calvin Schofield Jr., Bishop of Southeast Florida. According to national canons,

because the president is a lay person, the vice-president must be a bishop and will serve on the Presiding Bishop's Council of Advice.

Presiding Bishop Frank T. Griswold III will be the keynote speaker for the Synod meeting, whose theme will be "Equipping the Saints for a New Day."

Each of the 20 dioceses in the province is allowed to send (in addition to its bishops) six delegates—three lay, three clergy—to the Synod meeting in years when there is no General Convention. Delegates will engage in small group work in response to the Presiding Bishop's address, Evans said.

Bishop Suffragan's Address to the 183rd Convention

EDITOR'S NOTE: Following is the complete text of the Rt. Rev. J. Gary Gloster's Address to the 183rd Convention of the Episcopal Diocese of North Carolina, second business session, at the Koury Convention Center/Holiday Inn Four Seasons, Greensboro, N.C., Jan. 22, 1999.

Bishop and Mrs. Griswold, (Frank and Phoebe) I want to add my welcome to you to the many you have already received. We are pleased to have you with us in North Carolina. Bishop Johnson, delegates, and visitors I am pleased to address you at this our 183rd Convention. This is family. I am honored and truly blessed to serve as your bishop. It is a singular honor to have worked with Robert C. Johnson these past two years, five months, two weeks, six days, nine and one-half hours.

From a book entitled *The Jewish Humor List*, a story is told about tradition. It seems that during a service in an old synagogue in Europe when the Shema prayer was said, half of the congregation stood and the other half sat. A problem arose when the half of the congregation that was seated began yelling at those standing telling them to sit down. Those standing yelled at the people sitting telling them to stand up. The Rabbi, although a learned man in the Law and the commentaries, did not know what to do. It was suggested that a representative of both factions go with the Rabbi to visit the oldest member of the temple. He would surely know what the tradition had been. The delegation arrived where the 98-year-old congregant lived. The representative of the "standing group" asked, "Is the tradition of our temple to stand during the Shema?" "No, that is not the tradition," replied the old man. The representative of the "sitting group" asked, "Is it the tradition of our temple to sit during the Shema?" "No" came the stern reply. "But!" ...The Rabbi protested, the members fight all the time, yelling at each other about whether... The old man interrupted the Rabbi and said, "That is the tradition!"

What tradition or traditions do we pass along that will be remembered by our followers? Will it be standing or sitting? Or will it be yelling?

I'd like to speak to you today about just what it is that I believe deeply that we should pass along to those who follow as the tradition of this Diocese. It comes in part from the places, the people, and the learnings that I gleaned while serving this Church, and at the Chapel of Christ the King, and from whence you called me to be Bishop Suffragan. It comes also from what I

believe God is calling us to do and be. The tradition to which we are called is pointed to by an old film, which puts into modern clothes a vision of Christ and the Cross. The movie is entitled *It's About This Carpenter*. It is an old black and white, low-budget film.

The story opens with a modern day carpenter in his home putting the finishing touches on a wooden cross which he has crafted. The radio is blaring about modern technology improving life and then a special music program Handel's *Messiah*, "The Hallelujah Chorus." The Carpenter bids his wife goodbye, picks up the cross, and exits. On the street he attaches the cross to his motor bike and begins riding to the place where the cross is to be delivered. He has not traveled too far when he is stopped by one of New York's Finest who gives him a ticket and tells him he can't be in traffic with this tall cross on his bike. He parks his bike, shoulders the cross, and starts walking across New York City. You can imagine, I am sure, some of the reactions: he is stared at, laughed at, jeered and as he passes a military parade is chased, attacked, and beaten by someone. He stops in a park and attends to his wounds. He then enters a subway for the final leg of his delivery route. On the subway the reactions continue, even the ones where the people see him but they don't let on that they have seen a man with a full size cross riding the subway. The Carpenter emerges from the subway station on a residential street. A little girl playing with her doll sees him. She walks closer, looks directly at him, and asks, "Mister, are you Jesus?" He pauses and looks at her intently. He then proceeds down the street to a little Church. He enters. A priest in a black cassock is playing the organ. The Carpenter walks to the organ and stands waiting. The priest keeps on playing and does not see the man or the gift he has brought. The Carpenter goes to the sanctuary where the cross is to be hung behind the altar, hangs it, steps back to look at it, and pauses. He returns to the organ where the man is still playing and waits. The priest continues his playing and again does not notice the Carpenter. The Carpenter puts the folded invoice on the altar, looks again at the organ-playing priest, then at the Cross, and leaves. The Carpenter leaving the Church proceeds to the subway. The little girl again is captivated by the Carpenter and as he goes down into the subway she walks to the top of the stairs, waves, smiles, and says, "Bye, Jesus." The Carpenter stops and turns, looking at the little girl, and then disappears down into the subway.

I believe that this, at times, is a parable of us today and of the Church. Jesus and the Cross are ever present in the world, but we often get so caught up in the inner dealings of our own life that we do not see Jesus standing there beside us. We have no idea of the cost to bring the Cross. To be sure the inner workings of the Church are important and need proper attention, the opportunity for serving God is always present. But there is far too great a distance between much of the life, rhetoric, and work of the Church and the languishing of the world. Is this the tradition that we want to pass along to those who follow? Is this how we want to treat Jesus as he stands beside and among us and is nailed to it?

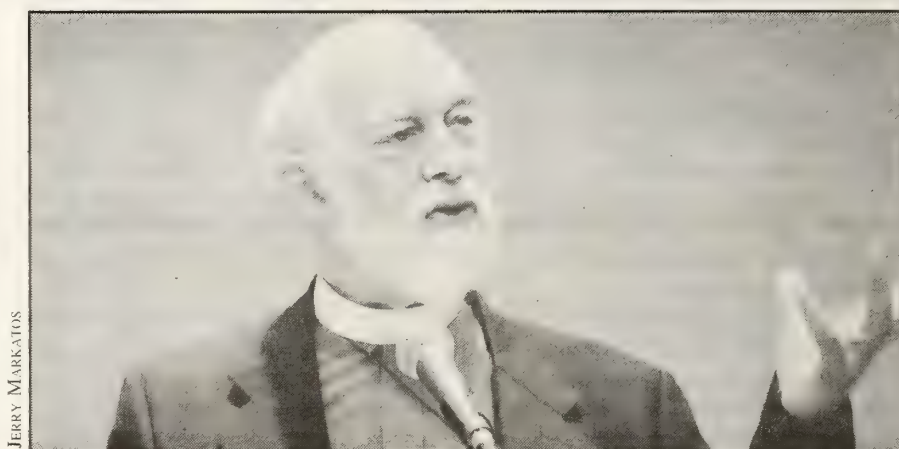
I personally in this past year have felt distanced, distracted, and detained from the ministry of servanthood to the world. I fear too, that much of the emphasis of the Church has been dis-

morning who make it all happen. Please know that for all of this, and for the people who make it happen, I am deeply and truly thankful, and that these are truly Christlike traditions to pass along.

Bishop Johnson has called us to live out the Vision, the portrait articulated by the people of the Diocese and to do it together as we deal with our differences. I support his call. I shall miss him dearly, but I honor and respect his model of self-care. I am committed to being in this office for some time to come. (If nothing don't happen...).

In addition, I feel compelled to call us all to more outreach, more servanthood. It is to this that we are called by God. This is the tradition I hope and pray that we pass along to those who follow. I want us to have a passion for the world, not just our part of it, but all of it because God has a passion for his world.

In the first chapter of John's Gospel the word "world" appears four times in



What traditions will we pass along to those who follow?, asks Bishop Gloster

tanced, distracted, and detained from this ministry of servanthood. This judgment is not solely determined by my change in role in the life of the Church as a bishop, but is the result of an honest, prayerful, and thoughtful consideration of the life of the whole Church, as well as, the activities of the congregations of this Diocese.

In many congregations, in lots of ways and in differing venues there is significant and life-giving outreach and servanthood by many. Witness the report of the Christian Social Ministries Chartered Committee, which each congregation has received. There is in several places significant Church growth and expansion. There is quality education in many congregations. There are college chaplancies, pastoral nurturing, and surely there is worship, which gives glory to God and sends people forth to do the work of the Lord. The out-pouring of money and food to Central America was overwhelming. It would take far too much time to mention all of the congregations and people here this

the first ten verses. The implication of the Evangelist's message is that Jesus is completely and thoroughly responsible for, implanted in, and committed to his world, all of the world.

Let me be specific about some places where we the Church have a unique opportunity to serve the Lord by serving the children of this broken world. These are not just instances or illustrations of human brokenness but are illustrations of Jesus the Carpenter, as in our parable, standing beside the Church and waiting for attention, longing to be noticed.

1. "Every day fourteen American children aged nineteen and under are killed with guns unintentionally, in suicides, and in homicides." Closer to home every four and a half days a North Carolina child, seventeen or younger, is fatally shot usually with an unsecured handgun. "The United States leads the developed world in firearm-related deaths...a child in the United States is about twelve times more likely to die by firearm than is a child in the remainder

of the industrialized world." (North Carolinians Against Gun Violence Education Fund). Jesus stands beside us holding in his arms the dead body of a six-year-old Greensboro boy killed by his four-year-old friend. This is Jesus' cross. Will we look up from our own concerns and reach out with loving action? Will we earnestly try to change our system; challenge and educate our people that too many have died and that it is enough? Will the voice of Christ challenge the strongest and most influential lobby in our land, the NRA, which sees no difference between sniper rifles, AK47s, automatic hand guns, and guns for hunting?

2. I received a very unique Christmas card this year from Father Tony Rojas from his ministry in Newton Grove Episcopal Farmworkers Mission, El Centro Episcopal. On the outside is an adorable shepherd and a lamb. On the inside are traditional Christmas words and a picture. The words are "May His Presence Bring you Ceaseless Joy." The picture is a picture of a migrant farm worker resting. He is stretched out on the floor on his back, between three beds. A grungy locker and concrete block wall form the background. The man's dirty bear feet rest on top of his muddy shoes and the knees of his pants are signs of his kneeling in the dirt. In Father Tony's handwriting he concludes, "I'm sure that we will change many things in the life of the farm workers' life. In Christ, Tony."

Most of us eat very well and in our dining we enjoy the fruits, vegetables, and the poultry provided by farm workers who work for extremely low wages and labor in often-horrible conditions. Christ stands beside us with his arm around the farm worker. The worker's wife, his children and their neighbors look at us, the Church, and hear these words, "I'm sure that we will change many things in the farm workers' life..." Will we? Or will we be so embroiled in our own thing that we fail to see them standing there and do nothing that will change their lives? A tradition to pass along — is one that advocates for the poor, the oppressed. Let us pass this one on proudly to our followers.

3. There's a whole lot of battering going on. In the United States over 4,000 women are killed each year at the hands of their batterers. Many thousands more are mentally, physically, and spiritually disabled as a result of the complications of long term abuse. The Carpenter stands beside us. Will we look up and act? Will we make safe places for the battered? Will we offer help to the batterers so they can get help and change? Will we accelerate and

support people and organizations that get involved. This is a tradition I want us to pass along to those who follow us. I salute Brian Suntkin's courageous leadership in this work.

4. In recent times we have heard of two brutal and heinous examples of bigoted hatred resulting in murder. I speak specifically of James Byrd, Jr., and Matthew Shepherd. James Byrd, a black man, was beaten and dragged two or three miles behind a pickup truck until his dismembered body was almost unrecognizable as even human. Matthew Shepard, a gay man, was pistol whipped, burned, and hung like a crucified scarecrow on a barbed wire fence in Wyoming. These murders are only symptoms of the underlying hatred and malice which exist in our nation today toward minorities and gays. Are they a symptom of the fact that our protests are too weak and too late? Jesus stands beside us holding the bodies of James and Matthew waiting for us to look up and respond. Will we break our silences and speak out against bigotry and hatred and declare in word and action the Good News of God in Christ?

We read in the 10th Chapter of the Acts of the Apostles the account of Peter who is told in a vision to kill and eat all manners of forbidden unclean animals. He refuses but the Lord persists and tells him, "What God has made clean you have no right to call profane." The next day Peter is given the deeper insight into his dream when he meets with Cornelius a centurion in the Italian Cohort. Jewish law prohibited one from visiting or associating with one of another race, but Peter declared, "...God has shown me clearly that I must not call anyone profane or unclean." (Acts 10:28) Our calling, yours and mine, is to go much deeper and that is to work hard to protect and keep the dignity of every human being. We cannot remain silent, and we must speak out against the evils of racism and decry the evil rejection and hate leveled at our gay and lesbian brothers and sisters or any of God's children for that matter. This is a tradition to which God calls us and one which I want to leave for our followers.

5. Our jails and the thousands of people who crowd them are another instance where Jesus stands waiting for us to look up from our concerns about ourselves. The Carpenter calls us to respond with a vigorous love that visits those in prison and cares for the whole cloth of our society. Do our voices cry out with easy seductive rhetoric? "Build more jails." "Put them away!" Crime, violence, and drugs are extremely serious and real elements of our society, but building more jails to solve

these problems will not work. This approach is like building more graveyards to stop a fatal plague or building more maternity wards to reduce teen pregnancy. Treatment and education offered in God's name by Christ's people could help change people and systems, but increasingly little or nothing of a rehabilitation nature is offered. In our system, the system can improve if we follow the Carpenter into the jails where he waits for us. This is a tradition that I hope and pray that we pass along. There are many other places too numerous to mention here where Christ stands beckoning for us to come to bring ourselves, our love and especially our advocacy in expressing our love.

What tradition do we want to pass along?

Our Christian tradition is a living thing that has more to do with love of God, love of self, and love of others than anything else. That is what it means to be a part of the family of Christ and to live out the Vision to which Bob Johnson has called us.

I'd like to take what might initially be seen as an abrupt turn. Groucho Marx was in Montreal, Canada. His familiar countenance was recognized by a priest who said to him, "Mr. Marx I want to thank you for bringing so much joy into the world." In a flash of an instant Groucho arched that eyebrow, grabbed that cigar, and replied, "Father, I want to thank you for all of the joy you have taken out of the world."

The Church, we, often take ourselves too seriously. Laughter and joy leave and seriousness unto death stalk in because we cannot laugh at ourselves. In this blindness we cannot see that "...we are bloopers every last one of

us." That's a rough translation of Paul when he said, "...all have sinned and all have fallen short of the glory of God...."

One congregation really capitalized on that when they announced in their bulletin: "The senior choir invites any one who enjoys *sinning* to join the choir." We being an Easter people, joy is our thing to celebrate. One congregation announced, "This being Easter Sunday we will ask Mrs. Lewis to come forward and *lay an egg* on the altar." One congregation in order to show its inclusive and blind love for everyone, printed the list of *homeliests* for the Lenten season instead of *homilists*. Outreach is a vital part of our tradition and that calls us to some difficult places. The outreach committee of one church enlisted twenty-five people to make calls on people who were not *afflicted* with any church.

George McDonald said, "Sometimes I think that it is only laughter that saves us. It is the heart that is not yet sure of its God that is afraid to laugh in his presence." If we are sure of our God we are free to laugh at ourselves. Laughter is of great spiritual value because it self-distances us especially when we laugh at ourselves. When we do this our eyes are taken off of ourselves. Viktor Frankl said that when people have a cataract, they cannot see others clearly because they see a part of themselves first. Laughter removes the cataract of "*self-spectating*" and allows us to transcend self. Self-distracting is the first step of learning to love. Let our reaching servant love be our tradition. Let us look to Christ the Carpenter, and, as we serve in this way, let us laugh at ourselves and with one another. May God bless us all...real good.

VISITATION SCHEDULES

Bishop Johnson

February 21

St. Bartholomew's, Pittsboro — morning
St. Paul's, Cary — afternoon

March 7

House of Bishops

March 14

Good Shepherd, Raleigh — morning
Holy Spirit, Greensboro — afternoon

March 21

St. Matthew's, Hillsborough — morning
St. Luke's, Eden — afternoon

March 28

St. Mary Magdalene, Troy — morning

April 3

Holy Family, Chapel Hill — evening

April 11

Holy Innocents, Henderson — morning
with Good Shepherd, Ridgeway
St. Luke's, Durham — afternoon

April 18

St. John's, Wake Forest — morning
Christ Church, Raleigh — afternoon

Bishop Gloster

February 21

St. Paul's, Smithfield — morning
St. Michael's, Raleigh — afternoon

March 7

House of Bishops

March 14

St. Alban's, Littleton — morning
St. Anna's, Littleton — afternoon

March 21

St. Mary's-by-the-Hwy., Eden — morning
Epiphany, Eden — morning

March 28

St. Mary's, Speed — morning
Advent, Enfield — morning
with St. John's, Battleboro

April 3 (Saturday)

St. Mark's, Raleigh — evening

April 11

Christ the King, Charlotte — morning
All Saints', Charlotte — afternoon

April 18

St. Matthew's, Kernersville — morning
Messiah, Mayodan — afternoon

April 21 (Wednesday)

St. Philip's, Durham — evening

Cluster formation in the Sandhills

By Sarah M. Lemmon

LIKE A STRING of pearls, half the Episcopal churches in the Sandhills Convocation are strung on Route 74 in the southern part of North Carolina, stretching from Laurinburg in the east, passing through Hamlet, then Rockingham, and ending at Wadesboro and Ansonville close to Charlotte.

Four of these are small—quite small—indeed one might say tiny. The numbers of adult communicants (as of Dec. 31, 1997, the latest figures available) range from 17 in St. Mary Magdalene, Troy, to 89 in St. David's, Laurinburg, with All Saints', Hamlet, 39, and Messiah, Rockingham, 37, between. These four all receive diocesan support in one or more forms. Being located in no-growth population areas, they have little hope of becoming strong and viable, although they continue to serve their members to the best of their limited resources.

Their prognosis, for at least three of the four, is decidedly dismal.

What can be done?

Should they be forcibly closed and the remnants merged into one congregation?

Should they be closed, period, and the former members left to find another home, none of which would be near by? None of the above?

What is the best answer?

The best answer seemed to be the investigation of models of cluster ministry, of which there are a number scattered across this country. And so the process began.

In the summer of 1995, the Rev. Randal Foster of Messiah and All Saints' was sent by Bishop Robert C. Johnson Jr. to the Small Church Ministry Institute at Berea, Ky., where a

group of clergy from small churches were exposed to, among other ideas, a description of several models for clusters. The following July (1996) the Rev. Canon Vicki Wesen, the Canon for Congregational Support for the Diocese of North Carolina, arranged a conference of the four small Sandhills churches at The Summit Conference Center to hear Bishop John Henry Smith of West Virginia lead a discussion on clusters, West Virginia having formed one.

Interested but not yet convinced, a delegation composed of representatives from Messiah, St. David's, and St. Mary Magdalene's attended a cluster conference in September 1996 at Indianapolis where they were the only team not already clustered. A foundation grant funded one more conference, also in Indiana, the delegation to which added representation from All Saints'. Every church now had a little first-hand exposure to this concept.

A vision began to form

A vision was beginning to form by this time, so that in February 1997 at the home of retired Bishop Elliott Sorge in Pinehurst a committee met to begin some decision-making. This little group, composed of the Rev. Fred Thompson, retired priest, the Rev. Jane Bruce, vicar of St. David's, Foster, Wesen, Sorge (retired but heavily experienced in small church work both in Brazil and in the United States), and the Rev. Sarah Lemmon, convocational deacon, agreed to ask the vestries of all four congregations to appoint two persons each to attend the next meeting.

After a year and a half, a cluster was being born; but no commitment had yet been made.

A cluster is not merely two or more



The lovely churches of All Saints', Hamlet (top), and St. Mary Magdalene, Troy, are on quiet, tree-shaded, side streets. All Saints' has been designated an historic landmark by the town of Hamlet.

churches sharing the same priest. What then is it? As viewed at the beginning of 1997, it was this:

Each congregation will maintain its basic diocesan status. It will send delegates to Diocesan Convention, etc. It will maintain its own buildings and will have its own budget but will also contribute to the Cluster a yet-to-be-determined amount of money for activities, programs, etc., that the Cluster Council approves. The Council will receive financial aid from the Diocese in lieu of its going to individual congregations. One of the officers of the Cluster Council will serve as the treasurer, holding funds, writing checks, and giving reports. Special projects, such as supply clergy, will continue to be financed individually.

It soon became apparent that openness about finances was a great stumbling block; and, indeed, at one point it seemed that the entire project would collapse because of disagreement over finances.

To continue with an explanation of a cluster, while members may squabble over money, they agree to a mission and

vision statement. Each church contributes from its peculiar strength to the benefit of the entire cluster. Experiences in other dioceses suggest that five years may be required to see substantial growth in the member congregations but that growth does come with patience and hard work.

What has been accomplished?

What has been accomplished during the past two years?

A permanent Cluster Council has been formed. With representatives from all four churches, it elected a presiding officer, a secretary, and a treasurer for one-year terms. Its monthly meetings handle all mutual business and thoroughly thrash out—sometimes rather heatedly—differing views. Final decisions must be ratified by each vestry. While clergy are members of the Council, they have voice but no vote.

The first order of business for this Council was to initiate events which would build trust among the members, a difficult task because during many



St. David's parishioners gather for fellowship following a Sunday Eucharist last summer. The Rev. Bill McInnis (just visible in the doorway), chaplain at the Penick Village, was filling in for vicar the Rev. Jane Bruce, who was on a "icon" pilgrimage in Russia. (Photo by Penelope Olson)

years each had become extremely introverted and ingrown, almost secretive, about its affairs. With only two full-time clergy, a rotation of clergy was therefore devised so that, with the additional use of retired clergy in the area, every altar had a celebrant every Sunday for several months before the experiment was discontinued.

For all special events at any one church not only were the other three invited but efforts were made to secure their participation. An example was the Easter Vigil at St. David's. There was baptism of candidates from two churches, a choir with singers from three churches, and liturgical participation by two priests and the convocational deacon.

More loosely structured were two pig pickings hosted by the most remote church, St. Mary Magdalene's, and a Saturday "family day camp" facilitated by St. David's. Joint hymn-sings, Choral Evensongs, Advent Lessons and Carols, and an Epiphany service, all followed by covered dish suppers, hosted by All Saints' and Messiah, strengthened the development of trust and friendship.

Time was devoted to self-evaluation, facilitated by individual workshops led by Bishop Sorge, whom Bishop Johnson had asked to serve as a volunteer consultant. This encouraged each church to recognize its strengths and weaknesses and increased its feeling of self-worth.

Support from the Diocese

With financial aid from the Chartered Committee on Small Churches,

and Church School teachers. The Rev. Hugh Magers conducted a Cluster Evangelism Weekend. Bruce Rockwell led a Stewardship Event. The convocational deacon conducted a cluster workshop for lectors and held training sessions for licensing lay readers and chalcists. Since some churches had only two or three young people of acolyte age, such acolytes were encouraged to attend convocational "festivals" not only for training but also for fellowship with other acolytes.

A college senior was hired as a part-time youth worker at St. David's, to whose events all youth in the cluster were invited. The numbers of youth participants grew as they reached out into the community. They raised funds to send a youth team to Mexico and all cluster youth were invited to participate. This trip was a success; and two persons of the youth group who were not Episcopalians were confirmed.

A task force on communications was formed and oversaw the acquisition of four used computers from the Diocese when its new ones arrived. Printers, surge suppressors, modems, and cords were purchased for each church and a training event was held on how to use the Ecnnet/Quest program for communication between the congregations and the Diocese.

"Business" was picking up, so that a job description was prepared for a part-time Cluster Administrator. The Rev. Fred Thompson, already totally familiar with the emerging cluster, was hired. By using the computers, a newsletter,

joint calendar of events, minutes of the Council meeting, etc., are sent to each church, which then copies and distributes them to its congregation. A search is being carried out for a new part-time youth staff person who will be able to serve all four churches.

Signs of new life

Perhaps most impressive have been the signs of new life that began

to occur in each church. St. David's launched into a remodeling program, borrowed money from the N.C. Episcopal Church Foundation to purchase a pipe organ, developed a labyrinth for meditation and increased the number of

tithers and contributors as members began to see things happening. The church sought ways to increase its income and invested in the Diocesan Investment Program.

All Saints' and Messiah began to emerge from their shells. They sponsored a Cluster Conversation; they began to talk and work toward a possible merger; and they have agreed to hold joint services once a month. On the occasion of the Bishop's visitation this past October, eleven new members were added to the combined roster.

St. Mary Magdalene has begun a serious process of considering a move to the western part of Moore County instead of continuing in Troy. There are more members in the congregation from the Seven Lakes area of Moore County than there are in Troy. Meetings have been held, including one with other interested persons living in Moore County, the latter attended by some 40 persons.

All four churches are organizing to participate in the Percept Program, the first phase of which was scheduled to begin in December.

The first full official elections have now been held, funding is in place, and the transition has been reasonably smooth. The Sandhills Cluster is on the verge of becoming fully clustered. Whether it makes the final step is for



An impressive brick stairway leads to the graceful front entrance of the Church of the Messiah, Rockingham, celebrating its 100th anniversary this year. (Photo by Penelope Olson)

the future to tell, but even if it doesn't, each one is a stronger church than it was three years ago. That string of pearls is acquiring luster.

The Rev. Dr. Sarah M. Lemmon, now retired as convocational deacon, continues to serve at Emmanuel Church, Southern Pines.



Participating in one of many past Cluster Ministry meetings are, from left, Bette Hanham, Senior Warden, St. Mary Magdalene; Weston Look, St. David's; the Rt. Rev. Elliott Sorge, retired Bishop of Easton, living in Pinehurst; and the Rev. Randal Foster, vicar of the Church of the Messiah, Rockingham, and All Saints', Hamlet.

(Photo by Sarah Lemmon)

counsel and support from Canon Wesen and diocesan business manager Letty Collins, experts were brought in to hold workshops for the developing cluster. The Rev. Dr. Locke Bowman held a training event for Christian Education

Mission Statement

For the Sandhills Episcopal Cluster of Churches

The Sandhills Cluster of Churches will organize and work together in collaboration with the Diocese of North Carolina to develop a new mission strategy for the Sandhills Region encompassing Montgomery, Richmond, and Scotland counties and perhaps the western part of Moore County.

The churches that commit themselves to the Cluster will jointly pray for God's guidance and grace to help them:

1. Provide sacramental ministries as necessary to the four congregations.
2. Use the data gathered by the diocesan-supported Percept Program as a means to define their specific mission.
3. Develop programs for evangelism, pastoral care, stewardship, and service/servant ministries for the members.
4. Develop Christian formation by offering special study and prayer groups, spiritual enrichment programs, and other activities for spiritual growth and nurture.
5. Develop programs that will allow the youth to discover and develop their ministries as members of the Church in its fullest sense.
6. Provide opportunities for joint worship and other events to enrich the lives of the members and to reach out to others.
7. Share openly their full financial reports with each other and seek ways to increase their budgets for the mission of Christ's work in our communities.
8. Develop effective means of communication that will keep the members of the churches and the Diocese informed and share our learnings with emerging clusters elsewhere in the Diocese.
9. Strive to bring the unity, peace, and joy of Christ to our congregations.

Approved by the Executive Council of the Cluster on January 12, 1998.

Presented to the Interim Cluster Council and approved on January 19, 1998.

Calendar of Events in the Diocese

February

Sunday, Feb. 21. "We Are All Connected" is a sharing of outreach ministries in the churches of the Raleigh Convocation, from 2:00-4:30 p.m. at **Christ Church, 120 E. Edenton St., Raleigh.** Eucharist at 5:00 p.m. For more information call the Rev. Ginny Going at (919) 821-3723.

Wednesday, Feb. 24. The Holy Eucharist will be celebrated at 8:30 a.m. in the Bishop's Chapel at **Diocesan House, Raleigh.**

Friday-Sunday, Feb. 26-28. Winter Middlers' Conference at **The Summit.**

March

Wednesday, Mar. 3. The Holy Eucharist will be celebrated at 8:30 a.m. in the Bishop's Chapel at **Diocesan House, Raleigh.**

Friday-Sunday, Mar. 5-7. Winter Senior Conference at **The Summit.**

Saturday, Mar. 6. Diocesan Child Abuse and Sexual Misconduct Prevention Workshops, 8:30 a.m.-4:00 p.m., **Church of the Holy Comforter, Charlotte.** For information, call the Rev. Anne Hodges-Copple, (919) 286-0624.

Sunday, Mar. 7. Bishop Johnson will be the preacher on **The Protestant Hour** radio program. WCCB-FM, 90.1, Bules Creek, 8:00 p.m.; WDNC-AM, 620, Durham, 6:05 a.m.; WHLQ-FM, 102.5, Louisville, 10:30 a.m.; WPTF-AM, 680, Raleigh, 9:00 a.m.; WSJS-AM, 600, Winston-Salem, 7:30 a.m.; and WTQR-FM, 104.1, Winston-Salem, 7:30 a.m.

Wednesday, Mar. 10. The Holy Eucharist will be celebrated at 8:30 a.m. in the Bishop's Chapel at **Diocesan House, Raleigh.**

Thursday, Mar. 11. A Quiet Day to prepare for Easter will be held beginning at 9:00 a.m. at **All Saints', Roanoke Rapids.** Following Eucharist, Mother Catherine Grace of All Saints' Convent, Cantonsville, Md., will lead meditations. RSVP by Mar. 5. For information call (252) 537-3610.

Sunday-Friday, Mar. 14-19. Elderhostel at **The Summit.** Three courses—"Like a Family: The World of Southern Cotton Mill People"; "Four Centuries of North Carolina"; and "The Birds, the Bees, and ...". For information call Anne Bailey at (336) 284-4500.

Tuesday, Mar. 16. Diocesan Council meets at 10:00 a.m. at **Diocesan House, Raleigh.**

Wednesday, Mar. 17. The Holy Eucharist will be celebrated at 8:30 a.m. in the Bishop's Chapel at **Diocesan House, Raleigh.**

Friday-Sunday, Mar. 19-21. Happening No. 33 at **The Summit.**

Wednesday, Mar. 24. The Holy Eucharist will be celebrated at 8:30 a.m. in the Bishop's Chapel at **Diocesan House, Raleigh.**

Saturday, Mar. 27. A workshop for the liaisons for the HCSC (Helping Churches Serve Children) will be held from 10:00 a.m.-4:00 p.m. at **Good Shepherd, Asheboro.**

Wednesday, Mar. 31. The Holy Eucharist will be celebrated at 8:30 a.m. in the Bishop's Chapel at **Diocesan House, Raleigh.**

April

Friday-Sunday, Apr. 9-11. Spring Youth Conference at **The Summit.**

Wednesday, Apr. 21. Diocesan Council meets at 10:00 a.m. at **The Summit.**

Sunday, Apr. 25. The people of **St. Ambrose Church, Raleigh,** will host a **Retirement Celebration** for their former rector, the Rev. Arthur Calloway, at 3:00 p.m. at the **North Raleigh Hilton Hotel.** For further information call the parish office at (919) 833-8055.

May

Saturday, May 8. Acolyte Festival (site to be determined)

Sunday, May 16. **Church of the Messiah, Mayodan,** will hold a fund-raiser in the auditorium of Western Rockingham Middle School, Mayodan, at 2:30 p.m., featuring the music of Raza-Ma-Tazz, which will present "Retrospective, A Musical Revue of the 20th Century." For information call (336) 427-3531.

Wednesday, May 19. Diocesan Council will meet at 10:00 a.m. at **Diocesan House, Raleigh.**

June

Tuesday, June 15. Diocesan Council will meet at 10:00 a.m. at **The Summit.**

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Sadie Delany comes home

St. Augustine's College Episcopal chaplain the Rev. Thomas Logan Jr., left, reads the graveside commendation for centenarian author Sadie Delany during funeral services in Raleigh, assisted by his father the Rev. Dr. Thomas Logan of Yeadon, Pa. See story, page 1.

(Photo by E. T. Malone Jr.)

THE COMMUNICANT

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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

APRIL 1999

Would have foreign affiliation

"Anglican Fellowship" seeks a foothold in Charlotte area

By E. T. Malone Jr.

CHARLOTTE—"It's a very clever strategy," said North Carolina Bishop Robert C. Johnson Jr.

Disgruntled Episcopalians—unhappy with the Church's liberal positions on a number of issues—have chosen the tactic of aligning themselves with sympathetic foreign bishops who are legitimately ordained in the apostolic succession and in good standing in the Anglican Communion.

Thus, even if these people leave the Episcopal Church, they would still be members in good standing of the Anglican Communion and thus, possibly, able to retain church buildings and other property.

And if their dream of a non-geographical Anglican province in America is fulfilled, they harbor the aspiration of supplanting the current national Episcopal Church, which they consider apostate and thus having forfeited its right to recognition.

Whereas groups who quit the Episcopal Church since the 1960s—such as the congregations affiliated with the Anglican Church of North America or the Anglican Catholic Church, etc.—have never received official recognition from the Anglican Communion, these new separatists—because they affiliate themselves with a foreign Anglican bishop in good standing—would be theoretically in good standing themselves as well.

Now, some of those "continuing church" gatherings who split away earlier are attending the organizational meetings and reading the statements issued, seeing this "New Anglicanism" as a possible umbrella for their own congregations and a pathway for delayed recognition and inclusion by the international Anglican fold.

Does this all sound implausible? Ask the supporters of the new Anglican Fellowship now being established in Charlotte,

with help from the Anglican Province of Singapore.

View of Charlotte Anglicans

A group of interested people met first on Sunday, Jan. 24, with the Rev. Jon Shuler, president of the North American Missionary Society (NAMS), who came to Charlotte to begin a series of "Fourth Sunday" informational meetings. These afternoon meetings at the Great Aunt Stella Center consisted of a Eucharist, preaching, a pot-luck dinner, and teaching session.

"We plan to hold these at least through the summer," said Warren C. Smith, until recently an active member of St. Peter's, Charlotte. "We don't have the resources to provide a full-blown church with all the things needed to support a congregation. But we thought having these meetings would be an opportunity for people to come and taste and see. We want to continue for at least 8 months to see if a core congregation develops."

Smith said he did not leave St. Peter's as a dissident. "I feel that you can't plant too many churches. This is Gospel work," he said. Smith said the mission planned by the Charlotte Convocation Church Planting Committee would probably be on the south side of town, too far away for his needs.

But when pressed about whether the new church planned by NAMS would be an Episcopal Church, Smith said no.

"I believe we are on a trajectory to plant a church under the episcopal oversight of the Archbishop of Singapore, the Rt. Rev. Moses Tay. That is the most likely scenario," he admitted.

The New Anglican Fellowship met on Feb. 28, on Mar. 28, and planned to meet again on Apr. 25.

Charlotte clericus meeting

Things seemed to come to a head at a meeting of the Char-

lotte Episcopal Clericus on Tuesday, Feb. 16. The Rev. Gary Jones, rector of St. Peter's, had suggested that Smith and Shuler attend the meeting and explain their initiative. Bishop Johnson and Bishop Suffragan Gary Gloster also agreed to attend.

"We didn't come to square off against them," said Convocation Dean the Rev. Henry Presler. "We came to give them an open hearing."

The meeting began congenially, recalled the Rev. Brian Suntken, vicar of St. Patrick's, Mooresville. Smith and Shuler both spoke, with Shuler relating how he had been drawn to the "First Promise" movement, then to the Diocese of Singapore. The American Episcopal Church has departed from the Gospel, and America is now considered a mission field, Shuler said.

Suntken asked whether a new Anglican church in Charlotte would be open to all people, and Shuler, he said, suggested that homosexuals would not be welcomed.

Shuler reportedly apologized to Bishop Johnson for not clearing the initiative with him. But Bishop Johnson reportedly answered, "I think this is trouble. I don't see how we can work together and any good come of it." Shuler said that the Archbishop of Singapore would fly in to Charlotte to provide episcopal care for the new church.

"I think bringing in a foreign bishop is a slap in the face of our own Bishop," said Suntken.

Commenting this week, Dean Presler said, "It was not a pleasant event, but it was the right thing to do. I commend our bishops for coming all that distance to explore the possibility of reconciliation. I also commend our Charlotte clergy. I think it is sad. Shuler and his people seem determined to go ahead. There just doesn't seem to be any ground for commonality. We've done what we could."



ASCENSION WINDOW: The "Ascension Window" is from the new book *A Vision Realized*, about the stained glass of the Church of the Good Shepherd in Raleigh, with photographs by Edward V. Breeden III. For more information contact the parish office at (919) 831-2000.

Around the Diocese

Seven diocesan ordinations scheduled in May and June

RALEIGH—Bishop Johnson has announced that seven persons have been approved for ordination as deacons, transitional deacons, and priests in this Diocese during May and June. Rather than there being a group ordination, as in the past few years, each of these will be at a different site, on a different date.

The prospective ordinands are as follows:

The Rev. Elizabeth Dowling-Sendor will be ordained to the priesthood at 11:00 a.m. on Saturday, May 1, at St. Philip's, Durham, by Bishop Gloster.

Melanie Mudge will be ordained a transitional deacon at 7:00 p.m. on Wednesday, May 26, at Christ Church, Raleigh, by Bishop Johnson.

John Edward Blazer Jr. will be ordained deacon at 7:00 p.m. on Thursday, June 10, at St. Paul's, Winston-Salem, by Bishop Gloster.

Russell Lee Settles will be ordained deacon at 11:00 a.m. on Saturday, June 12, at St. John's, Charlotte, by Bishop Gloster.

The Rev. Carolyn Hassig Eklund will be ordained to the priesthood at 11:00 a.m. on Saturday, June 19, at Church of the Good Shepherd, Rocky Mount, by Bishop Johnson.

Catherine Anne Caimano will be ordained a transitional deacon at 11:00 a.m. on Saturday, June 19, at St. Philip's, Durham, by Bishop Gloster.

Talmage Bandy will be ordained deacon at 7:00 p.m. on Thursday, June 24, at Emmanuel Church, Southern Pines, by Bishop Johnson.

HIV/AIDS retreat June 11-13 in North Carolina mountains

HENDERSONVILLE—The Province IV Network of AIDS Ministries and the National Episcopal AIDS Coalition is sponsoring the 8th Annual HIV/AIDS Retreat at the Kanuga Conference Center in Hendersonville on Friday-Sunday, June 11-13.

PASTORAL RESPONSE
1-888-519-8672

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PROVIDED BY
THE DIOCESE OF
NORTH CAROLINA**

If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-888-519-8672.

This retreat is open to all people living with HIV/AIDS, their families, and caregivers. This year's theme is "Resurrection of the Body: New Life with HIV/AIDS."

The retreat leader will be the Rev. Lisa Hunt from St. Ann's Episcopal Church in Nashville, Tenn. She has been active in HIV/AIDS ministries for 10 years, serving as a founding member of the Nashville Interfaith AIDS Task Force, as well as member of the Diocese of Tennessee working group on AIDS.

Cost for the retreat is \$145.00 and includes lodging and all meals, from Friday evening through Sunday after lunch. Financial assistance is available on a limited basis. Additional financial assistance can be possible through area churches, HIV/AIDS organizations, or the Diocesan AIDS Committee. For more information, contact Ray Clarke (828) 658-3846.

Diocesan Acolyte Festival to be at N. C. Zoo on May 8

BROWN SUMMIT—This year acolytes will spend their annual diocesan get-together on Saturday, May 8, in the company of polar bears, baboons, giraffes, elephants, and reptiles—that is, at the North Carolina Zoo in Asheboro.

The day will begin with an outdoor Eucharist celebration at 10:30 a.m., followed by a picnic lunch at noon. The afternoon will be spent touring the zoo.

One acolyte from each church is invited to process with his or her church's banner. This year vesting will not be necessary, and those participating in the service are asked to arrive no later than 10:10 a.m.

"The Acolyte Festival is for all acolytes and their families, clergy, and acolyte and youth leaders from the Diocese of North Carolina," said the Rev. Sally Harbold, diocesan Youth Coordinator. "This day is a good way of recognizing your acolytes for their work in your church's life and worship."

Ticket information may be obtained from the Youth Ministries Office by calling (800) 486-0533. They are free for children under age 2, \$10 for those ages 2-12, and \$12 for everyone over 12. Checks should be payable to the Episcopal Diocese of North Carolina and mailed to Youth Ministries Office, P.O. Box 660, Brown Summit, N.C. 27214-0660.

National Prison Conference planned for May 14-16 at St. Peter's, Charlotte

CHARLOTTE—"Seeking and Serving Christ in all Persons," a national prison



School of Prayer

St. Patrick's Mission in Mooresville hosted a day-long "School of Prayer" event led by the Rev. Dr. Margaret Guenther, center, who spoke about the basics of prayer and living in a state of simplicity. Participants enjoyed lunch together, times of reflection, a celebration of the Eucharist, and a liturgical dance in which all joined and which all enjoyed. With her are, left, the Rev. Gay Silver, and the Rev. Brian Suntken, assistant and vicar respectively at the church. St. Patrick's will offer another School of Prayer on Saturday, Oct. 30, with the Rev. Eldridge Pendleton of the Society of St. John the Evangelist as presenter. Information is available from the Mission's office at (704) 663-5659.

ministry conference, will be held here May 14-16 at St. Peter's Church, jointly sponsored by the Bishop for the Armed Forces, Healthcare, and Prison Ministry and the Diocese of North Carolina.

Workshops during the 2-day event will include sessions on sexual misconduct, music and art as relaxation, meditative prayer, epiphany ministry, ministry to law enforcement workers, rituals in a pluralistic society, play as a resource therapy, spiritual direction for the care giver, advocacy, and capital punishment.

Speaker for the banquet will be Susan Van Baalen, chief of chaplains for the Federal Bureau of Prisons.

Bishop Gary Gloster of the Diocese of North Carolina will also be a participant.

Conference coordinators are the Rev. Jacqueline Means, Director of Prison Ministry for the Bishop of the Armed Forces of the Episcopal Church, and Calvin E. Hefner, member of St. Peter's and a lay chaplain active locally in prison ministry.

Conference information may be obtained by calling Hefner at (704) 365-8933. Participants will stay at the Omni Hotel, with all meetings at St. Peter's Church.

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The Rt. Rev. J. Gary Gloster

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This & that

Bishop Johnson and Bishop Gloster attended the consecration of **Charles G. vonRosenberg** as Bishop of the **Diocese of East Tennessee** on Feb. 27 in **Knoxville**. A native of **Fayetteville**, the new bishop was reared in eastern North Carolina and served most recently as rector of **St. James' Church, Wilmington, N.C.**

The annual Convention of the **Diocese of the Central Gulf Coast**, meeting Feb. 4-6, **defeated two potentially volatile resolutions**. One would have called on the General Convention to rescind its 1997 action requiring that every diocese make provision for the **ordination of women** and allow women priests to function within its borders. A second would have endorsed a 1998 Lambeth Conference resolution affirming the "classical Christian and Anglican teaching on the primary authority of the Scriptures" pertaining to **human sexuality**. "You may choose not to hire a woman priest I have ordained, but you cannot pretend or assert that she is not a priest of the church," said **Bishop Charles Duvall** in his Convention Address.

The **Most Rev. Drexel Wellington Gomez** was consecrated as new **Archbishop and Metropolitan of the Anglican Church in the Province of the West Indies** on Feb. 2 at a service in **Christ Church Cathedral, Nassau, Bahamas**. He is the first native Bahamian to occupy the Archbishopric in the

115-year history of the autonomous province, reports *The Anglican News of Belize*.

BIRTH ANNOUNCEMENTS: The **Rev. Charles Holt** and wife **Brooke** are the parents of a new "Sunday Baby," **Charles Egerton Holt**, born Feb. 21 and weighing 7 lbs., 2 oz. Mr. Holt is assistant at **St. John's, Charlotte**. The **Rev. Brad Mullis** and wife **Ellyn** are the parents of a daughter, **Sally Margaret Mullis**, born Feb. 23 and weighing 7 lbs., 8 oz. Mr. Mullis is assistant at **Church of the Nativity, Raleigh**.

Bishop Johnson has appointed the **Rev. Lisa G. Fischbeck**, assistant at **Church of the Holy Family, Chapel Hill**, and **Gaynell Jennings**, a member of **St. Christopher's, Garner**, to new three-year terms on the board of the **Episcopal Farmworker Ministry, Newton Grove**.

The **Diocese of Southwestern Virginia** at its annual convention on Feb. 7 adopted one resolution **condemning discrimination, ridicule, and violence against homosexuals** and another (similar to one adopted by this Diocese this year) **calling for a moratorium on mountaintop removal mining** in Virginia. The Convention also endorsed a plan to begin preparation for **ordaining deacons**, according to a report in *The Southwestern Episcopalian*.

Mary Young Robinson, wife of the **Rev. Peter C. Robinson**, died Apr. 5 in

Durham. A memorial service was held at the **Church of the Holy Family, Chapel Hill**, and burial was at **St. Francis' Church, Greensboro**, where Mr. Robinson was rector, 1956-1974.

We were sorry to hear also of the death at the **Blumenthal Home in Clemmons** on Mar. 1 of **Harriett (Happy) Breeden Hildebrand**, mother of **Patricia Horton** (wife of the **Rev. Fred Horton**, part-time theologian-in-residence at **St. Paul's Church, Winston-Salem**).

PROVINCE IV ALTAR GUILD: Two Diocese of North Carolina clergy will play important roles at the **Province IV Altar Guild meeting** to take place at **Kanuga** on May 30-June 2. The **Rev. Martha Hedgepeth (Christ Church, Charlotte)** will conduct a workshop on liturgy, and the **Rev. Philip Byrum (St. Timothy's, St. Mark's, & San Timoteo, Wilson)** will serve as chaplain for the meeting. Keynote speaker will be the **Rt. Rev. Charles L. Keyser, Bishop Suffragan of the Armed Forces**, whose responsibilities include all Episcopal chaplains who serve in the armed forces of the United States at home and abroad, Veterans Affairs Medical Centers, and the Federal Bureau of Prisons. In other workshops, **Meredith Simmons**, chair of the National Altar Guild Stole Project, will speak on and share the new kits designed for chasubles and stoles; **Karen Johnson** will conduct a workshop on recycling for vestments and linens; and

Betty Marsh and Judy McLarty of the **Diocese of Mississippi** will present ways of adorning the halls for Advent and Christmas.

Marilyn Swann, new director of the **Presiding Bishop's Fund for World Relief**, will visit **St. Luke's, Salisbury**, on Sunday, May 2, for "Foundation Sunday" and address the congregation at the 10:30 a.m. service. This annual event offers the congregation a chance to hear about mission opportunities in the world, said St. Luke's rector the **Rev. Clifford A. H. Pike**. All interested persons are welcome to attend.

President of the Standing Committee this year is **Scott Evans** of **St. Stephen's, Durham**. She may be reached at (919) 489-2721. The Standing Committee meets the third Monday of each month during the year. Mail for the Standing Committee should be directed to her at 3818 Regent Road, Durham, NC 27707.

We are happy to announce that the **Rev. Mary Page Markham** and **Mr. Franklin W. Curtis** were married on Feb. 8 at **Emmanuel Church, Southern Pines**.

The **Rev. Howard G. Backus**, rector of **St. Timothy's, Winston-Salem**, will receive the **Doctor of Ministry (D.Min.)** degree on May 20 at **Virginia Theological Seminary, Alexandria, Va.**

The **Elderhostel** program scheduled for May 9-14 at **The Summit** has been canceled due to lack of participants, according to diocesan Elderhostel coordinator **Anne Bailey**.

A five-member team of **Saint Patrick's Mission** won the inaugural **Charlotte "Run for Peace" Marathon**, church division relay. The marathon was in support of the work and ministry of **The Shelter for Battered Women in Charlotte**. The race began at the green in **Davidson** and finished at **Queens College** in Charlotte. Four members of the team ran five-mile portions with the last runner covering the final 6.2 miles. The winning time for the 26 miles was 3:04:20. Over 1,100 runners raised in excess of \$13,000 for the Shelter and its programs. Saint Patrick's plans to defend its title next year.

A few extra copies of the **Episcopal Church Annual** for the years 1996-1998 are available at Diocesan House on a first-come, first-served basis. If interested, contact **Penelope Olson**, at (919) 787-6313.

Clergy changes & moves

New rector at **St. Martin's, Charlotte**, effective May 5, will be the **Rev. L. Murdoch Smith III**, who comes from the **Diocese of East Tennessee**. He has been serving a long-term interim position at **St. James', Keene, N.H.**, since 1994. A native of **Raleigh**, he was ordained deacon in 1982 and priest in 1983 by Bishop Estill. He served as assistant at **St. Mary's, High Point**, 1982-1984, before moving to Tennessee.

The **Rev. Susan Louttit Hardaway**, who comes from the **Diocese of Upper South Carolina**, is serving as part-time vicar at **St. James', Mooresville**, effective Feb. 14.

The **Rev. Michael J. Zumpf**, in addition to his duties as rector of **St. Luke's, Eden**, where he began Oct. 1, is also serving as vicar of **St. Mary's-by-the-Highway, Eden**.

After serving as vicar of **St. Mary's-by-the-Highway, Eden**, for 26 years, the **Rev. Warwick Aiken Jr.** retired on Oct. 31, as noted briefly in last month's paper. A graduate of **Louisiana State University (B.A., 1942)** and of **Dallas Theological Seminary (Th.M., 1946)**, he was ordained deacon in 1950 and priest in 1951. He

served as minister-in-charge (1950-1955) of **Church of the Epiphany, Tunica, Miss**; rector of **St. Luke's, Eden** (1955-1967 and 1973-1983), and vicar of **St. Mary's-by-the-Highway, Eden** (1958-1967), prior to assuming that post again in 1973. He was also rector of **Church of the Messiah, Rockingham** (1967-1970), and rector of **St. Peter's, Charleston, S.C.** (1970-1973). He served as chairman of the **Diocesan Convention Credentials and Elections Committee** (1965-1970, 1982), as chairman of the **diocesan Division of T&C** (1966-1970), and was chairman of the **Diocese of South Carolina Division of Evangelism** (1972-1973).

Bishop Johnson, upon recommendation of the **Commission on Ministry**, has admitted **Joshua Varner**, now a student at **Harvard Divinity School**, as a **Postulant for Holy Orders**, effective Feb. 19. His sponsoring parish is **Chapel of the Cross, Chapel Hill**.

Bishop Johnson, upon recommendation of the **Commission on Ministry** and the **Standing Committee**, has admitted **Julia Boyd** as a **Candidate for Holy Or-**

ders, effective Mar. 15. She is sponsored by **St. Peter's, Charlotte**.

The **Rev. Noah Howard** is serving as part-time interim rector at **Trinity Church, Scotland Neck**, effective Mar. 1. He continues to serve as vicar at **St. Michael's, Tarboro**, and **St. Mary's, Speed**.

The **Rev. Karen A. Mosso**, who comes from the **Diocese of Missouri**, is serving as interim vicar at **All Saints', Charlotte**, effective Apr. 7.

The **Rev. Deven Hubert-Allen**, who has served since 1996 as chaplain at **Canterbury School, Greensboro**, has accepted a call to serve as assistant to the rector, **Holy Comforter, Burlington**, effective Apr. 25.

At **St. Ambrose, Raleigh**, the new interim rector is the **Rev. Wilson R. Carter**, effective Apr. 15. He has been serving since 1998 as assistant to the rector, **Holy Trinity, Greensboro**.

The **Rev. Mary Blair Both** is new part-time assistant to the rector at **St. Timothy's, Wilson, St. Mark's, Wilson, and San Timoteo, Wilson**, effective Apr. 1. Her status has been non-parochial.

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Diocesan Council Summary

January 23 meeting highlights

Council took the following actions:

- Heard welcome from Bishop Johnson for newly elected members.
- Received from Bishop Johnson a list of 1999 Council meeting dates.
- Received from Bishop Johnson information about the Feb. 5-6 Council overnight at The Summit.
- Received from Bishop Johnson assignments made to date of members to serve on various Council departments.
- Heard announcement from Bishop Johnson that he has appointed membership of all chartered committees.
- Received from Bishop Johnson names of members who have agreed to serve as chairs of the following Council departments and committees: The Rev. Fred Paschall, Department of Business Affairs and Administration; Judy Lane, Department of Congregational Support and Development; A. Zachary Smith III, Department of Finance; W. C. "Skip" Sprye, Department of Outreach; May Sherrod, Committee on Administrative Policies and Personnel; and Judy Lane, Committee on the State of the Church.

February 5-6 meeting highlights

Council took the following actions:

- Received from the Treasurer a list of housing allowance figures for certain clergy employed by the Diocese, including the bishops, Diocesan House executive staff, and college chaplains.
- Reviewed by-laws of Council, charters of diocesan chartered committees, and Canon 15 on Diocesan Council.
- Heard reports from the five departments of Council about their work and that of the chartered committees associated with each one.
- Was informed by Ms. Chalaron that she has agreed to serve on the Committee on the State of the Church.
- Was informed by Mr. Wright that he has agreed to chair the Department of Christian Formation, that Ms. Earle will continue as a member, and that Priscilla Laite, St. Michael's, Raleigh, will serve as chair of the Chartered Committee on Christian Education and Formation.
- Was informed that Ms. Chalaron has also agreed to serve as a member of the Department of Congregational Support and Development.
- Received a request from Ms. Herring that Council schedule a discussion of its recommendation on the 1998 Convention resolution on the mission of convocations. Bishop Gloster agreed to convene a meeting of convocation deans and wardens to discuss the resolution's implications.

- Heard from Mr. Smith, chair, that the biggest challenge in 1999 for Finance Department will be how to arrest trend in non-acceptance of askings. Other members of his department will be Ms. Sherrod and Mr. Paschall.
- Heard from the Treasurer that a big problem with budgeting is the lateness of parochial reports and acceptance of askings.
- Discussed appropriate ways of contacting congregations that habitually do not accept full askings.
- Discussed whether Council might again this year examine question of adding a third bishop or of division of the Diocese.
- Heard that Mr. Presler and Mr. Fennimore will serve as members of Department of Business Affairs and Administration.
- Heard report from Bishop Johnson that discussion of job description for Diocesan House operations manager is continuing.
- Heard that the following will serve as members of departments or committees: Mr. Presler, State of the Church; Ms. Bergstrom, Christian Formation; Mr. Wright, Finance; and Mr. Harvey, Administrative and Personnel Policies.
- Heard request from Mr. Smith that the diocesan Stewardship Officer appear before Council and report on his work.

March 16 meeting highlights

Council took the following actions:

- Received from Bishop Johnson final membership lists of all Council departments and committees and of chairs of diocesan chartered committees.
- Heard report, in a special order of business, from the Rev. Stephen Wendfeldt, diocesan Director of New Congregational Development, on his work. Stating purpose of his position is to plant new churches and revive existing ones, he outlined program's strategies/goals, congregational types, use of "church planters," and variety of resources used.
- Heard question from Mr. Presler as to whether Diocese now has policy of closing no churches. Mr. Wendfeldt replied in the negative, but said he's never seen a church he would give up on, given certain types of support can be made available.
- Heard question from Mr. Presler as to whether Council legitimately can use ACTS mission expansion funds to aid existing churches.
- At request of Bishop Johnson, heard report from Mr. Presler (Dean of the Charlotte Convocation) regarding activities in the Charlotte area of a group attempting to organize Anglican congregations outside the jurisdiction of the Episcopal Church USA, but under the jurisdiction of another Anglican province in good standing. Bishop Gloster,

at the request of the Presiding Bishop of the Episcopal Church, will convene meeting of bishops in several dioceses dealing with similar attempted interventions.

- Heard report from Bishop Johnson that the Standing Committee has requested that his portrait be painted.
- Heard report from Bishop Johnson that he will take some sabbatical time during 1999, beginning after diocesan ordinations in June.
- Heard request from Bishop Johnson that Diocesan Council not plan any retirement event for him.
- Heard report from Bishop Johnson that The Summit Board plans a limited capital campaign.
- Heard report from Bishop Gloster on House of Bishops' meeting.
- At request of Bishop Johnson, heard report from the Rev. Kathleen Awbrey on scheduling of racism workshops for Sept. 24-25 and Oct. 22-23.
- Received from the Treasurer copies of the 1999 diocesan budget preparation schedule and the Proposed Budget of the Committee to Select Nominees for the XI Bishop of North Carolina. Discussion followed.
- Adopted motion approving \$60,000 proposed budget of Nominating Committee for Bishop, with acknowledgment that cost of transition and consecration are not included in this budget.
- Discussed whether insurance of retired diocesan clergy who serve "Anglican" breakaway congregations should be reviewed. Consensus seemed to be that prior-earned benefits should not be tied to present behavior.
- Adopted motion providing diocesan health insurance coverage to all full-time employees of Episcopal Farmworker Ministry in Newton Grove.
- Adopted motion adding \$13,341.31 surplus from 1998 budget line item for retired clergy health benefits to Retirement Benefits common trust fund account.
- Adopted motion providing \$2,500

- from undesignated fund balances for use of the diocesan Communications Committee if, after evaluation, it chooses to pay diocesan licensing fee for an Episcopal Media Center television advertising campaign.
- Heard report from Mr. Wright that diocesan Youth Committee has new web site.
- Briefly discussed handling of campus chaplains' budget requests.
- Adopted motion providing \$7,500 from undesignated fund balances for the Stewardship Office to have additional editing done on Stewardship video and to purchase copies of new version.
- Discussed use of ACTS Campaign mission expansion funds. Consensus appeared to be that use of said funds for support of existing congregations—in addition to funding new church plants—is permissible.
- In response to report from Ms. Hargrave, Department of Outreach, Bishop Johnson asked Treasurer to determine if the Diocese owns any stock in General Motors and asked Secretary to examine past Diocesan Convention resolutions regarding references to factory working conditions.
- Heard report from Committee on State of the Church that Mr. Presler will chair subcommittee to study issue of convocation boundaries. Entire committee will review diocesan Vision Statement regarding implementation.
- Discussed diocesan-owned property in Charlotte formerly owned by the closed St. Clare's Mission. Mr. Fennimore will report on said property's status at next Council meeting.
- Adopted motion providing \$2,000 from undesignated fund balances to pay for printing 500 copies of 1999 Spring Clergy Directory and for mailing 1999 Journal of Convention.
- Adopted motion requesting Bishop Johnson to meet with Portraits South firm regarding having his portrait painted.

Bishop Barbara Harris to keynote conference here in spring 2000

RALEIGH, March 30—The Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts, has accepted an invitation to be the keynote speaker for a diocesan conference at The Summit on March 16-18, 2000.

The conference theme will be "Behold, I am Doing a New Thing" as Bishop Harris speaks on the challenge of living out baptismal promises.

The conference, still in the planning stages, will be for the entire

Diocese, said the Rev. Kathleen Awbrey, diocesan Christian Social Ministries Coordinator.

In addition to the keynoter's presentations there will be workshops on a wide variety of topics, including outreach ministries, stewardship, liturgy, and worship.

The conference is being planned by the Christian Social Ministries Committee of the Department of Outreach.

"The Presence of God in Change and Transformation"

By E. T. Malone Jr.

BROWN SUMMIT, Mar. 22-23—Clergy of the Diocese of North Carolina gathered here in the rural setting of The Summit for their annual spring quiet retreat and heard a series of reflections by an Episcopal monk on "The Presence of God in Change and Transformation."

The Rev. Douglas Brown, OHC (Order of the Holy Cross), in introductory remarks, told the 80 priests and deacons gathered for the 24-hour event, "With the resignation and retirement of Bishop [Robert] Johnson, this is clearly a time of transition. My remarks to you won't be so much a matter of my handing you answers but rather leading you into new levels of engagement."

Brown declared to the clergy, "Your offering yourself for this retreat is a way of offering yourself to God's service, and one way to achieve this is through interior silence. The founder of the Order of the Holy Cross wrote: 'The mist of human speech hides us from each other.' We talk sometimes in order to fill up space, just as we keep busy in order to fill up space. In our culture silence is often a form of punishment. We tend to think of silence as an absence of something. But in the monastic tradition, silence is full. Let it be full of God and yourselves open to the fullness of God."

Throughout the afternoon, evening, and morning of the next day the clergy pledged themselves to periods of silence, returning for meals and to hear three addresses by Brown, prior of West Park, New York, Monastery.

The first address

"Isn't the word transition wonderful?" Brown asked rhetorically. "It sounds so

much better than change. It sounds as if there is a plan. But I think it's just the politically correct word for change.

"One of the deepest yearnings human beings have is for stability. We associate it with rest, and God has promised us rest," he said.

Telling a story of his seminary days, he recalled one woman administrator who was adamant that the King James Bible be used at her funeral. "You know me, Douglas, I'm against all change—even for the better," she confided.

"When Bishop Johnson announced his resignation/early retirement, no doubt some responded: 'Oh no! Now we have to do it all over again.' God is stability, a rock, the place of rest for which we yearn," he said, quoting the collect from the Compline service that implores God "that we who are wearied by the changes and chances of this life may rest in your eternal changelessness..."

But on the other hand, he noted, there is the desire for change, for variety.

"This is a culture, a nation that takes pride in revolution, rejection of the old order. There are people who love to have things stirred up. We are willing to hand ourselves over to a process of change, hoping for the better. But we are now encountering such rapid change that people feel overwhelmed. Because change is brought about by forces that we cannot see, we experience resentment, a feeling of powerlessness," he said.

The so-called Reagan Revolution that began about 20 years ago is really counter-cultural, he noted. It is a desire to move back to the 1950s, to idealize a past that never was.

"Meanwhile," he said, "our parishioners' lives are moving forward rapidly. We pretend that aging is not happening. Our culture encourages denial of mor-

tality. But there is also pleasant change, growth. We could all tell stories from our ministries of both kinds of growth."

Identification of stability with God and change with the world cannot be done without a nuanced application, he warned. "The Exodus of the Israelites from bondage in Egypt, out into the desert looking for a Promised Land, is a paradigm of change and faith. God promises that the journey is toward a land of rest, a journey on which he accompanies us and will lead us to freedom."

But God led them in a roundabout way, Brown pointed out. When Israel found a comfortable place, they chose to stop even though it was not the place they were supposed to be. The Israelites complained. Moses complained.

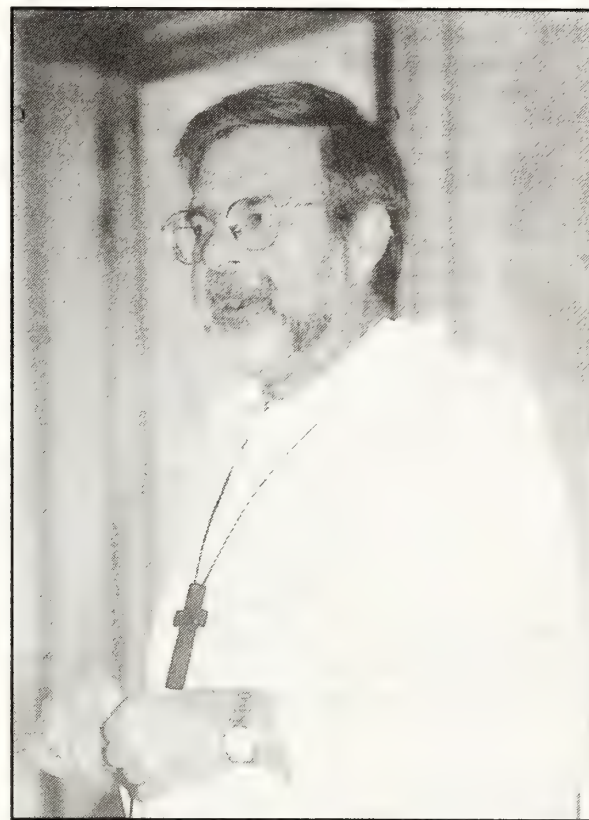
"Grumbling is an important part of the process that needs to be identified," said Brown.

"It is important to pay attention to the messengers of God," he declared. He asked the clergy in their silence to think about what the narrative of Exodus tells about God and about ourselves. "The deliverance can be seen. We can also project that God is at the end. What is in between is life. We have trouble seeing God in the middle, but Jesus said, 'I am the way.'"

The second address

Lessons and revelations from the narrative of the Exodus and observations of the nature of change are equally applicable not only to the Diocese but to parishes and our own lives, Brown offered.

He told of visiting South Africa recently. "We thought everything was over with the election in 1994," he noted, "but we were totally wrong. The country is amazingly beautiful, hopeful, and heart-breaking all at the same time." By the same token, he said, each individual or corporate entity/community has an



The Diocese itself must have a vision, then seek a leader to carry it out, said retreat leader the Rev. Douglas Brown, OHC.

(Photo by E. T. Malone Jr.)

ego. When thrust into change, it goes into shock.

"Lots of people like to talk about transitions as opportunities," he noted. "One of the three cardinal virtues is hope. It isn't wishing. It is the confidence that God will bring things out all right."

And even if change is an opportunity, it is stressful, he said. "God was with the people of the Exodus. God will not abandon us. That's what the prophetic tradition is all about. It calls on holy memories. God even brings good out of failure and evil. We need to be honest, to acknowledge that the journey is difficult and painful. We don't like it. But so what? It is necessary to keep on living."

How does change affect us? "We are often not our best selves. Our pathologies surface. Those who need to control, or seek reassurance become more acute in their behaviors in times of transition. We need to be gentle in our judgments of each other in such times," he advised.

"Grumbling in some ways can be healthy," he noted. "It is a sign of lack of acceptance of perceived bad conditions. Healthy grumbling is spoken to the right person." He pointed out that in South Africa people seem to be engaged and working together, despite some things—such as health care and government corruption—being worse than before apartheid.

We "catastrophize," we fantasize the worst in times of change, he said.

(Continued on page 7)



Silence was a component of the spring clergy retreat at The Summit, as attendees interspersed times of quiet walks and private meditation with a series of lectures.

(Photo by E. T. Malone Jr.)

An interview with the Presiding Bishop: Lambeth, hate, sex, and splinters

By E. T. Malone Jr.

EDITOR'S NOTE: *The following is a transcript of a conversation between the editor of The Communicant and the Presiding Bishop of the Episcopal Church, the Most Rev. Frank T. Griswold III, on Jan. 21, 1999, in Greensboro, N.C., during the 183rd Annual Convention of the Diocese of North Carolina.*

MALONE: I've read what you had to say about the death of Matthew Shepherd, the gay Episcopal student murdered last year in Wyoming. We have at this Convention two resolutions, regarding enforcement of existing laws and amendment of our North Carolina hate crimes law to include sexual orientation, gender, and condition of disability into the protected categories. Some critics say there is no such thing as a hate crime. What is your definition?

GRISWOLD: I think a hate crime is essentially a crime committed against a person simply because they are who or what they are. It's not that one is trying to get something from them—there's no larger purpose—it's that their color, their gender, their sexual orientation, their disability, their pattern of speech, something fuels a completely irrational hatred towards that person, just by virtue of their incarnate reality. That, I would say, is a hate crime.

MALONE: You're probably tired of talking about the Lambeth Conference.

GRISWOLD: No, I'm perfectly happy to talk about Lambeth.

MALONE: I was sitting about 20 feet from you at the Lambeth Conference when the vote was taken on the infamous sexuality resolution, 1.10. I've also attended the last two General Conventions as a journalist and sat in on the House of Bishops for almost every day of both conventions, observing the extended debate on human sexuality. What's going to happen when we get to General Convention 2000 next year when the conservative bishops and conservative deputies arrive, feeling that they have a mandate from Lambeth that homosexuality is incompatible with Scripture? I know that you don't want to be the Presiding Bishop who presides over the splitting up of the Episcopal Church.

GRISWOLD: No, I don't.

MALONE: How do we deal, then, with Lambeth resolutions that contradict our national canons, and yet keep conservatives in the Church?

GRISWOLD: Well, as you know, the Lambeth resolution on human sexuality is somewhat paradoxical. On the one hand it says homosexual behavior is not consistent with Scripture, and then it says we must also listen to the experience of homosexual persons. If on the one hand you say that something is out of bounds and yet on the other hand you're saying we must listen to precisely the people who in some sense we've condemned in clause one, you're dealing with a resolution that has some interior conflict to it. And, I think taken as a whole, it reflects something of the quandary that the Anglican Communion finds itself in at this point. One could say that part of the mandate of Lambeth is to listen to the experience of homosexual people. That could be a resolution at General Convention just as easily as something else. I think one thing that will be significant will be what happens with respect to that commitment to listen, prior to our Convention of the year 2000. Will the Archbishop of Canterbury call for some Communion-wide conversation? He has said quite publicly that he doesn't think that the Lambeth resolution is the final word on human sexuality. In fact, it has put the topic on the Communion agenda and it may be, he says, that we will stay in this place—but we may find our-

selves in some other place, as a result of what the resolution calls for in terms of listening. So, my hope would be that we could possibly back away from legislation one way or the other and commit ourselves to a process of careful listening to one another, that would be disconnected from a resolution being voted up or down. I think that the difficulty we've had in the past with General Convention is that there could be no conversation when some decision is looming on the horizon. People feel manipulated one way or the other, when that's the case. And I think we really have to establish a climate in which people of diverse points of view can listen to one another.

MALONE: Well, we have the ideal of listening, which is a noble ideal, and then there's the concept of collegiality—which is another buzz word. I remember one of the Asian bishops saying during the course of Lambeth that whatever you do in the West affects us, because people read about it in the paper and they think that whatever outrageous thing Bishop Jack Spong or someone else does or says is the policy of the entire Anglican Communion. And that causes great trouble for us in Singapore, or wherever we happen to be, with the local culture.

GRISWOLD: Right, right.

MALONE: And we get a microcosm of the same thing in the United States,

with commissions on ministry saying that a person must be a "wholesome example"—but what is a wholesome example in Newark, New Jersey, and what is a wholesome example in Charleston, South Carolina, often are not seen to be the same at all. And yet we are trying to ordain for the whole Church.

GRISWOLD: My sense is, and I'll just use bishops as one category—it goes beyond bishops—there really needs to be a capacity to trust one another's decisions in these matters, that one whom one ordains is discerned as having an authentic vocation and having a life that, according to that diocese's perspective, is consonant with the values of the Gospel. And I think the thing that is so unfortunate is that we've caricatured one another in, for instance, to talk about homosexual persons in certain contexts is to bring up only the most flamboyant and flagrant examples, and not allow any room for, you might say, the much more contained, disciplined patterns that homosexual people are also capable of. My sense is that we really have to trust the authenticity of the spirit out of which we're working and make room for these divergences. There have been times, for various reasons, when one diocese has chosen not to license a particular person, and it had nothing necessarily to do with sexuality. And as long as we are a confederation of dioceses, there is going to be some

(Continued on page 11)



Presiding Bishop Frank Griswold at the Lambeth Conference. At right, members of Outrage, a militant gay rights group, staged a protest as bishops and spouses boarded tour boats for a cruise on the River Thames in London.

(Photos by E. T. Malone Jr.)

Change & transformation

(Continued from page 5)

And there is also in the church environment "the tyranny of niceness"—the pressure in the church to be nice, to feel the right way. This injects a degree of falsity into what goes on, he observed, if we do not express how we really feel.

"We cannot allow processes to be brutal," he said. "People can go only so far. They must rest before they can engage again. But we must be careful in our resting not to stick where it is comfortable. We must pay attention to that."

What are some of the lessons one can take from the Exodus narrative? he asked. One—the continuing, unrelenting faithfulness of God. Two, the unwillingness of the people to maintain hope, to acknowledge that the journey will take longer than expected.

"In the U.S. people change and do so a lot more readily than in some places," Brown, a native of Canada, noted. "Some two-thirds of U.S. clergy are converts. In Canada, 98% are cradle Anglicans. Clergy in Canada are assigned to parishes. I'm a little leery of your notion of 'the call.' I'd be more convinced if the succession of calls didn't look so much like a career track."

Here there was some fitful twitching among his silent monitors.

Brown continued, regarding processes, "The journey of the community has to be such that the strong still have something to strive for, and the weak nothing to run from. We live in a society of several distinct value systems, in which we praise behavior in one that would be condemned in another. The feeling that one has to adopt a public stance or faith that isn't authentic, in order that people will think you are a Christian, or nice, somehow, is part of the tyranny of niceness. And so we have a denial and falsity that masquerades as niceness."

In response to a question about the Holocaust, he spoke of a world in which there are multiple agencies—one of which is God, one the forces of evil, one the capabilities of human nature. "It is not just the Germans or Serbs who are capable of great evil—we all are," he concluded.

"What the Exodus tells us is that God walks through whatever befalls us, even though he does not deliver us from it," he explained.

Participants then attended a Compline service and resumed their silence.

The third address

On Tuesday morning, Brown more directly addressed the situation in the Diocese of North Carolina.

"Selecting a leader is a profoundly important spiritual exercise for your diocese. The leader is a symbol of who we are and who we want to be. Both within and outside the church there is an acknowledged crisis in the meaning of leadership. The leader becomes entangled in regulations and enmeshed in expectations," he said.

He told the story of his brother-in-law in Canada, a priest who has repeatedly declined to run for bishop. "I don't know if I want to spend the rest of my life with a crozier in one hand and a fire extinguisher in another. I don't like what has happened to the office of bishop," the brother-in-law told him.

"We've moved into a culture of blaming. The leader is out there all alone, with a bull's-eye painted on him or her," said Brown. "What does leadership mean? We've rejected the old hierarchical model of leadership, but haven't settled on a new model. One new idea is the notion of a journey. The role of the leader is to keep the commu-

nity moving in that direction. So, leadership is a task of community and communication—getting people to do what they say they want to do. The whole question of the dream/goal/vision is something that must be internalized and kept in mind."

But, said Brown, the idea is seductive. "It translates into our looking for a leader with a vision. That is on the ground a set-up for resistance and resentment. The vision and the dream have to be the *people's*—not the leader's. What do we want to be, be known as, our common life to be like?"

"We look for someone to fill in the gaps, the holes, the things the last leader was weak at. We state disembodied goals. We want a vital youth ministry! Why? It has to be something that grows out of our total faith."

"I urge you as leaders to go back home and get together people and talk about who do we want to become. Then look at potential leaders as someone who will help us get there. The new leader helps to build consensus and holds it together, is the steward of the dream. He or she must be accountable, to be going where we want to go," Brown noted.

We can say what we would prefer our future to look like, and then look for a leader who seems likely to be able to carry that out, he said. The bishop is the steward—not the generator—of the dream.

"The strongest spiritual force in the first 1,000 years of the English church was Benedictine monasticism," he noted. "Most churches were abbey churches, and half of the bishops were monastics. The English view of the church was as the household of God, as opposed to the European militaristic model, of Christians as soldiers of Christ. A diocese can make the non-progressive decision of electing someone who will keep them just as they are—no change—so that the leader is a kind of general. But the words that describe what makes a good abbot apply to what would also make a good bishop."

Discernment, he said, is the highest virtue, being able to see what is there. The teaching and prophetic roles are also important. The bishop's work is to be holding, being a steward of, the preferred chosen future. "Any process you develop should be at the service of developing a dream for the Diocese," he concluded.

Brown, who has been a member of the Order of the Holy Cross for 21 years, is a graduate of Trinity College, Toronto. He is chaplain of the Clergy Leadership Project and is a visiting spiritual director at General Theological Seminary in New York.

News from the Nominating Committee for Bishop

The nominating committee for the 11th Bishop of North Carolina is hard at work, meeting regularly at the centrally located Church of the Holy Comforter in Burlington. Now in the process of constructing a profile for the office of the Bishop, they are gathering and processing information from the people of the Diocese. The first series of open meetings was held at the January convention in Greensboro to solicit ideas from Convention delegates on the qualities and gifts desired in our next bishop. By mid-March a second round of meetings in the convocations was completed, with a chance for every communicant in the Diocese to offer suggestions directly to members of the nominating committee.

The committee is not yet ready to receive names, but expects to have the profile, the forms to endorse persons for consideration by the committee, and a detailed schedule published and disseminated by the end of April. Questions, suggestions, and concerns can be addressed to the Committee To Select Nominees, P.O. Box 12718, Raleigh, NC 27605. In addition the latest information is being posted to a special web site at <http://www.wfu.edu/~horton/bishop/>.

After names have been submitted on the official forms with the required en-

dorsements, the committee will begin the screening process. On-site visits and thorough reference checks will further narrow the field, and a select group of prospective nominees will be invited to North Carolina for further interviewing. The final slate of nominees will be announced to the Diocese in November, and there will be a period when additional nominations may be offered. In January regional meetings will be held so that Convention delegates and communicants of the Diocese will have an opportunity to hear and meet the nominees. The election will take place at the 184th Diocesan Convention in Pinehurst January 27-29, 2000.

The search committee eagerly solicits the prayers of individuals and parishes for their work in the months ahead and offers this prayer for use throughout the Diocese:

Almighty and everlasting God, source of all wisdom and understanding, be present with the Nominating Committee for the Eleventh Bishop of North Carolina as they take counsel for the welfare and mission of your Church. By the power of your Spirit, teach them in all things to seek first your honor and glory. Guide them to perceive what is right, and grant them both the courage

to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.

Nominating Committee Members

Raleigh Convocation: Al Purrington (Chair), Christ Church, Raleigh; the Rev. Diane Corlett, Church of the Nativity, Raleigh. **Rocky Mount Convocation:** June Bourne Long, All Saints', Roanoke Rapids; the Rev. Bo Millner, Jr., Good Shepherd, Rocky Mount. **Durham Convocation:** Edward Embree III, St. Philip's, Durham; the Rev. Bobbie Armstrong, Holy Family, Chapel Hill. **Sandhills Convocation:** Lucy Davis, Calvary, Wadesboro; the Rev. Jane Bruce, St. David's, Laurinburg. **Greensboro Convocation:** Marian Safriet, St. Thomas, Reidsville; the Rev. Carlton Morales, Redeemer, Greensboro. **Winston-Salem Convocation:** Gertrude Murchison, St. Stephen's, Winston-Salem; the Rev. Dr. Fred Horton, St. Paul's, Winston-Salem. **Charlotte Convocation:** Zach Smith, Christ Church, Charlotte; the Rev. Ida Louise Johnson, St. Michael and All Angels, Charlotte; the Rev. Brian Sunken, St. Patrick, Mooresville. **Youth:** Desrie Nisbett, St. Mary's House, Greensboro.

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News of Episcopal Schools

Seabury-Western is recipient of Lilly Foundation grant

EVANSTON, Ill.—In what is probably the largest single grant ever received by Seabury-Western Theological Seminary, the Lilly Foundation will fund all four components of a proposal submitted last summer to the Indianapolis-based foundation, according to an announcement by James Lemler, Dean and President of Seabury-Western. The school will receive the entire amount it requested, \$1,490,511. The four components deal with preparation for ministry, congregational development, a program to attract students to attend a term at Seabury, and a building construction project. Seabury-Western, located on the campus of Northwestern University, is one of eleven accredited seminaries of the Episcopal Church.

Professor Patterson's book on King James wins award

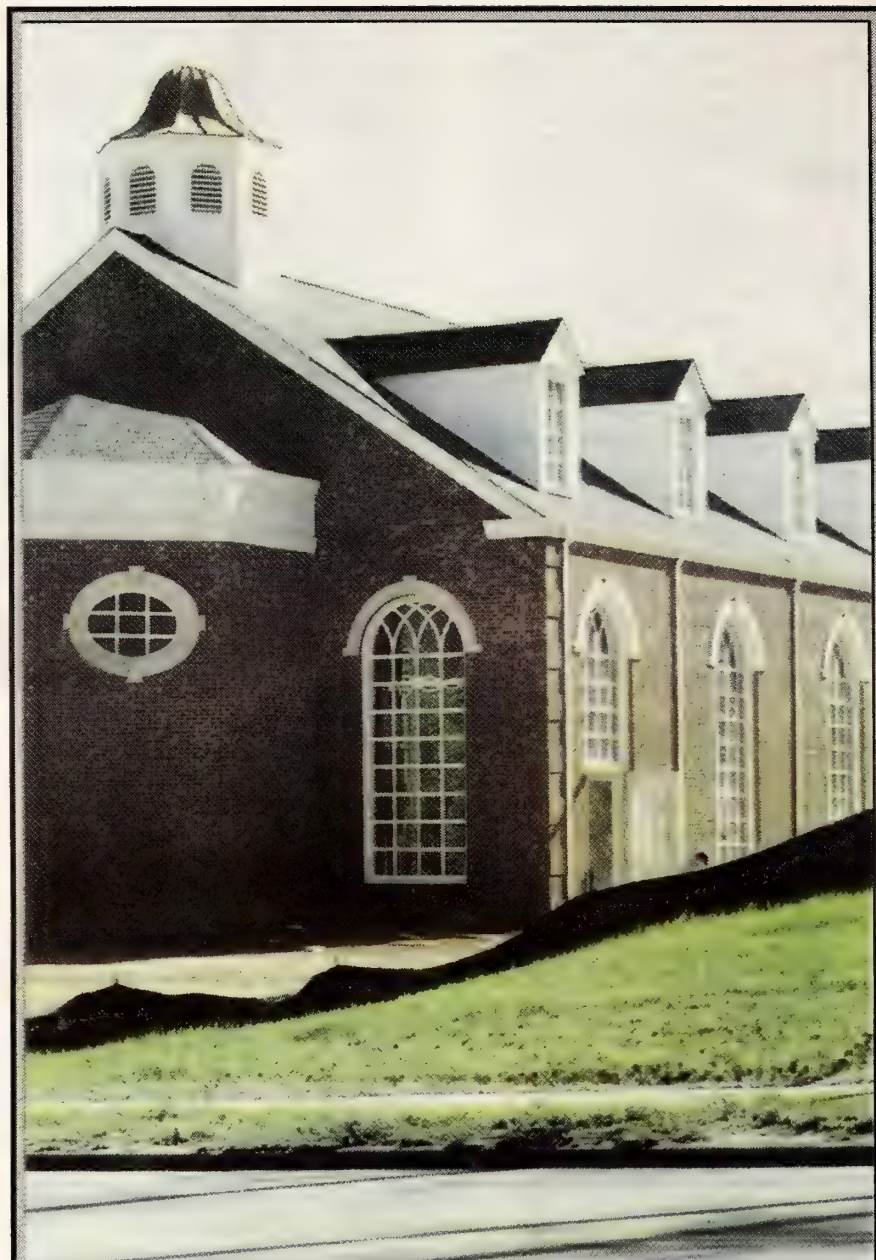
SEWANEE, Tenn.—A book by the Rev. Dr. William Brown Patterson, a priest canonically resident in the Diocese of North Carolina, was awarded the Albert C. Outler Prize in Ecumenical Church History by the American Society of Church History at its annual meeting in Washington, D.C., earlier this year. The honored volume, *King James VI and I and the Reunion of Christendom*, was published by Cambridge University Press in 1997.

Canterbury second graders share music with friends

GREENSBORO—Canterbury second grade students invited their senior "buddies" from Abbotswood Retirement Community to Canterbury School for a Theme Musical, "Only Love is Spoken Here," on Wednesday, Mar. 30. The program included solos and group songs along the theme of love and caring for others. Following the program, guests enjoyed lunch with the students. Canterbury School is an independent Episcopal day school for children in grades K-8.

St. Augustine's College gets \$950,000 grant for scholarships, renovation, & faculty growth

RALEIGH—Citing it as a step toward boosting three initiatives, President Bernard W. Franklin welcomed the news that St. Augustine's College has received a grant of \$950,000 from the Lilly Foundation/United Negro College Fund Historically Black Colleges and



New chapel at St. Timothy's-Hale

Construction nears completion on the new chapel and classroom building at St. Timothy's-Hale High School on Lassiter Mill Road in Raleigh. Part of the school's \$3.5-million *Carpe Futura* expansion campaign, it is scheduled to be finished in time for May 28 graduation ceremonies. The people of the Diocese will be invited to a special fall dedication ceremony in honor of the Rev. and Mrs. George B. S. Hale.

(Photo by E. T. Malone Jr.)

Universities Program. This award is a three-year grant program and will be used to renovate and restore the St. Agnes building, increase student merit scholarships, and broaden faculty development.

St. Augustine's will receive \$712,500 (75%) of the grant award immediately and the remaining \$237,500 (25%) when the college raises an equal amount in matching funds from private sources. Based on St. Augustine's previous success in raising matching funds and on the expressions of potential support from the private sector, the college's goal is to raise the matching funds within a year.

The Lilly Endowment/UNCF HBCU Program was created in 1998 with a \$41.7-million grant from the Lilly Foundation.

Sewanee Doctor of Ministry program begins 25th year

SEWANEE, Tenn.—The Doctor of Ministry Program of the University of the South begins its 25th year this summer.

The Doctor of Ministry program is one of the few in the U.S. that operates only during the summer months. This means that clergy can participate in the program without a major interruption in

their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry, and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The D.Min. program consists of 30 semester hours. Students are required to complete a major project, which is a study of some dimension of one's ministry or the ministry of the church. Financial aid is available.

Anglican Heritage Tour courses will be offered May 20-June 2 and June 2-July 15. Instructors will be Dean Guy F. Lytle et al.

Church Development Institute dates this summer will be June 13-25.

Inquiries about the Anglican Tour courses and CDI should be addressed to the Programs Center, School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001.

The dates for the Advanced Degree summer courses of 1999 are June 23-July 28.

Courses offered this summer in the Advanced Degrees program will be "Proclamation: The Word of God in Liturgy and Preaching" by Dr. Neil Alexander; "Ministry Seminar" by Dr. Donald Armentrout; "The Apostle Paul: Loaded Letters" by Dr. Gary Phillips; "Beginning New Testament Greek" by Dr. Richard Smith; and a Pastoral Theology course to be announced later.

Inquiries about the Advanced Degrees summer courses should be addressed to Don S. Armentrout, Advanced Degrees Program, School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001. Telephone 800-722-1974 for all of the above courses.

St. Augustine's Chapel Choir and step dancers bring Gospel Eucharist to UNC

CHAPEL HILL, Apr. 13—University of North Carolina Episcopal campus ministry students and parishioners of the Chapel of the Cross welcomed the St. Augustine's College Chapel Choir and a group of step-dancers here for a lively celebration of a "Gospel Eucharist."

A fellowship supper was held afterward.

Chaplain Tom Logan of St. Augustine's and Chaplain Stephen Stanley of UNC-Chapel Hill coordinated the event, designed to demonstrate the variety of Anglican worship possibilities and to create opportunities for the students of both schools to get to know each other.

"Be open to new knowledge," Archbishop tells Sewanee convocation

By E. T. Malone Jr.

SEWANEE, Tenn., Mar. 12—Both the university and the Church should seek new knowledge, yet remain faithful to their valid traditions, the Archbishop of Canterbury told a large audience gathered in convocation in All Saints' Chapel at the University of the South.

The Most Rev. and Rt. Hon. George L. Carey, spiritual leader of the worldwide Anglican Communion, received an honorary Doctor of Divinity degree, visited with seminarians and undergraduates, and delivered a formal address at the convocation.

The gathering, which included an expanded form of the Order of Service for Noonday from the Book of Common Prayer, was begun and ended by a formal procession of university and seminary officials, the university choir, faculty, trustees, and a number of visiting bishops from Sewanee's 28 owning Southern dioceses.

Among those present were the Rt. Rev. Clifton Daniel 3rd of East Carolina Diocese and the Rt. Rev. Henry N. Parsley of Alabama, a former rector of Christ Church, Charlotte.

Hanging from the 14 bays flanking the nave of the gothic-style structure were 28 bright banners displaying the embroidered seals of the owning dioceses. Former Chapel Hill resident and

Church of the Holy Family parishioner Dr. Samuel Williamson, the Vice-Chancellor and President of the University, was preceded by an attendant carrying the ceremonial mace of the university.

Special music excellently performed by the University Choir included an improvisation on Anton Bruckner's *Ecce Sacerdos Magnus (Behold the Great Priest)*—sung at the entrance of the Archbishop—; a chant setting by Walford Davies of Psalm 21; and Herbert Howells' anthem, *Jubilate Deo*.

Crisp winter sunshine streamed through the high stained glass windows as Carey was escorted to the pulpit for his address. Obviously pleased at the setting and at his reception, the Archbishop declared, "I think you are quite modest to call this a chapel. I think it should be more accurately called a cathedral."

The Archbishop's address

"New knowledge is greeted with fear," Carey observed.

He questioned the purpose of a university, what justifies its existence. "We should stand back and decide what are we doing. Is it the range of our degrees, our new buildings, our Nobel Prize winners, the endowments that we manage to secure?"

A university is one of the most important things by which a society transforms itself, he said. "But universities are an irritant to societies. They remind us that our understanding of the world is always provisional. That is why they are the first target of totalitarian repression."

But sometimes both the university and the Church have not kept up with new knowledge, he noted. "It is disquieting when we realize that we may be behind. Often in the Church we feel much unappreciated when our views are challenged. But we mustn't abandon our commitment to expanding our knowledge. A university must be in the process of



E. T. MALONE JR.

TARHEEL SEMINARIANS: Patsy Smith, left, a junior, and Melanie Mudge, a senior, pose after they and other students at the School of Theology of the University of the South met with Archbishop George L. Carey. Smith is sponsored for ordination by St. Luke's, Durham. Mudge, who graduates this spring, is sponsored by Christ Church, Raleigh.

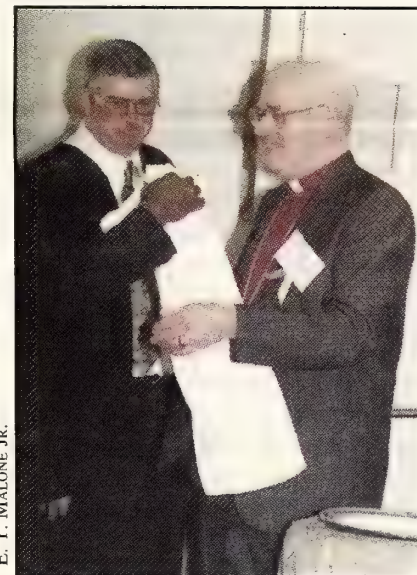
transcending itself, but hold on to its roots. There is a quest for truth to which each of us must be committed."

Secondly, he said, a university must be committed to educating the next generation. "Sometimes university professors in my country are contemptuous of the Church, considering us bound down by tradition. But I reply that universities are also bound by the patterns, the processes that they are locked into. We are all deeply indebted to the past," he asserted.

Likewise, there is an Episcopal tradition that we want to pass on. We should have the humility to pass it on joyfully and faithfully, in this way transforming the life of our nation, he said. "I believe we have forgotten the importance of *formation* in our process of educating. This insight has a parallel in the life of the Church. Our knowledge is finite. We see through a glass darkly. No Christian can say that he or she has arrived. It is certainly true as John Robinson noted, 'Remember that God has yet more truth to bring forth from his Holy Word.'"

It has also been said, the Archbishop declared, that "Tradition is the faith of the dead, and traditionalism is the dead faith of the living." Tradition, he noted, is when we keep godly customs and habits alive because they are as important now as they were before.

Third, he said, the university transcends itself by analyzing the past, recognizing the blind alleys for what they are. "Anyone who understands all the



E. T. MALONE JR.

Archbishop Carey, right, leaves seminary chapel after meeting with Sewanee students.

answers must have misunderstood the questions," he quipped. This university must have spawned a forest of books. But there is a tension between the traditions we must pass on and the delving that we must do into the unknown. Far from remaining a paralyzing dilemma, this can be invigorating, he suggested. "St. Paul had to revise his judgments, change his mind. But he said he considered it all as nothing compared to the knowledge he gained of Christ," said Carey.

"We are presented with many challenges today. Wisdom is in short supply on both sides of the Atlantic. The won-

(Continued on page 14)



SEWANEE PRESIDENT TO RETIRE: Dr. Samuel R. Williamson and his wife Joan at a recent engagement at the University of the South. Dr. Williamson announced his retirement after 14 years as president and vice-chancellor of Sewanee effective the end of the academic year 2000. A search for a new president was announced by the Chancellor, the Rt. Rev. Don Wimberly. The 12-member search committee met in March to outline the process, with the hope to present a candidate to the Board of Trustees in early 2000. The University was founded by Episcopal leaders in 1857 and is owned by 28 Episcopal dioceses in the southern United States.

More news of the Diocese

Bishop approves church move as St. Mary Magdalene heads east from Troy to Seven Lakes

TROY—"Go west, young man, go west!" is not the motto of Episcopalians at the Church of St. Mary Magdalene.

After months of discussion and an official approval by Bishop Robert C. Johnson Jr., the congregation has voted to leave Montgomery County and relocate eastward to the thriving Seven Lakes community in Moore County.

The church will remain part of the Sandhills Cluster.

St. Mary Magdalene, founded as a mission congregation about 1980 under the supervision of the rector of nearby Christ Church, Albemarle, counted 23 members by 1988 but seemed unable to grow much beyond that number in its Troy location.

Several of its members in the 1990s came from the new Seven Lakes community, located in western Moore County but not convenient to Emmanuel Church, Southern Pines, the only Episcopal Church in the county. During 1998 there was discussion of organizing a new mission at Seven Lakes, and a group began meeting there last November, with retired Southern Pines clergymen Bishop Elliott Sorge and the Rev. Fred Thompson as their advisors.

In December the Rev. Stephen Wendfeldt, diocesan Director of New Congregational Development, and the Rev. Canon Vicki Wesen, diocesan Canon for Congregational Support, met with the members of St. Mary Magdalene to discuss procedures.

On Feb. 14 the congregation met and voted to move its location to Seven Lakes, where more of its members live and where there is greater potential for growth.

The church will hold its services in the Chapel in the Pines in Seven Lakes, beginning Apr. 18. Agreement was reached on March 17 allowing the St. Mary Magdalene congregation to use the chapel for a period of six to twelve months. The first annual meeting will be held in November 1999 and a vestry will be elected then, according to a letter to the congregation from Senior Warden Bette Hanham.

Gloster's appeal to Gov. Hunt unheeded prior to execution

WILSON—Bishop Suffragan J. Gary Gloster was one of four persons who were allowed to meet with North Carolina Gov. James Hunt here for 30 minutes at the Wilson County Courthouse in a last-minute attempt to stop the execution of James David Rich, 26, con-

victed of a 1994 stabbing murder. Following the Friday morning, Mar. 26, meeting, Gloster told a press conference "I always have hope," and cited Rich's background and opposition of the victim's family to his execution as reasons for mercy. Rich, nevertheless, was executed at 9:00 p.m. that night at Central Prison in Raleigh. During his four terms as governor, Hunt has never commuted a death sentence.

August Pilgrimage to Holy Land to feature "Palestine of Jesus" course at St. George's College

RALEIGH—Spaces are available for 41 people to journey to the Holy Land this Aug. 5-20 for a special 12-day course, "The Palestine of Jesus," to be held at St. George's College in Jerusalem. The trip will be hosted by Bishop Suffragan Gary Gloster and his wife Judy and the Rev. Brian Suntken and his wife Katherine Ann Holbrook.

St. George's College is one of the most unique centers of continuing education in the entire Anglican Communion. During the time in Israel, participants will study the Scripture in the context of the "sacred geography" in which the Bible was forged; will journey on field trips to archaeological sites as well as places holy to Christianity, Judaism, and Islam; will be given the chance to reflect and worship together as a pilgrim community; and will pay attention to the living voices and contemporary issues in the Holy Land today.

"Space for this unique pilgrimage is limited and filling up quickly," said Suntken. "Do not be left out of an opportunity of a lifetime to experience the sights and sounds, the people and the land, of Israel." More information may be obtained by calling Suntken at (704) 663-5659.

Lex Mathews Scholarship application deadline May 1

RALEIGH—Named for the Rev. Lex Mathews, late Christian Social Ministries director for the Diocese of North Carolina, the Lex Mathews Scholarships are offered to women aged 35 or over to pay for study to increase job skills or re-enter the work force. Applicants may be seeking specialized training in vocational or technical skills, a degree or certificate below the doctoral level, or continuing education. Application forms are available from Lex Mathews Scholarship Fund, The Office of Christian Social Ministries, Diocesan House, P.O. Box 17025, Raleigh, N.C. 27619. Deadline for applications is May 1, 1999.



Acolyte Trey Harris III carries a special blue banner at a major service in January kicking off the Church of the Good Shepherd, Raleigh's year-long celebration of its 125th anniversary.

Good Shepherd, Raleigh, kicks off celebration of 125th anniversary

RALEIGH—The Church of the Good Shepherd here has planned a year-long celebration of its 125th anniversary. In preparation for this celebration there has been a flurry of activity. The church has published *A Vision Realized*, a hard-back book on the history of its stained glass windows. The interior of the church has been completely renovated, including plastering, painting, and new carpets, pews, and brass railings in the balcony. New sound and lighting systems have been installed to accentuate the beauty of the church and to enhance its worship service.

On Sunday, Jan. 24, a century and a quarter after its organization in 1874 by a small group of parishioners from neighboring downtown Christ Church, the Church of the Good Shepherd conducted a festival service. Now the church worships in a granite edifice constructed in 1914 to replace a wooden gothic structure moved and preserved as All Saints' Chapel.

The current and retired bishops of

North Carolina were on hand, and music was provided by three choirs.

In his sermon the rector, the Rev. Dr. Robert Sawyer, spoke of the people of faithful courage and commitment who were willing to leave the comforts of Christ Church and come across the Capitol grounds to start a new church. "One of the great steps of courage was the building of this beautiful church to the glory of God. It took 15 years of struggle...many people worked diligently to raise the massive sum of \$75,000 to pay for the construction."

Sawyer praised two rectors—the late Rev. James McDowell Dick and the Rev. Louis Chester Melcher Jr.—whom he said embodied "the identity of the church" in the 20th century.

Challenging the congregation, Sawyer asked, "What can we do today to assure that Good Shepherd will remain a vibrant beacon of faith in this community?" He said God is calling the church to be open to all, a house of prayer for all people.

"Projects for Hope" put human face on aid activities

WHEN CONNIE JOHNSON accompanied her husband Bishop Robert Johnson on a recent visit to the Church of the Holy Spirit in Greensboro, she received a pleasant surprise. The congregation had decided to accept her challenge and undertake a "Project for Hope" as a Lenten project.

Specifically, they are sending \$250 to buy 100 chickens and chicken feed for the poultry farm for the Kiganda Widows' Association in Kampala, Uganda.

This is not a giant project, but it is personal, identifiable, and concrete. "This is a great thing for a small congregation," said Johnson. "It is not beyond their scope, yet they can feel they have done some good for some real people elsewhere."

"Projects for Hope" is a new enterprise of the Presiding Bishop's Fund for World Relief, for which Johnson is currently the representative in this Diocese. A few weeks ago she sent out a list of all the available projects to every congregation in the Diocese. North Carolina was to be originally one of eight dioceses in the United States that would function as a pilot project for this kind of more personal, small-scale assistance.

"The experiment was so successful,"

she said, "that now it is going nationwide."

The program presents each diocese with a set of 15-25 outreach projects in need of funding from throughout the world. Churches and individuals are invited to fund one or more of the projects, which vary in location, purpose, and financial need.

"These are ways of helping people become self-sufficient, and I think that is very important," Johnson noted.

Each year the Presiding Bishop's Fund receives many more requests than it can handle. "And the Fund must respond to what it considers the most pressing needs," she said. "Most of the attention has been focused on victims of Hurricane Mitch, and now on Balkan refugees. Still, these localized needs are the stuff of everyday people's lives."

Some examples of items on the list include:

—Tables and chairs for a child care center for poor children in Mexico. Cost is \$1,600 for 25 or \$12,800 for all 200.

—Sheep and goats to provide income for rural poor people in South India. Cost is \$800 for 5 animals.

—Medical equipment and supplies for the poor near Maquilas, Honduras. Cost is \$1,000 for general supplies,

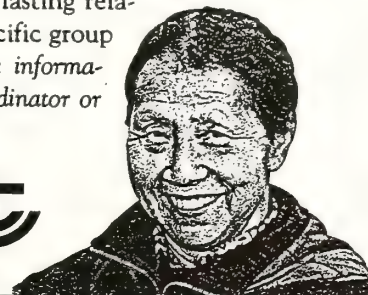
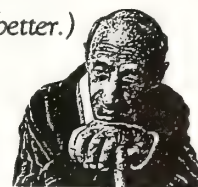
Hope has many faces.

(Get to know one of them a little better.)

Support *Projects for Hope*, a new initiative from the Presiding Bishop's Fund for World Relief. This new effort targets select projects world-

wide and gives your church the opportunity to choose a project and build a lasting relationship with a specific group in need. For more information, contact your Diocesan Fund Coordinator or call 1-800-334-7626 ext. 6027.

A World of Hope
The Episcopal Church



\$1,000 for an incubator, \$1,500 for a microscope, \$500 a year for children's vitamins.

—Training for Sudanese refugees in carpentry and dressmaking. Cost is \$300 each for sewing machines, \$2,100 for seven machines, \$125 each for two bicycles.

—Motorcycles for clergy in rural Tanzania. Cost is \$6,500 each, with 4 needed.

For more information, contact Connie Johnson at (919) 510-5035 or call the Presiding Bishop's Fund for World Relief at (800) 334-7626, extension 6027.

An interview with the Presiding Bishop

(Continued from page 6)

discrepancy in what one diocese finds acceptable or not acceptable. In the old days, some of the high church-low church stuff ended with people being excluded from this, or not allowed to do that—because of churchmanship issues.

MALONE: Some bishops will not allow postulants from their dioceses to go to particular seminaries, as a matter of churchmanship.

GRISWOLD: That's always been around. I think it's essential for bishops to trust the basis on which we make decisions, as members of the community of bishops. I think that's absolutely crucial and essential.

MALONE: Well, I guess what I'm driving at is that it would be wonderfully helpful if we had a real sense of what collegiality means.

GRISWOLD: Exactly. And I think that is something that the House of Bishops has been moving toward but hasn't deeply explored. What are the disciplines of being in communion?

MALONE: For example, the Lambeth resolution that said something about bishops not being coerced in who they

would ordain, I think it applies as much to giving some slack to Jack Spong as it does to Jack Iker.

GRISWOLD: Exactly. I have some comments from a group of bishops who say that minorities in the church should not be discriminated against. I know what particular minorities they're thinking about. I also thought—there are other minorities. You can play a lot of these things both ways, and I think we have to if we're to be a community capable of living with difference. I think that's the invitation here, to live beyond the levels of politeness and superficial civility and discover at a much deeper level what it means—the cost of being members one of another by virtue of our baptism into Jesus Christ. And so what does that mean in terms of making room for difference and trusting the integrity of someone who lives in a very different diocesan culture? A number of years ago, two of us bishops had a dialogue, coming from very different kinds of diocesan culture, and what we both said was, "If you lived in my diocese, there are certain realities that are part of the life of the diocese." And so what looks like a unilateral decision to do one thing or another often is an expression of what the life of that diocese is about. And just as we have different

cultures in the Anglican Communion, that are incredibly different—I mean, for instance, to be in Pakistan living under a Muslim government hostile to Christians means that you can't afford a kind of theological openness that works very well in the United States, where there is a broad acceptance of the Christian faith. How you articulate the Gospel in Pakistan may be very different from how you live it in the United States because of historical, cultural realities of those places. I think the same thing happens with dioceses, even within one's own country. You just have to say the spirit is at work in a variety of ways in these different cultures, and we need to have that broader sense of how the spirit is working.

MALONE: Among the resolutions at Lambeth was one about working with the so-called "continuing" Anglican churches, the splinter churches—which in the United States are primarily the people who have left the Episcopal Church and joined the Anglican Church of North America, or something like that. We have only a half dozen or so such congregations in this Diocese. We act as if they have been excommunicated. One was formed recently in Raleigh when an angry group of people split off from

St. Timothy's Church and formed St. George's Anglican Church. Do you have any thoughts about what sort of relationships we might have with those groups? What's a healthy kind of relationship to have with "splinter" Anglicans?

GRISWOLD: I think one could have an open and gracious relationship in so far as it's reciprocated. And I think one always has to have that sort of open and respectful stance toward people who stand in different places—even people who had once been part of your own household. And, then, it's a question of time. There are comments from time to time about conversations with some of these churches; and, indeed, I can tell you that sometimes clergy or lay people who are members of these churches seek conversation with clergy or bishops of the Episcopal Church. It's not a hard and fast division. My sense is that one leaves the door open as wide as one possibly can, but of course one can't force people to pass through it. And one simply has to wait and pray, as far as I can see. Ultimately it all comes down to relationships. And the more that one can do to establish relationships, or leave open the possibility of relationships, the more likely over time some kind of healing might occur.

News of the National Church

Presiding Bishop's Fund seeks cash donations for assistance to Kosovo, Balkan refugees

NEW YORK, Apr. 8—The Presiding Bishop's Fund for World Relief has sent an immediate, initial grant of \$20,000 for aid to Kosovo refugees, according to Fund official Joyce Hogg.

But much more money is needed, and the Fund is urgently seeking cash donations from across the country for this humanitarian crisis, Hogg said, in a telephone interview with *The Communicant*.

The aid is being administered by ACT (Action by Churches Together), a worldwide network of churches coordinating its efforts with the World Council of Churches headquarters in Switzerland.

The Presiding Bishop's Fund has no staff in eastern Europe, said Hogg, and rather than spend donated funds on setting up an organization there, it was deemed more efficient to work through an existing group such as ACT. To deliver these services, ACT is working through various faith-based groups active in the Balkans, including international Orthodox Christian Charities, Church World Service, etc.

"The phone is ringing off the hook," said Hogg, who returned yesterday from Europe. "We are receiving donations and getting money out as quickly as we can."

She said the mainline churches who are members of ACT have set a short-term goal of \$4 million in donations, but are hoping to raise much more. The Presiding Bishops' Fund staff is trying to produce a church bulletin insert for American Episcopal churches.

Contribution checks should be made payable to Presiding Bishop's Fund for World Relief, marked for "Kosovo Refugees," and mailed to PBFWR, c/o Bankers Trust, P.O. Box 12043, Newark, NJ 07101. Credit card donations may be made by calling 1-800-334-7626, ext. 5129. Answers to questions or detailed information may be obtained by calling the same number and extension 6025.

—E. T. Malone Jr.

New Jersey Bishop Doss quits; diocese begins healing process

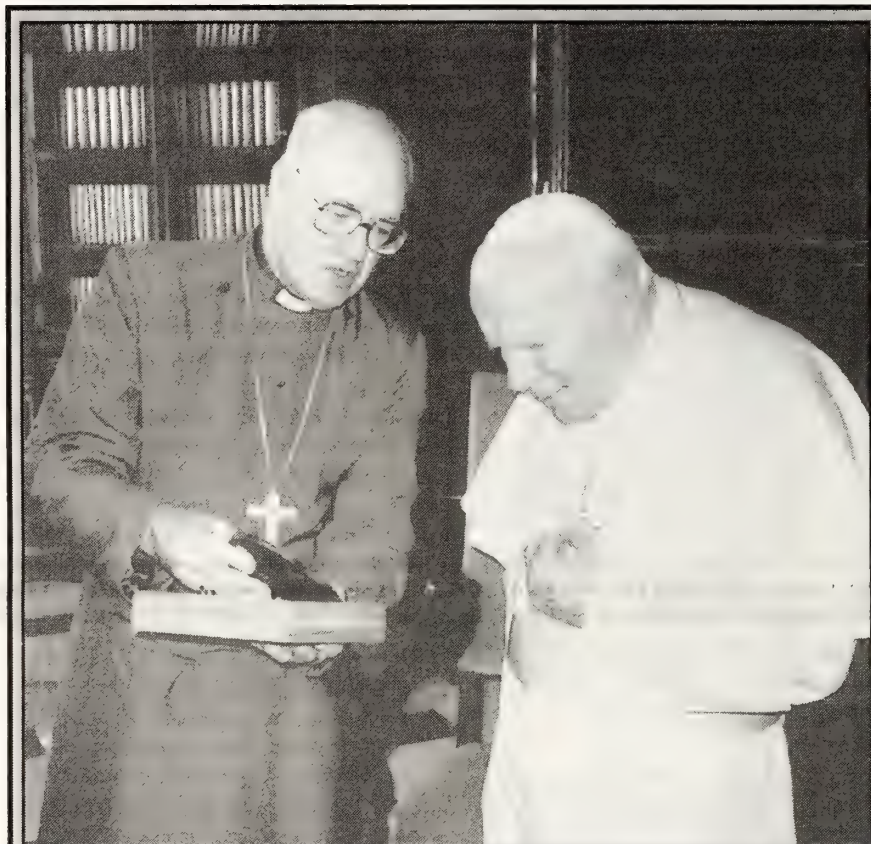
SOMERSET, N.J.—After years of confrontation and polarization, the Diocese of New Jersey will seek healing in the wake of the resignation of Bishop Joe Doss on Mar. 12.

The resignation takes effect in the fall of 2001 but Doss will take a "sabbatical leave of absence" beginning no later than June 30 or as soon as an interim bishop is appointed. Diocesan leaders and Doss agreed to a separation

package of salary and benefits of \$1.2 million.

"Being your bishop has not been easy," Doss told 800 delegates in a 30-minute talk at Diocesan Convention here. He urged them to use the opportunity of his leaving as a time for reconciliation and reform, saying that he felt he was "in the way" of such a process. He and his family then walked out of the hall as delegates stood and applauded.

—*Episcopal News Service*



CAREY MEETS WITH POPE, DEDICATES ANGLICAN CENTRE: Archbishop of Canterbury George Carey, left, met with Pope John Paul II recently when Carey was in Rome to dedicate the new Anglican Centre. The \$500,000 centre makes available the resources of Anglican learning and serves as a contact point between the Anglican Communion and the Vatican. (*Episcopal News Service photo by James Rosenthal*)

Alabama Episcopalians condemn murder of gay man; Convention rejected hate crimes resolution

MONTGOMERY, Ala.—Episcopalians in Alabama joined public outrage over the Feb. 19 murder of a "quietly gay man" in Sylacauga, a small town about an hour's drive from Birmingham.

Bishop Henry Parsley of the Diocese of Alabama called the murder a "tragedy," adding that "this sad event in our state reminds us all of the terrible consequences of prejudice and hate in our life together." He added, "Let us pray that it will spur us to deeper tolerance and understanding in our human differences."

The Rev. Timothy Holder, rector at Grace Episcopal Church in Woodlawn,

joined several clergy colleagues in praying over the scarred patch of ground where Billy Jack Gaither was bludgeoned to death and his body set on fire.

A pair of local construction workers confessed to the crime, admitting that they killed Gaither because he was homosexual, according to the sheriff's office. The men said they lured Gaither from a local bar, beat him with an ax handle, put him in the trunk of his car, drove to a secluded spot on the banks of

ter. "How many more senseless crimes of hate must occur before action is taken?" he asked. He said that it was time for the church, as a community of faith, to speak out in witness that "no one of God's creatures deserves such treatment."

—*Episcopal News Service*

Lutheran opposition organizing to pact with Episcopal Church

MAHTOMEDI, Minn.—While expressing support for a relationship of "full communion" between the Evangelical Lutheran Church in America (ELCA) and the Episcopal Church, almost 200 Lutherans gathered here at St. Andrew's Lutheran Church resolved that the current Lutheran proposal, "Called to Common Mission," is not the way to accomplish it.

Speakers voiced continued opposition to acceptance of the "historic episcopate" of the Episcopal Church. The Rev. Robert J. Marshall of Chicago, former LCA president, said the historic episcopate is not essential. "I am not in favor of the Concordat in its present form. One church would have to become like the other."

The group enacted a resolution calling on the 1999 Churchwide Assembly to reject the document "Called to Common Mission," which was created as an attempt to respond to Lutheran objections to language in the Lutheran-Episcopal Concordat, approved by the 1997 General Convention of the Episcopal Church but rejected in a close vote by the 1997 Lutheran Assembly.

—*Episcopal News Service*

Presiding Bishop responds to international Anglican leaders on sexuality issue

NEW YORK—Presiding Bishop Frank T. Griswold responded March 10 to an open letter from six active primates, a retired primate, and an archbishop which challenged what they perceived as a trend by some bishops in the Episcopal Church to ignore resolutions on sexuality passed at last summer's Lambeth Conference.

The church leaders said in their Feb. 26 letter that they were obliged to point out that "the continuance of action at variance with the Lambeth resolutions, within your own or any other province, would be a grievous wrong and a matter over which we could not be indifferent."

It asked the presiding bishop to "examine the directions apparently proposed by some in your province and

(Continued on page 14)

Book Notes

The Rev. William L. Dols has written a new 12-page booklet, *On the Twenty-third Psalm*, recently published by Forward Movement Publications, 412 Sycamore St., Cincinnati, Ohio 45202-4195. Selling for only 35 cents, it is ideal for use by church school classes or for distribution as a tract. The author, a priest of this Diocese who serves as Minister of Education for Myers Park Baptist Church in Charlotte, comments on reasons for the continued universal popularity of this psalm, then reflects briefly, line by line, on its meaning for modern readers.

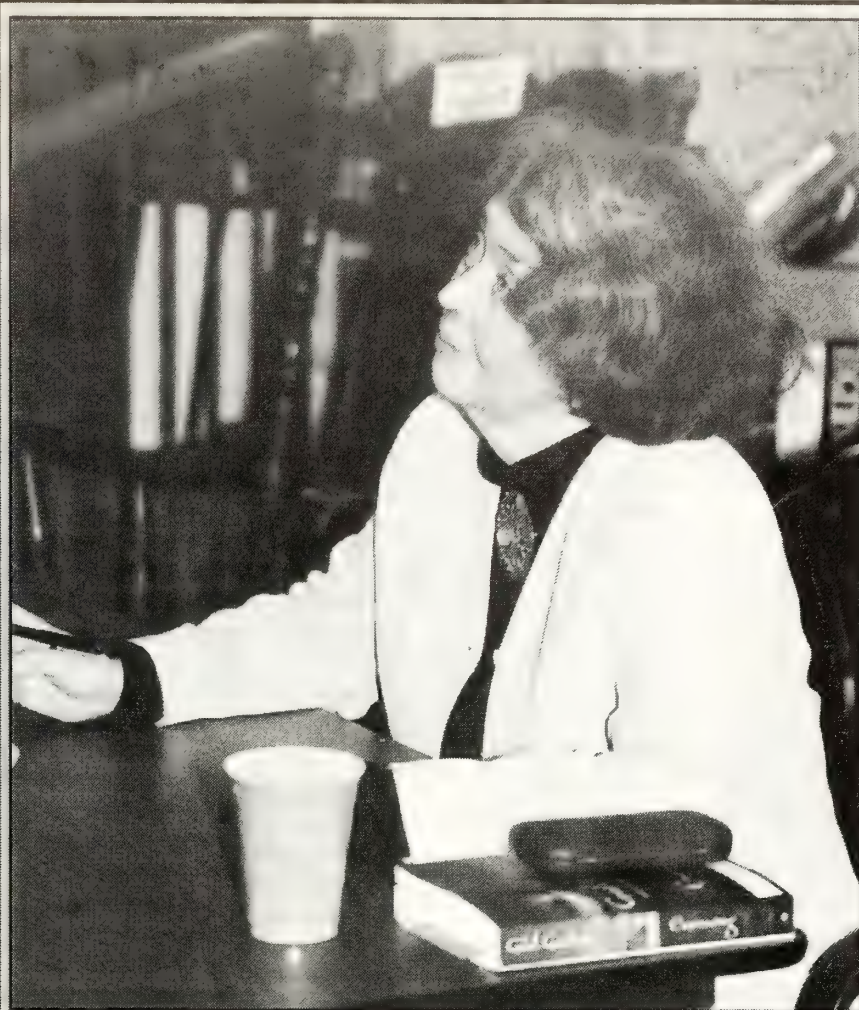
Cecil L. Patterson, a long-time parishioner at St. Titus', Durham, is the author of a new book entitled *Kanuga—Story of a Welcoming Place—A Beginning Made*. Published by Kanuga Conferences Inc., P.O. Box 250, Hendersonville, N.C. 28793-0250, it is an 86-page paperback selling for \$9.25. Patterson, retired Vice Chancellor for Academic Affairs at North Carolina Central University, served from 1990-1995 as a member of the Kanuga Board of Directors and has since then been a member of its Board of Visitors. His book tells the story of the evolving participation of African-Americans at Kanuga. A more complete review will appear in a later issue of *The Communicant*.

It Was a Miracle: Stories of Ordinary People and Extraordinary Healing is a new 160-page paperback written by the Rev. Kamila Blessing of Rocky Mount. Published by Augsburg Books, it sells for \$11.99. Following an introductory chapter in which the author uses examples of healing stories from the New Testament gospels to enunciate an understanding of salvation as both

healing and wholeness, there are fifteen chapters filled with modern "miracle" stories. Drawn from her years as priest and Christian therapist, these narratives move back and forth from biblical to present-day healings, exploring how God brings wholeness to those who see their need and turn to God. Blessing until recently served churches in Rocky Mount, Battleboro, and Enfield, and conducted regular healing services in all three.

Williamston, N. C., resident Katerina K. Whitley is known to many in this Diocese for her work as editor of *CrossCurrent*, newspaper of the Diocese of East Carolina, and more recently for the 10 years she spent as associate for public relations and communications for the Presiding Bishop's Fund for World Relief. Now she has written a 115-page book titled *Speaking for Ourselves: Voices of Biblical Women*, published in paperback by Morehouse and selling for \$10.95. The volume is a collection of dramatic monologues that Whitley has been writing and performing for several years. They flesh out the sometimes spare stories of women the Bible describes only as mothers, daughters, or wives. Although written in prose, the language is very poetic, as the women relate their own stories of joy, bitterness, strength, and sorrow. Each chapter closes with questions useful for group discussions or individual meditation.

NOTE: All of these books and pamphlets may be obtained through *Education/Liturgy Resources*, the diocesan bookstore, at 134-140 College St., Oxford, N.C. 27565, telephone (919) 693-5547, fax (919) 693-3376.



Gail Godwin reads in Raleigh

Gail Godwin, author of *Father Melancholy's Daughter* (1991) and other novels that have made use of Episcopal Church characters and settings, visited Quail Ridge Books in Raleigh on Mar. 18 and read from her new novel, *Evensong*, the story of a clergy couple living in western North Carolina. In remarks to a packed audience, she said she had not planned to write a sequel to *Father Melancholy*, but that she couldn't let go of the characters. "The only bad thing about a sequel is that whatever you promised in the first book, you have to deliver in the second," she admitted. In *Evensong*, Margaret, the 1991 novel's central character, attends General Seminary and attempts to balance her life as wife and priest. "All these years, in my ten books, I've been writing about the evolution of women, their roles and vocations. This new novel continues that theme, and I hope that anybody would read this—not just Episcopalians," she said. (Photo by E. T. Malone Jr.)

A review of Will Campbell's *And Also With You*

Will D. Campbell. *And Also With You: Duncan Gray and the American Dilemma*. Franklin, Tenn.: Providence House Publishers, 1997. 274 pp., hardcover. \$26.95.

WILL CAMPBELL has done a great service to the Episcopal Church, to well-intentioned Southerners of all races and creeds, and to the American public in general by drawing to our attention the quietly remarkable life of Duncan M. Gray Jr.

Gray, a Mississippi native who abandoned an engineering career in Louisiana to enter the Episcopal ministry, was president of the Sewanee seminary student body in 1952-1953 when the entire faculty resigned in protest over the University trustees' failure to admit black students. Gray, recalling a student summer spent working with black Anglicans in Cuba, supported the position of the faculty.

His position was made all the more

difficult by the fact that his leading opponent was his own uncle, Dr. Edward McCrady, president of the University of the South, and that his own father, the Rt. Rev. Duncan M. Gray, Bishop of Mississippi, was one of the trustees.

Campbell expertly narrates young Gray's ordeal of conflicting moral and familial loyalties.

Returning to Mississippi, shortly after his ordination he was appointed by his father to the diocesan department of Christian social relations. When the United States Supreme Court issued its landmark *Brown v. Board of Education* decision in 1954, declaring invalid the old public education doctrine of "separate but equal," Gray decided that the ruling was fair, and that the Church should endorse it. He prepared a document titled "The Church Considers the Supreme Court Decision," which was released to the entire diocese as a publication of the Christian Social Relations

Department. In it he stressed the unanimous aspects of the court's decision and vigorously defended the importance of a strong public school system as a basic premise of a Christian democracy. A firestorm of criticism came down upon the younger Gray.

Despite pressures from within and invitations for employment elsewhere, Gray chose to remain in his home diocese and to work among his own people. He went on to become rector of St. Peter's Church in Oxford, site of the University of Mississippi, where one of his parishioners was the novelist William Faulkner. Gray quietly but steadfastly endorsed integration and was present, trying to quell violence, during the night of the Sept. 30, 1962, riots on the Oxford campus when James Meredith, a Negro, was attempting to gain admission.

During the following years he worked to promote racial harmony and

combat extremism in Mississippi. Eventually he was himself elected Bishop of Mississippi and chancellor of the University of the South, a place to which he had vowed in 1953 never to return.

Campbell weaves into Gray's story the parallel narrative of the University Greys, a group of students from the University of Mississippi who formed a volunteer company of Confederate troops and eventually suffered 100% casualties. Campbell admits that he views Gray as a hero, a caveat one must keep in mind in this highly adulatory biography. All in all it is a valuable chronicle of crucial events in American spiritual and political history. An occasional distraction is Campbell's relaxed syntax, which sometimes produces sentences such as: "Never quite sure of their Anglican neighbors anyway, the document by Mr. Gray raised further questions."

—E. T. Malone Jr.

News of the National Church

(Continued from page 12)

take whatever steps may be necessary to uphold the moral teaching and Christian faith the Anglican Communion has received."

The church leaders said that "each province is accountable to the whole Communion. True Christian freedom lies within the compass of truth and love and not in the satisfaction of mere autonomous desire."

The letter was signed by David Gitari of Kenya, Richard Goodhew of Sydney, Emmanuel Kolini of Rwanda, Ghais Malik of Jerusalem and the Middle East, Donald Mtemela of Tanzania, Maurice Sinclair of the Southern Cone of America, Moses Tay of Southeast Asia, joined by Colin Bazley, retired primate of the Southern Cone. Griswold, joined by nine bishops who form his Council of Advice, wrote to the primates, "The bonds of communion which we enjoy with other provinces are precious to us, and the mutual sharing of the gifts between us is both a privilege and a blessing."

Griswold's letter of reply emphasized the "divergent opinions on the question of homosexuality" in many provinces of the Anglican Communion. It quoted from the four understandings that emerged from the Lambeth Conference report on human sexuality, ranging from those who believe homosexual orientation is "a disorder" that might be changed to "those who believe that the church should accept and support or bless monogamous covenant relationships between homosexual people and that they may be ordained."

Griswold said that the Episcopal Church is in a process of discernment,

"testing the spirits," and he quoted from a letter written by the Archbishop of Canterbury, George Carey, to another primate, in which Carey pointed out that the issue of homosexuality was discussed in 1998 at Lambeth for "the very first time" and that Lambeth's resolution stating that homosexual activity is contrary to Scripture "indicates where bishops stand now on the issue; it does not indicate that we shall ever rest there."

—*Episcopal News Service*

Archbishop

(Continued from page 9)

derful Anglican poet whom you lent to us from Idaho, T. S. Eliot, once wrote: 'Where is the wisdom we have lost in knowledge? Where is the knowledge we have lost in wisdom?'

"I cannot think of a more exciting career than that of a Christian priest today. I think we live in the very best of times. The Christian faith is a beacon to a lost world. When God speaks there is life, and when he acts there is hope. His ministry demands the very best of us," Carey declared.

"True, you will have to get on with difficult and tedious people sometimes, but also with wonderful ones. The Lord will never disappoint, even though the Church will sometimes," he concluded.

As is customary at Sewanee, conferring of the honorary degree was accomplished by a series of questions and answers in the Latin language. Williamson concluded the ceremony by declaring: "*Huius rei hocce diploma testimonium sit.*" ("Let this diploma be witness to this act.")

Later in the afternoon the Archbishop met for a talk session with Sewanee undergraduates.



ARCHBISHOP TUTU SPEAKS AT FORUM IN MINNESOTA: Archbishop Desmond Tutu takes questions from the audience after his address at the Town Hall Forum at Westminster Presbyterian Church in Minneapolis, Minn. David Nasby (left) of the General Mills Foundation was moderator. (*Episcopal News Service photo by Jeff Smith*)

EDITOR'S NOTE: The diocesan Vision Statement was passed with minor changes at the Annual Convention in January. The complete text as amended is found below.

Vision Statement

We, the Diocese of North Carolina, that we may more faithfully follow Jesus Christ together, do offer the following common vision:

- We envision a diocese of welcoming congregations which offer genuine hospitality to all people. Respecting the dignity of every human being, we will invite and welcome people to our churches and sustain them where they lead their lives.
- We envision a diocese in which all persons—clergy and lay—are affirmed, cared for, challenged, and transformed into faithful Christians. Parishes, missions, and chaplaincies within communities and convocations will support one another in their various ministries.
- We envision a diocese which teaches and boldly demonstrates our commitment to seek and serve Christ in all persons through individual, congregational, convocational, and diocesan outreach ministries. Diocesan resources will support all levels of outreach through coordination, promotion, and funding.
- We envision a diocese which works for faithful stewardship of God's creation and of the many gifts with which we have been blessed as a people and as a region. With truly thankful hearts we will marshal the resources to strengthen existing congregations and to begin new ones.
- We envision a diocese in which people of all ages find their faith strengthened through worship, Christian education, retreats, and other opportunities for spiritual formation. By God's grace we will give up ourselves to God's service and walk before God in holiness and righteousness all our days.

The Presiding Bishop's Easter Message

RESURRECTION HAPPENS not only to Jesus but to us as well, and not only to us but to the whole creation. Resurrection is not a theological proposition but a fact of life. For Mary Magdalene and the other women who came early to the tomb with their spices, resurrection was an assault upon everything they knew; it was the overturning of all order and predictability. It thrust them forward beyond the pots and jars of ointment they carried, and the time-honored rituals of burying the dead they had learned from their mothers. Suddenly and without preparation they were assaulted by the angelic declaration, "Why do you look for the living among the dead?" Why indeed? And yet our pale and ordinary days and our low expectations are constantly being challenged by an

expansion of life, an enlarged vision that will not fit easily within our immediate and limited frame of reference.

The power of God working within us can do infinitely more than we can ask or imagine, and altogether passes our understanding. For this reason resurrection and the freedom it brings can be strangely unwelcome. We would rather stay with the predictable, the defined, the perspectives which make sense and fit with life as we understand it. God in Christ will have none of that. Resurrection undid the fear-bound apostles huddled behind locked doors. It turned a denying Peter into a herald of the Risen One able to embrace what formerly he had shunned and called unclean. It transformed Paul, the obsessive persecutor, into an apostle of the

very one he had vowed to eradicate from the consciousness of his people.

Resurrection knows no bounds, honors no limitations, it simply happens: "The wind blows where it chooses and you hear the sound of it, but you do not know where it comes from or where it goes. So it is for everyone who is born of the Spirit." (John 3:8). To be born of the Spirit is to be a son or daughter of the resurrection, not just for our own sake but for the sake of the world and the whole creation which, as Paul tells us, is groaning in travail waiting for God's liberating intervention.

So why are we waiting when, by virtue of one baptism into Christ, we have been caught up into Christ's resurrection life and ongoing ministry of reconciling and transforming mercy? May

we—each one of us who claims Christ as our savior—be emboldened by the Spirit to be for one another ministers of all that the risen Christ intends and desires, even when our own small worlds and fragile reality are stretched to the breaking point and beyond. May those who have borne witness to the power and force of resurrection before us—Mary Magdalene, Peter, Paul—and those of our own day support us with their example and prayer, and may Christ, as the poet G. M. Hopkins wonderfully expresses it, ever "easter in us, be a dayspring to the dimness of us, be a crimson-cresseted east."

Frank T. Griswold
Presiding Bishop and Primate

Letter from the Bishop

Dear People,

Several items are on my mind to share with you this month. First is a quite serious concern to me and this Diocese and to several other dioceses around the country. A small group in Charlotte has organized the "New Anglican Fellowship of Charlotte" whose purpose is to launch new "Anglican" congregations not in communion with me or this Diocese. This group is upset with the American Episcopal Church over what they consider to be a denial of biblical authority and the abandonment of "traditional moral standards." The apparent leader of the group is John Shuler, a former priest in the Episcopal Church but now a member of the Diocese of Singapore. Mr. Shuler believes the Episcopal Church is unorthodox, "revisionist," and probably apostate. When you encounter a "New Anglican Fellowship," in Charlotte or anywhere else, don't be fooled; it is not affiliated in any way with the Diocese of North Carolina or the Episcopal Church. In fact, it hopes eventually to supplant and replace the Episcopal Church. (For a fuller report on this matter, see Ted Malone's article elsewhere in *The Communicant*.)

Second, please consider a gift of money to help the refugees of Kosovo. You may write checks to our Presiding Bishop's Fund for World Relief and



Message from on high?

EDITOR'S NOTE: This "Far Side" cartoon appeared the same day the Rev. John Schuler met with Bishops Johnson and Gloster and the Charlotte clericus to discuss the "New Anglican Fellowship."

mail them to Letty Collins, Diocesan House, PO Box 17025, Raleigh, NC 27619; or if you prefer, you may mail them directly to PBFWR, c/o Bankers Trust Company, PO Box 12043, Newark, NJ 07101-5043.

Third, I want to share an excerpt of a

letter to me from Steve Duggan, Treasurer of the National Episcopal Church: "On behalf of all who are served by the missions this budget makes possible, I extend our sincere gratitude for your support of the 1999 Budget. Please offer our thanks to your clergy and to the members of all the congregations in the Diocese of North Carolina. Without the gifts we receive from them, the work God calls us to do together in the world would be impossible."

Finally, some restructuring of staff is in the works at Diocesan House. For your information and possible interest I

want to share this ad which will appear not only here but in other media also: "BUSINESS MANAGER, Episcopal Diocese of North Carolina. Managerial position for Raleigh-based office which serves 39 counties in North Carolina. Manages the fiscal, accounting, purchasing, property and facilities, insurance, liability, and investment functions. Serves as computer and human resource specialist and administrative support coordinator for the organization. Requires strong supervisory, planning, automation, and people relationship skills. Graduation from a 4-year college with a major in accounting, business, or public administration with considerable experience in supervising a business or fiscal operation. Answers to the Bishop. MBA a plus. Send resume and salary requirements by May 15 to Bishop, Episcopal Diocese of North Carolina, PO Box 17025, Raleigh, NC 27619."

That's all for now. I hope your Easter season is full of joy and celebration. "Alleluia. Christ is risen. The Lord is risen indeed. Alleluia."

Bob

Bob Johnson

Letter from the Bishop Suffragan

Dear Friends:

As I read and contemplated the Gospel reading for this second Sunday of Easter, John 20:19-31, I found a real kinship with Thomas. There is the deep desire to see Thomas, to know, to feel, and to experience the Easter victory over derision, devastation, and death. I feel this keenly.

Currently we are in the midst of a vicious struggle in the Balkans. People are snatched from their homes, some are murdered, and the "lucky ones" are transformed into "refugees" sent to foreign and distant places possibly never to see family and home again.

Even in our attempts to ease the pain and suffering we create and contribute to the carnage. Missiles fired at unseen targets cost one million dollars each and we are nearing at the last count, I heard, our one-hundredth missile! Think of using one hundred million dollars to build and construct! This bombing results in what is callously called "collateral damage and casualties." This is a code phrase to ease the guilt that these are people—men, women, and children of all ages—who are killed. It is certain

that there are no easy answers, but the continued carnage fires the almost frantic hope that there be a deliverance that we see, feel and know Easter—an arising above these deaths.

This story is told about the famous author, poet, and storyteller Robert Louis Stevenson when he was a little boy.

One evening just after dusk when darkness had fallen on his village, young Robert was looking out of the window of his room. Down the street the lamplighter was beginning his nightly task of lighting the street lamps. As each lamp was lit, its glow began to chase away the darkness and warm the night chills. Robert watched in wonder and awe. Suddenly with glee and excitement he ran into the sitting room where his father was reading, "Papa, Papa," he exclaimed, "the man is poking holes in the darkness."

It is Christ who pokes a hole in the darkness and sees death. It is our joyous task as recipients of his Easter gift to poke holes in the darkness around us. One of my longing, hopes and aspirations is that the Church which claims and knows itself to be the Body of Christ would be more about the busi-

ness of poking holes in darkness. At the very least we can add our voices in the attempt to speak the word of Christ's light to the dark of the world and say LOVE IS STRONGER THAN HATE. Our hesitation to do this, speak up and get involved in the world as the Church may be another form of Thomas' doubt. To me the good news of John's passage was that it was in Thomas' doubt that Jesus came to him, vulnerable, open, and inviting.

It is in our hesitation, our mistakes,

and our doubts that Jesus the Risen Lord comes to us. It is my hope that this coming by Christ to us will fire our love, ignite our intentions, and spark our timidity. In this power we come up more bold in the burning of the brambles of the world, by our actions and our speech. Christ's love, reconciliation, and healing through us will bring his life and poke holes in the darkness.

Peace & challenge

Gary

Gary

VISITATION SCHEDULES

Bishop Johnson

May 2 Chapel of the Cross, Ch. Hill - morning
May 9 St. Francis, Greensboro - morning
Christ Church, Wal. Cove - afternoon
May 16 St. Timothy's, Wins.-Salem - morning
St. Anne's, Winston-Salem - afternoon
May 23 Holy Comforter, Burlington - morning
Christ Church, Charlotte - afternoon
May 30 St. Andrew's, Charlotte - morning
All Saints', Concord - afternoon

Bishop Gloster

April 25 Iglesia el Buen Pastor, Durh. - morning

St. Stephen's, Durham - afternoon

May 2 Trinity, Statesville - morning
Christ Church, Cleveland - afternoon
May 9 St. Paul's, Winston-Salem - morning
May 16 St. Paul's, Salisbury - morning
St. Matthew's, Salisbury - afternoon
May 23 St. Andrew's, Rocky Mount - afternoon
May 30 St. John's, Charlotte - morning
Holy Comforter, Charlotte - afternoon
June 6 St. Alban's, Davidson - morning
June 27 St. John's, Henderson - morning

Calendar of Events in the Diocese

April

Sunday, Apr. 25. The people of St. Ambrose Church, Raleigh, will host a **Retirement Celebration** for their former rector, the Rev. Arthur Calloway, at 3:00 p.m. at the North Raleigh Hilton Hotel. For further information call the parish office at (919) 833-8055.

May

Saturday, May 1. This is the **Deadline** for Lex Mathews Scholarship applications. (For details, see story on page 2)

Wednesday, May 5. The **ECW Diocesan Board** will meet from 10:00 a.m.-3:00 p.m. at Church of the Good Shepherd, Asheboro.

Saturday, May 8. The **Acolyte Festival** will be held in Asheboro at the North Carolina Zoo. (For details, see story on page 2)

Saturday, May 8. There will be a conference on **Planned Giving**, sponsored by the **Stewardship Committee**, at **The Summit**, from 9:30 a.m.-4:00 p.m., featuring **Charlie Gearing**, Stewardship Officer for Diocese of Atlanta and Field Representative for the National Church Foundation. Contact **Bill Wrenn** for details at (800) 448-8775 or e-mail bwrenn@episdione.org.

Tuesday, May 11. Special 10:00 a.m. meeting of the **Standing Committee at Diocesan House, Raleigh**, with the bishops, Commission on Ministry, and "Think Tank."

Wednesday, May 12. There will be a **Lay Employees Meeting** from 10:00 a.m.-3:00 p.m. at **The Summit**. Registration is \$10.00. Contact **Margo Acomb** at Diocesan House for further information. (800) 448-8775.

Sunday, May 16. **Church of the Messiah, Mayodan**, will hold a fund-raiser in the auditorium of Western Rockingham Middle School, Mayodan, at 2:30 p.m., featuring the music of Razz-Ma-Tazz, which will present "Retrospective, A Musical Revue of the 20th Century." For information call (336) 427-3531.

Monday, May 17. Regular meeting of the

Standing Committee at 10:00 a.m. at **Diocesan House, Raleigh**.

Wednesday, May 19. **Diocesan Council** will meet at 10:00 a.m. at **Diocesan House, Raleigh**.

Sunday, May 23 (Ascension Day). This is **Spring United Thank Offering Ingathering Day** for all churches.

June

Sunday-Tuesday, May 30-June 1. The **Province IV Altar Guild Festival, Kanuga**.

Monday-Wednesday, May 31-June 2. The **Province IV Episcopal Churchwomen** meet at **Kanuga**.

Wednesday-Friday, June 2-4. The **Province IV Synod** will meet at **Kanuga**.

Thursday, June 10. **Spring UTO Ingathering** receipts due to **ECW Diocesan Treasurer**.

Tuesday, June 15. **Diocesan Council** will meet at 10:00 a.m. at **The Summit**.

Monday, June 21. Regular meeting of the **Standing Committee** at 10:00 a.m. at **Diocesan House, Raleigh**.

July

Monday, July 19. Meeting of the **Standing Committee** [if necessary], 10:00 a.m., **Diocesan House, Raleigh**.

August

Thursday, Aug. 12. **Diocesan Council** will meet at 10:00 a.m. at **Diocesan House, Raleigh**.

Monday, Aug. 16. Regular meeting of the **Standing Committee**, 10:00 a.m., **Diocesan House, Raleigh**.

September

Monday, Sept. 20. Regular meeting of the **Standing Committee**, 10:00 a.m., **Diocesan House, Raleigh**.

Thursday, Sept. 28. Special Budget Preparation meeting of **Diocesan Council** at **The Summit**, time to be announced.

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THE COMMUNICANT

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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

APRIL 1999



"But as for me, I walk in my integrity; redeem me and be gracious to me.
My foot stands on level ground;
in the great congregation I will bless the LORD."

(Photo by E. T. Malone Jr.)

—Psalm 26:11-12

THE COMMUNICANT

VOL. 90, No. 4

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

MAY 1999

Penick Village expanding for 21st century

SOUTHERN PINES—The Penick Village, the Diocese of North Carolina's home for the aging, is broadening its concept of being a village through a major expansion program designed to provide more housing and better facilities for the 21st century.

The approximately \$20-million project will include a Wellness Center with exercise rooms and an indoor pool; a free-standing Chapel for worship, celebration, and learning; banking and postal services; a clinic, greenhouse, and wood-working areas; a modern deli for ease of fast pick-up or to lunch with friends; quality health care for long and short term needs, and open spaces for meditating or a quiet walk, said Executive Director the Rev. Philip Brown.

The North and South Buildings will be refurbished and a new day care center building will be constructed.

Added to this will be Canterbury Hill Apartments, which will have 100 fully-equipped units, with one and two bedrooms, full kitchens, laundry areas, some with added den, computer hookups,

cablevision, telephone, smoke/fire detection monitoring, a security and emergency intercom which is monitored 24 hours per day, individual control of heat and air conditioning, with unit sizes ranging from 880 to 1,521 square feet.

The Canterbury Hill Apartments will have five floor plans from which to choose, a wide variety of paint and carpet selections, a modern dining room for evening meals with beautiful views of the wooded campus and surrounding areas, said Brown.

Penick Village plans to have the groundbreaking ceremony for Canterbury Hills Apartments during the Diocesan Convention held in January 2000 in Pinehurst, with completion of the project scheduled for late 2001 or early 2002.

Informational meetings are being scheduled across the Diocese, as well as opportunities for people to come to Penick Village for a tour and private conferences. Persons interested in arranging meetings or appointments should call Brown at Penick Village



Computer-generated rendering of the future Canterbury Hills Apartments at Penick Village.

at (910) 692-0300.

The Penick Village Board has employed Spectrum Marketing to do the initial pre-sales; Ernst and Young to do the financial feasibility study; FSCS Architectural Firm, Roanoke, Va., to develop the plans; and Wheat First Securities to arrange the financing of the project.

The Development Commit-

tee is working with the Long-Range Planning Committee to develop a list of special gifts and memorials as a part of the potential funding for the project.

"The project will strengthen the financial position of the Village with the increased number of units, which will help keep the monthly fees as low as possible, making Penick Village very competi-

tive in the market place, and more able to serve those who lack the funds to pay for their care," said Brown.

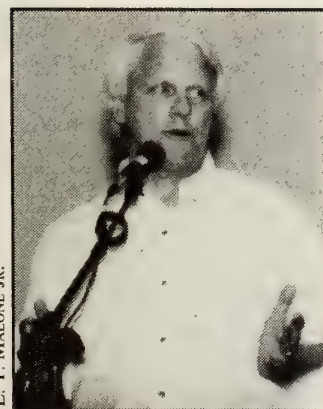
Southern Pines, the location of Penick Village, is an attractive small community which "flows with cultural, art, and theatre events," Brown added. Its full range of medical facilities have caused it to be referred to as the "little Duke."

Death penalty opponents need new allies, says Lewis

By E. T. Malone Jr.

RALEIGH, May 8—Opponents of the death penalty, in order to make progress towards its abolition, are going to have to find new allies in unlikely places, declared the Rev. Jim Lewis, addressing a crowd at Church of the Nativity here for the annual People of Faith Against the Death Penalty's (PFADP) jazz dinner.

Lewis, from 1987-1995 Director of Christian Social Ministries for the Episcopal Diocese of North Carolina, said long-time death penalty opponents in the progressive sector will "have to overlook some of the things on which



E. T. MALONE JR.

Lewis remembers Mike Roark.

we disagree" and look for common ground with more conservative Christians whom, he said, have recently spoken out against capital punishment.

Lewis did not specify to which groups or what statements he was referring. The Administrative Board of the Catholic Bishops' Conference of the United States also issued a statement on Good Friday calling for an end to the death penalty in the United States.

"It's going to take a religious conversion, a Pentecostal event, to bring about this change. We're going to have to discover friends in places we didn't think they were," Lewis declared. "The only way that change will take place is to find support among people who have been on the other side of issues from us. It's going to take their political

muscle and determination" to help the cause move from the minority position where it seems to be mired now, he said.

"We have to look at the heart of our life in this country, which is basically violent," he noted. "I do think we are going to see the end of this capital punishment in this country. We are going to make it end. We have to keep this movement alive, to see state by state fall. It's got to happen."

Lewis said South African Archbishop Desmond Tutu tells the story that it is traditional that in South Africa a man saves his loudest cry for the moment that he dies. By this measure, said Lewis, he

believes that many evil things are having their last hurrah, that many forms of violence are on the way out.

"People of Faith Against the Death Penalty started out as a dream and became a reality," he said. "Now, we need to come together in this new Pentecostal movement to bring this to an end."

Honoring Mike Roark

"There is a lesson to be learned about the death penalty in the story of Mike Roark," said Lewis.

Roark, a one-time adamant supporter of capital punishment
(Continued on page 10)

Around the Diocese

Bishop Johnson will take 10-week leave, vacation

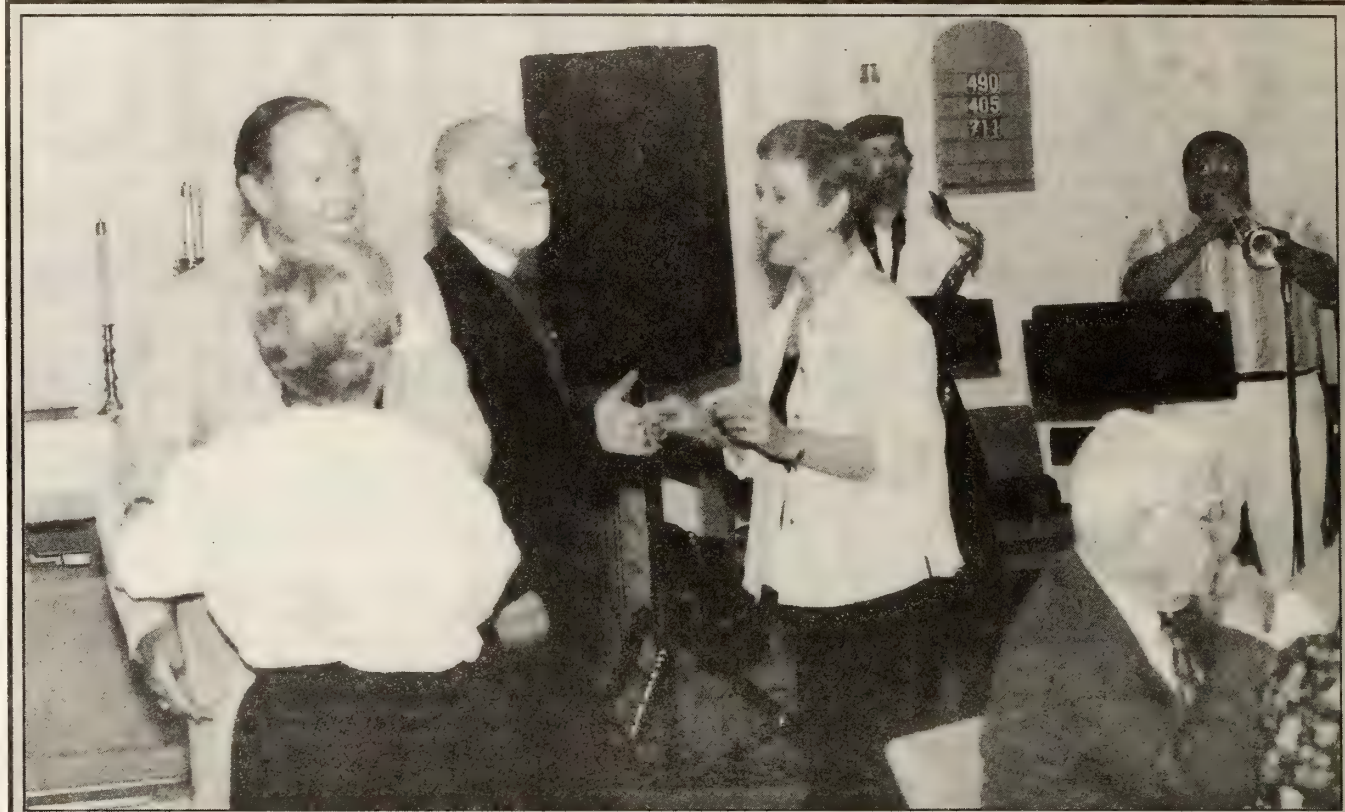
RALEIGH—Bishop Robert C. Johnson Jr. informed Diocesan Council at its regular meeting on Apr. 21 that he plans to take a 10-week period of extended vacation and leave, in lieu of a sabbatical, beginning on Monday, June 7, after he returns from the Province IV Synod meeting at Kanuga. He does not plan to travel outside the United States during his time away, but will not have office appointments at Diocesan House during this time off. He will "be around and available in case of emergency," he told the Council, but will not be back at work full-time until the beginning of September.

Collins departs as business manager, treasurer; Bishop names Hamborsky interim

RALEIGH—Through a letter to the Diocese and in person to Diocesan Council at its Apr. 21 meeting, Bishop Robert C. Johnson Jr. announced that he had relieved long-time diocesan treasurer and business manager Letty J. Collins of her duties, effective Apr. 23, and had named as interim business manager Jane Hamborsky of Carrboro, already serving on the diocesan financial staff as Accounting Assistant.

"Letty has served this Diocese faithfully for 16 years; and on behalf of all our congregations, I thank her and wish her well," said Johnson.

Collins, a licensed Certified Public Accountant with a degree in business administration, came to work for the Diocese in 1983 and had previously worked as a senior staff accountant with an accounting firm in Boone. During her years of work with the Diocese she completed her Master of Business Administra-



"Are you sure this is Hymn 490?"

Judy Gloster, right, delightedly accepted Church of the Nativity, Raleigh, rector the Rev. Diane Corlett's invitation to "dance in church" Saturday night, May 8, at the annual Jazz Dinner put on by People of Faith Against the Death Penalty. Judy and her husband Bishop Suffragan Gary Gloster led off the dancing, along with retired Bishop Bob Estill and "Mother Diane," at left. Music was provided by the band Carnivalito.

(Photo by E. T. Malone Jr.)

tion (MBA) degree at Meredith College.

The diocesan annual budget has grown from about \$1.3 million in 1983 to approximately \$3.2 million in 1999.

Hamborsky, prior to her arrival at the Diocese was Bookkeeper at Chapel of the Cross, Chapel Hill. She has had an extensive career in business. She was a founder and executive board member of the Orpheus Chamber Orchestra, artistic director of the North Carolina Chamber Soloists, treasurer of the Chamber Orchestra of the Triangle, and business manager of Maggie's Café & Espresso Bar. "Her varied administrative background makes her an asset to us in this transitional period," said Bishop Johnson.

The reconfigured position of Business Manager is now being advertised nationally.

The Diocesan Council at its meeting of May 19 elected councilmember A. Zachary Smith III, a Charlotte attorney, as Treasurer of the Diocese, to serve until the next Diocesan Convention.

A 9-member Task Force on Structure, following a 2-year study, recommended in its report to the 1997 Diocesan Convention that the offices of Business Administrator and Treasurer be separated.

St. John's, Williamsboro, sets schedule for summer, autumn

OXFORD—Historic St. John's, Williams-

boro, will be open from 3:00-5:00 p.m. every Sunday from May 30-Oct. 10, with visitors hosted by members of the St. John's Historic Church Subcommittee of the diocesan Historic Properties Commission.

The annual service will be held on Sunday, Oct. 10, with Bishop Suffragan J. Gary Gloster as preacher and celebrant for Holy Communion. A picnic lunch will follow on the lawn, according to St. John's Subcommittee chair the Rev. Harrison Simons.

Other scheduled services are Ascension Day and a candlelight service on the Sunday before Christmas.

St. John's, Williamsboro, a white, frame structure with box pews, was built in the 1770s and is the oldest wooden church in North Carolina.

Grants Committee announces awards for five N.C. projects

GREENSBORO—The Chartered Grants Committee of the Diocese of North Carolina awarded five financial grants at its Apr. 30 meeting: \$3,000 from Parish Grant funds for the **Roanoke Valley Adult Day Care** in Weldon, for termite repair; \$5,000 from Parish Grant funds for the **Loaves and Fishes Food Pantry** program at Holy Comforter, Burlington; \$5,000 from Parish Grant funds for the **Day Care Services Assoc.**

Meal Service, Hillsborough, for kitchen construction; \$5,000 from Parish Grant funds for the **Greensboro Interfaith Hospitality Network, Inc.** program; and \$1,500 from Parish Grant funds for the **Augustine Project**, Chapel Hill, for its tutor training program.

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

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This & that

APPOINTED: Susan Brown, a member of St. James', Mooresville, has been appointed, effective May 5, by Bishop Johnson as new **chair of the Chartered Committee on Congregational Support**. She replaces the Rev. Michael G. Dunnington, former assistant at Church of the Holy Comforter, Burlington, who resigned after accepting a call at the beginning of this year to be rector at Church of the Holy Innocents, Henderson.

Bishop Gordon Charlton has received a warm welcome back in the Diocese of Texas, where he has returned to serve as assistant bishop and to represent Bishop Claude E. Payne in the Austin area. Charlton was elected Bishop Suffragan of Texas in 1982 and retired in 1989, moving to the Diocese of North Carolina, where he and his wife Landon lived in Farrington Village near Pittsboro. They attended Chapel of the Cross, Chapel Hill, and Bishop Charlton served as a valuable member of the Parish Ordination Committee. Mrs. Charlton, known to her friends as "Cutty," died in November 1996. Bishop Charlton served this Diocese by doing supply work in several parishes and by making episcopal visits for

Bishop Robert W. Estill while he was on sabbatical and at others times. Bishop Charlton left North Carolina in May 1998 and purchased a home in Williamsburg, Va., which he still maintains. The Charltons have three children—one in Virginia, one in Austin, and one on the west coast. For a decade before he was elected bishop, Charlton was Dean of the Seminary of the Southwest in Austin, reports the *The Texas Episcopalian*.

Barbara McInnis, wife of the Rev. William McInnis, the Episcopal chaplain at Penick Village, died in Southern Pines on Apr. 19 after a long battle with cancer. Funeral services were held Apr. 23.

Several Diocese of North Carolina people are participating as **faculty and presenters at Kanuga Conferences** sessions this summer. One of the keynoters for "Christian Formation through Liturgy and Music for Life in God's World" (June 20-25) will be **Amanda Millay Hughes, St. Philip's, Durham**, one of the co-authors of *The Journey to Adulthood*. Three North Carolina clergy will participate in putting on the conference "Christian Spirituality in a Diverse Church"

(June 27-July 2). The Rev. **Robert Haden**, founder of the Charlotte-based **Haden Institute**, will introduce Celtic Christian spirituality and holy walks in the labyrinth. The Rev. **Monroe Freeman**, former rector of St. Titus', Durham, is coordinator for the entire conference, and the Rev. **Timothy Kimbrough**, rector of Church of the Holy Family, Chapel Hill, will be in charge of liturgy and music. For information about these and other Kanuga conferences, call (828) 692-9136 or e-mail kanuga@ecunet.org. Kanuga's web site is www.kanuga.org.

The Rev. **Pamela Porter**, who served as assistant to the rector for 15 years at St. Timothy's, Winston-Salem (1983-1998), will be married on June 5 to Mr. **Gerald H. Snare** at Christ Church, Covington, La., where she is associate rector, reports *Churchwork*, newspaper of the Diocese of Louisiana.

New Central North Carolina regional co-chairs for the **National Cathedral Association** are **Dr. and Mrs. Paul H. Carew (Paul and Amelia)**, members of Chapel of the Cross, Chapel Hill, and **Jill Beimdiek**, parishioner at St. Philip's, Durham.



E. T. MALONE JR.

The Rev. Bill Steinberg brings the Raleigh clericus up to date on progress of the Northeast Raleigh church plant.

Steinberg gives progress report on church plant

RALEIGH, May 11—"With indigenous cultures, we take Anglicanism and fit it to the culture," the Rev. Bill Steinberg told members of the Raleigh Clericus. "We probably need to take the same approach in dealing with the unchurched in modern America."

Steinberg, founding vicar of what is at this point still called "the Northeast Raleigh Church Plant," spoke to Episcopal clergy of the Raleigh Convocation, meeting here at St. Mark's Church. Called to the task of starting a new congregation by the New Congregation Committee of the Raleigh Convocation, he began work officially on Jan. 1.

Before coming to North Carolina, Steinberg, 39, served in the Diocese of Spokane as rector of St. Paul's Church, Walla Walla, Wash.

A lot of groundwork has to be done before a congregation can get going, he said, explaining the context of population dynamics, the vision of evangelism, and the practical strategy.

In response to a question, Steinberg said, although the new church will be founded on scripture, "I see not being literalistic or fundamentalistic as a great asset for us. In some ways our [Anglican/Episcopal] approach to scripture and sacraments, our tangible expression of God, can be helpful. There is a growing hunger among Generation Xers and evangelicals for liturgy. But it must be accessible to them. It's possible to start out from the very beginning from a non-literalistic approach."

The new church still has no building or site selected. "We're focusing on building a congregation," said Steinberg. "It's a lengthy process."

Nominating Committee seeks names for Eleventh Bishop

The Diocesan Profile *To Raise Up a Bishop* has just been released by the Committee to Select Nominees. Two copies have been sent to every parish in the Diocese, as well as to every bishop, seminary, standing committee, and diocesan deployment officer in the Church. In the back of the booklet is a form for nominating a priest or bishop for consideration by the committee. Communicants of every congregation in the Diocese are invited to nominate qualified persons before the deadline of June 21. Each congregation may duplicate as many copies of this form as necessary. The form is also available at the committee's web site—<http://www.wfu.edu/~horton/bishop> and can be submitted on line as well as by snail mail.

The Diocesan Profile describes the Diocese of North Carolina for potential nominators and nominees as well as the qualifications being sought in the next bishop. The booklet contains the diocesan vision statement, a history of the Diocese, a description of diocesan organizations, institutions and ministries, and facts about the Diocese, including demographic and financial information. Also included are a list of critical dates, a description of the process so far, and a summary of the qualities desired in our next bishop. This information was

gleaned from meetings with employees at Diocesan House; Bishops Estill (retired), Johnson and Gloster; Convention delegates; each convocation clericus and the retired clergy; young people attending youth conferences; and Deans and Lay Wardens of each convocation. In addition open meetings were held in each convocation to solicit advice. While every voice was listened to attentively, the information in the profile represents the majority opinion with regard to the hopes and desires for the next bishop.

Eighteen specific qualities are outlined in the profile, and these are synthesized in the following summary:

"We seek a leader who loves our Lord and his Church, is grounded in a sound spiritual life, is a skilled communicator, and will strive to insure the inclusion of all persons in the life of the Church."

Critical dates in the nomination process are:

• **June 21, 1999**

Final date for submission of names for consideration

• **November 1, 1999**

Committee selects and presents at least five nominees

• **November 1-15, 1999**

Period for additional nominations by delegates to 183rd Convention

January 27-29, 2000

• 184th Convention of the Diocese and Election of the Eleventh Bishop of North Carolina

A copy of the video, "When a Diocese Elects," has been given to the seven deans for use by congregations in each convocation. This video has been very effective in adult education events and can be reserved by contacting the convocation dean.

Questions about the process may be addressed at any time to members of the committee and its convenor, Al Purrington III, P.O. Box 12718, Raleigh, NC 27605; <http://www.wfu.edu/~horton/bishop>.

Please keep the work of the Committee in your prayers as they seek faithful and qualified persons for nomination:

Blessed are you, God our Creator, God in history, God in revelation: throughout the ages your unchanging purpose has created a people to serve you and to love you. By the power of your Spirit, raise up for us a priest to serve as Bishop of this Diocese. May this person point us to the Christ, the living Way, feed us with Christ, the Bread of Life, and unite us in Christ, rejoicing; through Jesus Christ our Lord. AMEN.

News of diocesan youth events

Large turn-out hoped for diocesan gathering to discuss violence

RALEIGH—Bishop Suffragan Gary Gloster has invited the youth of the Diocese—and all those who love the youth of the Diocese—to attend a gathering at The Summit on June 6 to talk about the killings at Columbine High School in Littleton, Colo.

The gathering, called "It Can't Happen Here," will last from 2:30-5:30 p.m.

It will include a panel of speakers, with a question and answer period, and a "fishbowl" time of youth sharing for those youth who attend to have a chance to speak their minds, said the Rev. Sally Harbold, diocesan Coordinator for Youth Ministries and Christian Education.

The forum idea came about through discussions between Bishop Gloster, Harbold, and the Rev. Al Moore and Judy Gloster of the Helping Churches Serve Children Subcommittee of the diocesan Christian Social Ministries Committee.

"We concluded that we wanted to provide a faith-based forum for people of all ages of our Diocese to join together, share, and listen. This destruction of children, young people, and adults can't go unnoticed, nor can we be unresponsive," said Bishop Gloster.

"We don't have a prescribed outcome for our gathering, but we do feel strongly that in the midst of all of this there is a call to us the Church to consider causes, reasons, and even actions which may prevent killings from happening here," he said. "Bishop Johnson joins me in the declaration that we are a people of faith and in that faith we hear God crying out against injustice, carnage, and hate."

Summer camps filling fast at The Summit

BROWN SUMMIT—Summer is here! Do you know where your camp is?

Summers at Camp Summit are a great time for youth to get away from the rat race and spend some quality time enjoying the company of others their age and the beautiful natural surroundings of The Summit.

"Come join the fun and games and singing and swimming and arts and crafts and fellowship," invited Robert Sitton, assistant to the diocesan Coordinator of Youth Ministries and Christian Education.

Unfortunately, the Junior Camp session, July 4-9, for youth entering grades 5-7, already has a waiting list, Sitton said. But other sessions still have space. Call (800) 486-0533 for information.



St. Mary's, High Point, youth choirs at Carnegie Hall

Members of three youth choirs from St. Mary's, High Point, posed for a group photo near the entrance to New York City's storied Carnegie Hall, where they performed in concerts this spring. (See story on page 9)

Episcopal Youth Event gets ready to rock

By Kathryn McCormick

Get ready, Terre Haute, the Young Church is headed your way. The small Indiana city, famous now as the place where basketball legend Larry Byrd went to college, is only months away from being Ground Zero for the Episcopal Youth Event (EYE), the exuberant triennial gathering of teenagers from all of the church's 100 dioceses.

"It's second only to the General Convention in attendance," says Thom Chu, program officer for the Episcopal Church's young adult and higher education ministries. A total of 1,600 teens and adults are expected at this year's event, from July 27 through August 1. "That's a lot of pillows, a lot of keys to be handed out and lost, a lot of kids to check in each night."

Each diocese sends a dozen youth and three adults. Dioceses that make a good effort to recruit and send a diverse delegation are rewarded by being allowed to send more than 12 youths to the next EYE. "The adults who accompany the kids can be clergy or lay," Chu said, noting that the bishop of Eastern Michigan, Ed Leidel, plans to drive the van carrying his contingent.

EYE is expected to fill a lot of dormitory space on the campus of Indiana



PLANS MOVING AHEAD: The design team for this summer's Episcopal Youth Event in Indiana met recently in New York to make decisions on program for the meeting which should draw 1,600 youth from across the church. Participants included (left to right) Cathy Bouggy of North Carolina; Karen May of California; Daniel Domgaard of Colorado; Arnold Basingat of California; Joseph Crockett of Texas; and Jenica Wright of Washington. (Episcopal News Service photo by James Solheim)

State University, Chu said. The campus, which hosted the 1996 EYE, offers a good self-contained environment for the meeting, which will be stuffed with activities.

The event's design team met recently at the Episcopal Church Center in New York City. Chu noted that he came

(Continued on page 10)

"Zaccheus Project" to study Episcopalians and their church

By Lindsay Hardin Freeman

A MAJOR RESEARCH study, now under way in nine dioceses involving 200 individual and group interviews, will soon shed light on what it means to be an Episcopalian in today's society. The study, which is funded by the Episcopal Church Foundation and administered by Cornerstone, has been named "The Zacchaeus Project," after the man who, according to the Gospel of Luke, climbed a tree to get a better view of Jesus as he was passing below.

[A number of churches in the Diocese of North Carolina are participating in this study.]

The project is a contribution to the Church as part of the foundation's 50th anniversary year. William G. Andersen Jr., the foundation's executive director, believes that such work is crucial as the Episcopal Church, along with other mainline denominations, faces critical scrutiny from both secular and religious components.

"Systematic information on what our church faces remains an important unanswered challenge for those who would strengthen its vital ministries," he says. "There is wide and to some degree bleak speculation about the future

of mainline Protestantism. It is time for us to test those assumptions for the Episcopal Church."

The study is addressing such questions as: How do Episcopalians renew their sense of identity in communities of faith? How do Americans, and particularly Episcopalians, integrate religion into their daily lives? In what sense does belonging to a church inspire a particular way of life? Where are the

congregation in the Episcopal Church in June and will be the focus of Trinity Institute's 30th national conference, "Roots and Wings: Episcopal Identity and Vocation in the New Millennium." "Roots" speaks to the primary question of identity covered in the Zacchaeus study, and "Wings" represents the question of vocation—who God is calling the church to become—which will be addressed at the September conference.

News of the National Church

growth areas of the Church?

In addition to qualitative data, quantitative material that already has been regularly gathered by the church is also being examined. This includes figures showing national patterns and trends in membership, attendance, finances, patterns of giving, and budgetary changes.

"We anticipate that this study will be a springboard for letting us look at the church in ways it has never been looked at before," said Andersen. "We expect this to bring many other ways questions to the surface."

The findings will be sent to every

Under the supervision of William S. Craddock, Jr., director of Cornerstone, a ministry of the foundation, the study has been under way since June of 1998. The selected dioceses are Massachusetts, North Carolina, Central Florida, Minnesota, West Missouri, Kansas, Texas, Nevada and Los Angeles.

"We used many indicators to establish the final list of dioceses," said Andersen, including geographical, ethnic and theological diversity, as well as age, financial factors, and the relation of urban to rural congregations."

Undertaking the research is Dr. Will-

iam Sachs, rector of St. Matthew's Parish in Wilton, Connecticut, and Dr. Thomas P. Holland, professor and director of the Center for Social Services Research and Development at the University of Georgia.

Discovering the extent to which religion, and particularly the Episcopal faith, makes a difference in the lives of participants will be a key aspect of the project. The following questions are some of what will be explored:

- What draws people to our church and sustains their involvement in its various ministries?
- What does it mean to be an Episcopalian? What distinctive religious perspective does the Episcopal Church cultivate?
- As we confront profound cultural change, how can we embrace new spiritual forms while preserving the best of our Episcopal traditions?
- What are the growth areas of the church? What are the forms of ministry that are thriving and what are the blocks to growth?

The foundation hopes that the report will inform the ongoing conversations and planning efforts of the church and suggest future directions for work to en-

(Continued on page 10)

Province IV Synod to focus on issues that divide & unite the Church

DURHAM—Delegates from the twenty Southern dioceses that make up Province IV of the Episcopal Church should have some lively conversations when they get together on Wednesday-Friday, June 2-4, at Kanuga for the Province IV Synod meeting.

The theme of the 3-day event is "Equipping the Saints for a New Day," and Synod President Scott Evans of Durham has planned to stimulate discussion by asking participants to focus on sets of issues that divide and unite the Church.

Chosen by the Provincial Executive Council, the uniting issues are (1) worship; (2) baptismal covenant/Christ's mission; and (3) strengthening ministry to youth and young adults. The dividing issues are (1) authority, polity, Lambeth resolutions, and non-geographical province; (2) human sexuality, Lambeth resolutions, authority of scripture; and (3) trust, money, power, white privilege and racism.

Organized presentations and discussions of these issues are spread through the three-day agenda, under the direction of Charles Barker, an Episcopal consultant with CMI Negotiation Strategy Group of Evanston, Ill.

The Episcopal Church in the United States is divided into called provinces, with Province IV being primarily the Southeastern United States. Provincial meetings are called synods, and the delegates who attend them are the bishops and elected lay and clergy deputies to General Convention. A primary purpose of this synod meeting will be to discuss theological and budget issues likely to be on the agenda at the 2000 General Convention in Denver, Colo.

Presiding Bishop Frank T. Griswold will address the delegates on Thursday morning and will be celebrant and preacher for the Eucharist on Friday morning.

For the first time, the Synod meeting will have a chaplain, the Rt. Rev. Henry N. Parsley, Bishop of Alabama and former rector of Christ Church, Charlotte. Pianist for worship services will be the Rev. Timothy Kimbrough, rector of Church of the Holy Family in Chapel Hill.

Steve Duggan, treasurer for the National Church, will be on hand to answer questions and to gather information. Evans, in a letter to Province IV bishops, said that

Duggan "is anxious to learn what you consider priorities of the Church that should be funded in the next triennium."

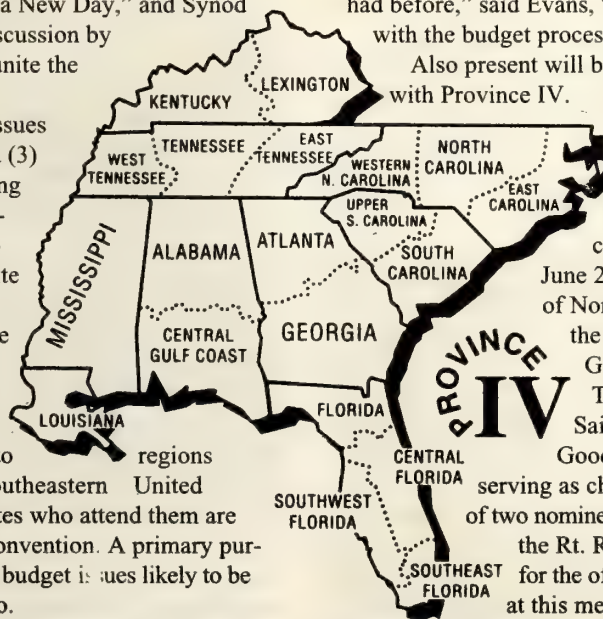
Having the national treasurer at the synod meeting is "an opportunity we have not had before," said Evans, "so give this some thought. It is hoped that this will help with the budget process at General Convention."

Also present will be Richard Parkins, the Church Center's linkage person with Province IV.

Evans, who was elected vice-president of Province IV in 1997, was unexpectedly handed presidential responsibilities on Jan. 21 when President Edward Salmon, Bishop of South Carolina, resigned because of health considerations. She will fill out his unexpired term until June 2000. President of the Standing Committee of the Diocese of North Carolina, she was head of the diocesan deputation to the 1997 General Convention and is a deputy to the 2000 General Convention.

The Rev. Robert Sessum, former rector of All Saints', Concord, and since 1994 rector of Church of the Good Shepherd, Lexington, Ky. (Diocese of Lexington), is serving as chair of the Nominating Committee. He will present the names of two nominees, the Rt. Rev. John Howe, Bishop of Central Florida, and the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina, for the office of Vice-President of the Province, who will be elected at this meeting to serve until June 2000. Nominations will also be accepted from the floor.

Attending from the Diocese of North Carolina will be Bishop Robert C. Johnson Jr., Bishop Suffragan J. Gary Gloster, retired Bishop Suffragan Huntington Williams, Canon E. T. Malone Jr., lay General Convention deputies Evans, Cecil L. Patterson of St. Titus', Durham, and Judy Lane of St. John's, Charlotte, and clergy deputies Kimbrough (head of the N.C. 2000 deputation), the Rev. Robert Alves, rector of All Saints', Roanoke Rapids, and the Rev. Ida Louise Johnson, vicar of St. Michael and All Angels, Charlotte, and clergy alternate deputy the Rev. Brian Suntken, vicar of St. Patrick's, Mooresville.



More news of the Diocese

Swan touts Presiding Bishop's Fund work of compassion in St. Luke's, Salisbury, visit

SALISBURY, May 2—The Presiding Bishop's Fund offers hope for people throughout the world, Sandra Swan told the congregation of St. Luke's Episcopal Church here. That hope may be in the form of fresh water for victims of Hurricane Mitch in Honduras or help with the resettlement of Kosovo refugees or escape from danger in Sierra Leone.

Speaking on Foundation Sunday, Swan, the new executive director of the Presiding Bishop's Fund for World Relief and Development, called the fund "the compassionate arm of the Episcopal Church."

She explained that the fund receives and spends money for the relief of human suffering. In particular, the fund provides emergency relief in times of both human and natural disaster, assists in the rehabilitation of lives, and works with other organizations to address the root causes of suffering.

The fund was established 60 years ago in response to the needs of refugees fleeing from war in Europe. "Things haven't changed a lot," Swan said. "We are still working with refugees."

Jesus tells us to take care of our neighbors, Swan said. "The question is, 'Who is our neighbor?' I think Jesus would say the neighborhood is not an accident of geography. It is a state of mind."

Swan said we should get beyond ethnic, tribal, and geographic boundaries and think of our neighbors as anyone who needs help. "It is up to us to lead the way," she said. "We can help our neighbors wherever they are."

Swan gave several examples of

groups that are being helped by the Presiding Bishop's Fund. It has provided cash relief to Kosovo; education to young men who have fled Sudan; avenues of escape for people in Sierra Leone who were on a hit list; and homes for victims of Hurricane Mitch in Honduras.

Quoting poet Emily Dickinson, Swan said, "Hope is the thing with feathers that perches in the soul."

She noted, "We are trying to provide that thing which will give the most hope to the recipients. What we do differently than all the other agencies that are doing great work out there is that we provide hope that 'perches in the soul.'"

—Juanita Bouser

Amendment of hate crimes bill sought by Diocesan Convention defeated in State Legislature

RALEIGH, Apr. 22—The North Carolina House of Representatives turned down a proposal to expand the definition of hate crimes to include acts committed because of the victim's age, sexual orientation, or disability. Rep. Leo Daughtry, a Smithfield Republican and GOP minority leader, said the party caucus objected to the hate crimes bill because it feels that equal protection under the law is already provided. He said some Republicans also objected to recognition of homosexuality.

The 1999 Annual Convention of the Episcopal Diocese of North Carolina approved a resolution calling for amendment of the hate crimes law to expand the protected category to include "gender, sexual orientation, and condition of disability."

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Dedication of El Centro Episcopal

A happy group of supporters gathered near Newton Grove on Apr. 17 for the official dedication of El Centro Episcopal, new headquarters for the Episcopal Farmworker Ministry of the Diocese of North Carolina and East Carolina Diocese. In top photo, from left, are Walker Campbell of Goldsboro, EFM Board chairman; the Rev. Barbara Armstrong of Apex, EFM Board member; Holly Christofferson, former EFM director; Lucia Rojas, wife of the Rev. Tony Rojas; Keith Merritt, current EFM director; Silvia Cendejas, EFM Immigration Assistant; the Rev. Kathleen Awbrey of Raleigh, EFM board member and Diocese of N.C. Christian Social Ministries Coordinator; the Rev. Tony Rojas, sacramental priest for the ministry; and Ariana Cendejas, Silvia's daughter. Middle and bottom photos show the Holy Communion during the dedicatory service and a view of the new building.

(Photos by E. T. Malone Jr.)



Presiding Bishop's Fund director Sandra Swan, center, greets parishioner Tim Messinger following her recent talk at St. Luke's, Salisbury. At left is choir member Mary Mitchell.

Diocesan Council Summary

April 21 meeting highlights

Council took the following actions:

- Heard an announcement from Bishop Johnson that Letty J. Collins had been terminated as Treasurer and Business Manager of the Diocese, effective Apr. 23.
- Heard a report from Bishop Johnson that St. Andrew's, Greensboro, has written him and stated it can accept only \$34,817 of its \$37,946 asking for 1999.
- Heard a report from Bishop Johnson that he has decided to deal with an artist from Portraits South to have his portrait painted.
- Heard a report from Bishop Johnson that he has received a letter from National Church treasurer Steve Duggan thanking the Diocese of North Carolina for its support.
- Heard a report from Bishop Johnson that he has received a letter from the General Convention office in New York stating that Charlotte will be in the pool for consideration as the General Convention site in 2006.
- Heard announcement from Bishop Johnson that he will take a modified sabbatical leave for 10 weeks, beginning June 7, but will be available if needed.
- Heard report from Bishop Gloster of his meeting with Province IV college students and chaplains on subject of Jubilee 2000, the dedication of El Centro Episcopal on Apr. 17 at Newton Grove, and proceedings of the N.C. Council of Churches in Chapel Hill on Apr. 20.
- Heard that Bishops Johnson and Gloster will attend a meeting at the

Church Center in New York on May 6 regarding outside interventions by bishops from other dioceses.

- Heard request from Bishop Gloster that Mr. Smith explore whether the Diocese has a Lambeth Conference expenses fund.
- Received from Mr. Wright a detailed position statement for the Committee on Ministry in Higher Education.
- Discussed sale of the former St. Clare's Mission property in Charlotte. Bishop Gloster asked Mr. Paschall to contact Property Management Committee regarding this sale and to report to Council at May meeting.
- Discussed merits of leasing cars for staff.
- Heard report from Mr. Smith that asking formula will be set at May meeting and that he needs input from Councilmembers. He said 2000 asking formula can be calculated on basis of no increase or of some percentage increase.
- Adopted motion to defer deadline for distributing budget request forms from May 1 to May 24.
- Heard report from Ms. Hargrave about CSM April mission trip to Honduras.
- Received from Mr. Paschall a written report from Council Committee on Administration and Personnel Policies.
- Received from Mr. Paschall copies of the Proposed Amended Severance Policy for Diocesan Employees.
- Received from Mr. Paschall copies of the Proposed Clergy Minimum Salary Policy.
- Granted request of Mr. Paschall for time on May meeting agenda for discus-

sion and approval of severance and clergy minimum salary policies.

- Heard report from Bishop Johnson that Summit Board is updating conference center architectural master plan in preparation for limited capital campaign.
- Adopted resolution authorizing Bishop Johnson to offer Letty J. Collins continuing medical insurance on the diocesan plan, unless and until she obtains other employment that will provide medical insurance coverage.

May 19 meeting highlights

Council took the following actions:

- In a special order of business, heard a report from the Stewardship Officer William E. Wrenn about the nature of his work with the Diocese.
- Heard an extended report from Jane Hamborsky, the interim Business Manager, on her assessments and actions taken since Apr. 16.
- Adopted resolution removing Letty J. Collins as signatory from diocesan checking accounts and adding Margo Acomb, assistant to the Bishop Suffragan, and Sara Jo Manning, assistant to the Bishop.
- Heard report from Bishop Johnson that he will be taking an extended vacation and leave this summer, rather than a sabbatical. He reported also that El Buen Pastor, Durham, has pledged to contribute \$1,000 to the Diocese during 1999 and that St. Anne's, Winston-Salem, vestry has voted to pay the unpaid balances of its 1997 and 1998 askings.
- Elected Ms. Chalaron as member of

the Bishop Transition Committee representing Diocesan Council.

- Heard report from Finance Dept. chair Mr. Smith, who reviewed budget priorities for year 2000, as approved by 1999 Diocesan Convention.
- Adopted as asking formula for 2000 the same formula actually used for 1999, with no increase.
- Adopted motion paying the \$2,500 diocesan-wide licensing fee for television spot advertising campaign from Episcopal Media Center, Atlanta, Ga.
- Amended the Diocesan Employee Severance Policy so that employees entitled to severance will now receive one week's pay for each year of full-time employment. This replaces old Section B of policy.
- Deferred action on 2000 Proposed Minimum Salary Policy until June meeting of Council.
- Amended policy on Health Benefits for Retired Clergy and Diocesan Employees so that future retirees will have to pay a portion of coverage, which is now all paid by Diocese. Persons retiring after Jan. 1, 2000, must pay 10% of premiums; those retiring after Jan. 1, 2005, must pay 25%; all hires after Jan. 1, 2000, must pay 50% upon retirement.
- Adopted motion removing Letty J. Collins as Treasurer of the Diocese, effective Apr. 23.
- Elected A. Zachary Smith III as Treasurer of the Diocese.
- Heard report from Mr. Presler that members of Charlotte clericus wish to initiate a discussion about division of the Diocese.



Historic Confirmation at St. Paul's, Smithfield

The Rt. Rev. Gary Gloster's episcopal visit to St. Paul's, Smithfield, on Sunday, Feb. 21, was an historic day for the parish as he confirmed and received 104 people, Anglos and Hispanics. Bishop Gloster spent part of the week prior to his visit learning to say in Spanish the words for Confirmation and reception that he knows so well in English. "It was a day to remember for a long time to come," said St. Paul's rector the Rev. Kenneth Bradshaw, shown standing by Bishop Gloster. Also assisting, at right, was the Rev. Jesus Antonio Rojas—"Father Tony"—Priest-in-Charge of the Episcopal Farmworker Ministry in Newton Grove.

Letters

Anglican Fellowship minority in Charlotte part of majority worldwide, points out writer

I'm not sure that it matters much anymore, since so much damage has already been done, but I would like to offer some constructive criticism about some of the reporting in the last issue of the diocesan paper concerning the new Anglican Fellowship work in the Charlotte area. The fact is that a minority of Episcopalians in the Charlotte area have sought to align themselves with the majority of Anglicans world-wide, and these few Episcopalians have been much encouraged by the evangelistic work of Fr. Jon Shuler, who is now canonically resident in the Diocese of Singapore.

Simply stated, the few Episcopalians who have been working with Fr. Shuler find that, on some issues of importance to them, the majority view, as expressed at the most recent Lambeth Conference, more fully expresses the truth of the Gospel as they experience it. These few Episcopalians further seem to believe that much of the Episcopal Church USA is intolerably adrift on matters of importance to them.

One leader of our church warned: "When you encounter a 'New Anglican Fellowship' in Charlotte or anywhere else, don't be fooled; it is not affiliated in any way with the Diocese of North Carolina or the Episcopal Church." The important thing to remember is that these people aren't trying to fool anybody. They are very clear about who they are and what they are doing, and they make no pretense to be affiliated with the Diocese of North Carolina or the Episcopal Church. They *do* wish to be affiliated with the majority of Anglicans worldwide who, they believe, are more sympathetic to their understanding of certain aspects of our faith and life as Christians. Perhaps some Episcopalians are happy to claim spiritual kinship with Anglicans around the globe, as long as they stay out of North Carolina. I realize there are serious questions to be asked about episcopal authority and geographic boundaries, but our often intolerant attitude in North Carolina seems to prevent us from entering into sustained dialogue about these matters.

In any case, Dean Presler and I agreed that it would be a good idea to invite Fr. Jon Shuler and Mr. Warren Smith to talk with the Charlotte Clericus about their work of promoting the Gospel of Jesus Christ as they understand it. My personal hope was that our Episcopal clergy could be open, respectful, and gracious to these fellow Anglicans,

and that healing relationships might be forged, in spite of obvious differences. Perhaps our diocese could model a new way of promoting healing and reconciliation, I thought.

Fortunately, several clergy seemed eager to listen and do whatever work they could to build bridges. Sadly, however, the most immediate and vocal response to Fr. Shuler was accusatory and attacking. The pronouncement that there was no place for dialogue came from the clergy of the Episcopal Church, not from Fr. Shuler. And while I never heard Fr. Shuler or Mr. Smith say that homosexuals would not be welcome in their evangelistic efforts, I did hear very clearly that leaders in the Episcopal Church in Charlotte would not welcome them or any other Anglicans who believed differently than they did about homosexuality. When I read in our paper that some believe this evangelical effort is intolerant, it seems obvious that the pot is calling the kettle black.

Your interview with Presiding Bishop Griswold ended with the presiding bishop's hopes that our church could be "gracious," "open," and "respectful" of people who differ from us in the Anglican Communion. He said, "Ultimately it all comes down to relationships. And the more that one can do to establish relationships, or leave open the possibility of relationships, the more likely over time some kind of healing might occur." That's what some of us had hoped for in Charlotte — encouraging and leaving open the possibility of healing relationships in our divided Church. Unfortunately, several of our leaders vocally opposed such relationships with the New Anglican Fellowship effort. We apparently aren't as tolerant as we insist they should be. Your decision to include the somewhat derogatory Far Side cartoon alluding to Fr. Shuler's visit surely does not help promote the kind of healing relationships which the presiding bishop encouraged. But I guess the caption sums it up: we have decided that these people "have visited us for the last time."

As you mentioned in the paper, Mr. Smith and his family were active members of my parish, St. Peter's Church, Charlotte, until recently. Mr. and Mrs. Smith, along with their bright, talented, and loving children, were faithful members. They represented a more conservative point of view than that which was generally held in my predominantly liberal parish, but that just meant that St. Peter's needed to honor them all the more. No one has a handle on the truth, and most people in the parish realized that we would all grow in truth and love much more effectively if we practiced

the discipline of honoring and respecting different perspectives on the Scriptures. While the Smiths were at St. Peter's, they worked hard, prayed regularly, and gave generously of their substance for the spread of the Gospel through St. Peter's. They contributed insights thoughtfully, listened respectfully, and from time to time, they differed respectfully. We were blessed to have them as a part of our fellowship and worshiping community, and I believe they felt mutually blessed.

When the Smiths left St. Peter's, our life was diminished. But I knew they would continue the work of our Lord elsewhere, and I hoped to be supportive of them in any way I could. We might have a few differences, but what unites us is far more important than what divides us. I have to believe that if we would only follow the presiding bishop's advice to remain "open," "gracious," and "respectful" toward Christians who differ from us, Christ will bring about transformations within all of us, healing our wounds and reconciling our differences. But we need to cooperate with Grace and do our part by seeking as many prayerful conversations as possible.

*The Rev. Gary D. Jones
(immediate past rector)
St. Peter's, Charlotte*

Traditional believers, once in the mainstream, now feel pushed to sidelines

I have been an Episcopalian for forty years. Ten years ago I discovered I am a traditional Episcopalian. How did that happen? I had spent thirty years teaching Sunday School and Vacation Bible School, singing in choirs, keeping Sabbath holy (and the other nine commandments), attending Bible classes, etc. After fifteen years of safety in my pew, we got a rector who believed Episcopalians didn't believe, or have to believe, that Jesus Christ is God. So I found a new pew in another Episcopal church. After another fifteen years of safety in my pew, we got a rector who shared our sanctuary with a Hindu swami. Together they led us in prayer to Jesus, Rama, and Shiva; "they are all the same"! Ideas that I thought were "far out" (and far away in crazy California) were getting too close to home, so I found an Anglo-Catholic church, a member of the Synod of the Episcopal Church. I was looking for a safe pew. What I discovered was that the "far out" priests I'd fled are in the mainstream of the Episcopal Church and traditional

beliefs are in the minority. ...AND NO LONGER welcome or permitted in many dioceses.

Your April issue spoke to my dilemma in three different articles. In response to "Anglican fellowship," Bishop Griswold's interview, and Bishop Johnson's letter may I say that many of those of us who hold traditional understanding of scripture and creeds still are trying to worship within the Episcopal Church. In Maryland that was still possible, albeit uncomfortable. In Massachusetts, Pennsylvania, and D.C. are you aware of the treatment such believers receive from their bishops? Traditional believers, whether in splinter, continuing churches or still within ECUSA, have for over twenty years maintained the faith and practices long held by the Episcopal Church. Who is supplanting whom?

I do, quite sincerely, thank you for the information in your lead article. As our eyes are opened to the new ideas gaining popularity in the Episcopal Church, some of us need to know that we are not alone in our beliefs. Only one comment surprised me (found in the fourth paragraph from the end of the article on page 1). Since when are homosexuals unwelcome in the Church? Christ came to save all of us. We each carry our own weaknesses and temptations. The commandments, guidelines to behavior, are not listed in order of importance: ALL are important. Jesus teaches us to love one another as He loves us, and also to repent of our own sins before helping our neighbors to repent theirs. Fortunately, in my sixty years on this earth, while individuals may struggle to reach this standard, I believe that I have never been in a parish which as a community shunned an individual God has led to our doors. God willing, He will continue to provide families of faith in which we can each worship and find support in our journey.

*Nancy L. Krikorian
All Saints', Roanoke Rapids*

Formation of breakaway group saddens this reader

I have read in *The Communicant* of yet another breakaway fragment from the Episcopal Church. Even though I am a member of a Continuing church, it is very sad to see another group forming. There are enough churches now to cover every Christian need or background.

Can the Archbishop of Singapore provide episcopal oversight as frequently as might be needed? I think the

(Continued on page 9)

Books, music, the arts

Boys, girls, young adult choirs from St. Mary's, High Point, perform at Carnegie Hall

HIGH POINT—Three youth choirs with a total of 41 singers from St. Mary's Church here participated in a concert on Sunday evening, Mar. 21, at Carnegie Hall in New York City.

The St. Mary's Boy Choir and the St. Mary's Girl Choir sang as part of the National Children's Choir, conducted by Dr. Henry Leck.

The Young Adult Choir of St.

Mary's sang in the National Youth Chorale, directed by Dr. Eph Ehly.

Most of the choirs participating in the event were from schools, and all were chosen through a national taped audition. Rehearsals were held in New York on Friday and Saturday, Mar. 19-20, prior to the concert. Choirs from St. Mary's also took part in this event in 1995.

Many parents and friends accompanied the young singers, most of whom traveled by chartered bus to New York. The trip was financed through various fund-raising events and donations from

church groups and individuals. One day was given over to sightseeing. Participants toured the Statue of Liberty, Ellis Island, and the Empire State Building and attended a performance of the Broadway musical, *The Phantom of the Opera*.

Choir members, who come not only from St. Mary's Church but from the High Point community, prepared for the difficult music they were to sing—songs in German, Hebrew, and Latin with three and four vocal parts—by rehearsing twice a week for four months. Their director is Margaret McDonald.

Singers in the Boy-Girl Choir are in the third-sixth grades, while those in the Young Adult Choir are middle and high school students.

"Our rector, the Rev. Dr. Glenn Busch, is very supportive of the choir program and feels that it is an excellent form of evangelism," McDonald said. "All choir members feel very honored to have performed in the famous Carnegie Hall and are grateful to St. Mary's for allowing them to participate. The concert was an exciting event that each singer will never forget."

said Burdick, is unrecognizable as indigenously Christian without its text.

"It's infectious and everybody is jumping...my kids sing it. I mean, do they sing the fugues?" said Burdick. When people ask him what's wrong with that music, Burdick says they're asking the wrong question. "The right question is, 'What's right with it?' And the answer to that question has to be, 'Not much.'"

When present-day Christianity borrows from secular culture it's advertising its impotence, said Burdick. He lamented that it doesn't even borrow and synthesize the elements to create something indigenously Christian.

"Is it any accident that fundamentalist, conservative right-wing congregations embrace popular secular music draped with religious texts?" asked Burdick.

He offered a few "beacons of light" that contradict his accusations about contemporary music. These include African-American gospel music, contemporary Orthodox chant, and music from the Iona and Taizé communities. He also presented the case for rap music.

"Can the Christian church borrow elements...and shape them into its own artistic forms...into a kind of music that communicates a sense of a transcendent, awesome God?" he asked. The art doesn't just carry the message, the art is the message, said Burdick.

He closed with an admonition not to feed parish youth "pabulum" and starve them. "The B-minor Mass is renewal music...they can take it, they can understand it...If you don't teach kids hymns they'll never have them and then when they rebel, as they're supposed to...and come back when they're 24 or 25, they won't have them."

Reprinted with permission from the May 1999 issue of Good News, newspaper of the Episcopal Diocese of Connecticut

Music Notes

St. Luke's, Salisbury, Parish Choir has been invited to sing in the **Spoletto Festival in Charleston, S.C.** They will be performing a 50-minute program of unaccompanied music on Saturday, June 5, at 5:00 p.m. at **Grace Episcopal Church**, located at 98 Wentworth St.

The **Sewanee Church Music Conference** will take place July 12-18 at the **University of the South, Sewanee, Tenn.** Outstanding teachers will provide continuing education in church music and liturgy. Only 150 spaces available. For registration information, call **Keith Shafer** at (706) 724-2485.

Letters

(Continued from page 8)

Rev. [John] Shuler was a candidate in the last election for a Bishop of North Carolina.

Even though being able to trace your roots through Apostolic Succession or through the Anglican Communion may be desirable or important, if the Episcopal Church has so many disgruntled members it would be better to join and make strong existing churches rather than have many weak ones.

St. Paul in his letters told churches to resist false doctrine and to keep the faith. Are we doing what St. Paul told us to do?

Michael Coltham
Statesville

EDITOR'S NOTE: The Rev. John Shuler was, in fact, one of six candidates on the ballot at the Dec. 4, 1993, Special Convention at which our current bishop, the Rt. Rev. Robert C. Johnson Jr., was elected. Shuler was nominated during the time allowed for additional nominations after the Nominating Committee had announced its slate. On the first ballot, however, he received only 38 votes of the total of 470 cast, and on subsequent ballots his support declined further, through the seventh ballot when Bishop Johnson was elected.

Cartoon was rude, says writer

I am disturbed by the demeaning cartoon insert in the bishop's letter. It is more than rude; to me, it shows a lack of "impulse control" that is most alarming. That our church is divided is not news. The lack of any Christian temperance on the far left (our bishops) and the far right (Mr. Shuler) is only the latest manifestation. Does it not occur to those in power that believing Christians want someone to take a stand based on

Jesus's words, e.g., the Gospel, and stick to it? The New Testament warns us not to change according to the times.

Mary Lou Bethune
Church of the Holy Comforter,
Charlotte

Coverage said fair & accurate

I found your coverage of the New Anglican Fellowship of Charlotte to be fair and accurate. However, there is one point I would like to clarify. The Rev. Brian Suntken said that homosexuals would not be welcome in the New Anglican Fellowship. The Rev. Mr. Suntken's representation of our position is simply not true. Homosexuals would be most welcome in our midst. Our message to them would be the same as our message to all others: "In Jesus' name, come and be healed."

Warren C. Smith
New Anglican Fellowship, Charlotte

Thanks for carrying notice

Thank you very much for carrying a notice of my book award for *King James VI and I and the Reunion of Christendom* in the April 1999 issue of *The Communicant*. It reads well and is nicely placed with other items of news of Episcopal educational institutions, including a picture of the new chapel at St. Timothy's-Hale School in Raleigh.

I find my diocesan paper consistently well edited, gracefully written, and artistically laid out and produced. Best wishes for your work.

The Rev. Dr. W. B. Patterson
The University of the South
Sewanee, Tennessee

+++++

Death penalty opponents

(Continued from page 1)

in West Virginia, was a brilliant attorney and twice mayor of the city of Charleston, who had ambitions to run for governor. When Lewis was rector of a parish in Charleston, he and Roark were vociferous opponents on the death penalty issue, but Lewis respected Roark for the passion and determination of his conviction.

Roark's career came tumbling down when he was arrested on a drug charge and had to serve a 7-year active prison term. "He was a hero who had come down. He had nowhere to go," said Lewis. When he was released, the Lewises, now in Raleigh, invited him to come live briefly with them as he tried to make a new start. The time in jail had completely turned Roark around regarding his opinion of the death penalty. He became as strong an opponent as was Lewis.

"Mike was one of the most brilliant lawyers ever to come out of the law school at the University of West Virginia," said Lewis. "In Charleston he was known as 'Mad Dog' Roark. He carried a gun and would go to the State Legislature and speak in favor of introducing the death penalty, as West Virginia at that time didn't have it. As mayor he gave his soul to homeless people and supported the arts. When he was arrested, it was a blow to all the progressive causes in town. He was held in such regard that the week before he went to prison, he was elected to the vestry in his parish."

In prison, Roark "saw the folly of the

violence we do," said Lewis. When he came to Raleigh, Roark became pen-pals with a man on death row at Central Prison. He went to work for the state Department of Corrections, then became executive director of the non-profit N.C. Center on Crime and Punishment. He became active in the Raleigh Little Theatre and at the Episcopal Church of the Nativity.

Eventually, he felt a call to the ministry and was admitted to the ordination process in this Diocese. "When Mike went to seminary [in autumn 1998 at Church Divinity School of the Pacific at Berkeley, Calif.], it was a dream come true for him," Lewis observed. "All that talent and ambition now went into a higher cause."

But Roark was taken ill and hospitalized during a visit to his family in St. Louis, Mo., at Christmas break. Unknown to anyone, he was suffering from previously undiagnosed leukemia. He died on Jan. 24, 1999.

"What a preacher, what a counselor he would have been," lamented Lewis. "What a loss. But he is still alive with us in our dream to keep this movement alive."

The Mike Roark Fund

The Jazz Dinner this year was staged to honor the memory of Mike Roark, said Stephen Dear, executive director of People of Faith Against the Death Penalty. A large, ecumenical crowd gathered at Church of the Nativity to eat and to dance and enjoy the music of the Latin band Carnivalito.

The Rev. Diane Corlett, rector of Nativity, welcomed the gathering by announcing the creation of the Michael Roark Memorial Fund, which will be used for special projects of People of Faith Against the Death Penalty.

Reporting that \$3,600 had been raised before the evening began, Corlett said Roark had been a valuable member of her congregation. His entire life can be summed up in the phrase "enliven, enlighten, enlarge," she noted.

Stephen Dear, executive director of PFADP, said the fund is "intended to be a source of funding outside our regular budget for the types of projects that Mike would have supported. I hope we can build it up awhile before we touch it. I guess, informally, our goal would be \$100,000."

The organization is constantly short of funds in general, he added. "We may be the best-established anti-death penalty group in this country, but on the other hand we are constantly living hand-to-mouth." Memberships are now available in People of Faith Against the Death Penalty, at \$25 per person, \$40 per family, and \$100 per congregation.

Anyone wishing to make donations to the new Michael Roark Memorial Fund should make checks or money orders payable to PFADP, noting that the gift is "for Roark Fund." Donations for the Fund, or for annual memberships, should be mailed to PFADP, 157 1/2 E. Franklin St., Chapel Hill, N.C. 27514. Further information may be obtained by calling (919) 933-7567.

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The Rev. Ernest R. M. Parker, 80, died May 1 in Baltimore, Md. After a career in business he came to the priesthood late, graduating from the University of the South School of Theology in 1982 at age 63. He was ordained deacon in 1983 and priest in 1984, both by Bishop Estill. He served as vicar of St. Luke's, Yanceyville, 1984-1990, and vicar of St. Mark's, Roxboro, 1984-1994. He retired in 1993, but became vicar of Holy Cross, Baltimore, Md., in 1994.

The Rev. David M. Bercaw, 69, died May 5 in Albuquerque, N.M. He received an M.A. from Duke in 1959, graduated from Virginia Theological Seminary in 1961, and was ordained deacon in 1961 and priest in 1962, both by Bishop Baker. His only assignment in this Diocese was as vicar of St. Mark's, Roxboro, 1961-1966. The rest of his career was spent elsewhere. He retired in 1994 from St. John's Church, Hopewell, Va.

The Rev. Ralph A. Bridges, 87, died May 17 in Tampa, Fla. A native of Montgomery County, N.C., he was a graduate of Catawba College (B.A., 1933) and of the University of the South School of Theology (B.D., 1936). Ordained deacon in 1936 and priest in 1937, both by Bishop Penick, he served in this Diocese as assistant, Holy Comforter, Burlington, 1936-1938; priest-in-charge, Calvary, Burlington Mills, and St. Andrew's, Haw River, 1936-1938; rector, St. Stephen's, Erwin, 1938-1942; Chaplain, U.S. Navy, 1942-1946; rector, Messiah, Rockingham, and priest-in-charge, All Saints', Hamlet, and St. David's, Laurinburg, 1946-1948. The remainder of his career was spent in the Diocese of Louisiana until his retirement in 1978. A graveside service was held May 23 in Salisbury.

Diocesan Youth Event

(Continued from page 4)

away from its deliberations impressed by the youth's thoughtfulness.

"That's one thing I've really noticed in the time that I've been at the Church Center," said Betsy Boyd, who has served as staff officer for Youth Ministries since November. "I have learned how much the event is planned by young people for young people."

Part of the design team's preparation for the event was antiracism training to help team members become more aware of the diversity among the youth who will be coming to Terre Haute and to help them be sensitive to the differences among these youth when they planned the program.

The team "took it all to heart," Chu said, and they began looking for ways to share their new insight with the kids at EYE. They wanted something that

could complement the church's newly updated antiracism materials for adults.

The result was the production this month of a 28-minute antiracism video, to be shown at EYE. The video is to be accompanied by workshops that will give kids ideas on how to use it when they return to their home parishes.

Another exciting part of the program, Chu noted, will be the music. At past events the music was excellent, he said, adding that this year's program will be no exception. Some of the songs and hymns to be performed will be well known; others will be original, written expressly for EYE. Most of it will be printed in songbooks distributed to all who attend the event. All the music will be performed by youths, although some adults are helping to prepare it.

The difference this year, he said, is that much of the music will be recorded

as it is performed, to be packaged in a CD that will be sent to EYE participants after they return home. The CD will be available to the church at large through Forward Movement publications, a new partner with the church's youth ministries.

And, Chu said, as if this weren't enough,

the kids are looking forward to spending time with the presiding bishop, Frank Griswold, who is to attend the event.

Kathryn McCormick is associate director of the Office of News and Information of the Episcopal Church.

"Zaccheus Project"

(Continued from page 5)

able the church to thrive in the next millennium.

"After we identify ourselves," Andersen said, "this will help us think about our vocation and understand what God is calling us to do."

The Episcopal Church Foundation began in 1949 under the direction of Presiding Bishop Henry Knox Sherrill. Serving the church in leadership development, education, and religious philanthropy, the foundation manages an

endowment of some \$28 million and oversees investments of almost \$20 million in planned gifts. It is led by lay men and women from throughout the church and as an independent entity works to channel its resources wherever they are most needed.

Lindsay Hardin Freeman, a priest associate at St. Martin's-by-the-Lake Episcopal Church in Minnetonka Beach, Minn., is the communications consultant for the Episcopal Church Foundation.

Letter from the Bishop

Dear People,

After five years as your bishop, and in lieu of a sabbatical, I will take a period of extended leave together with some vacation time, beginning June 7 and continuing through the end of August. This means that I will not be in the office and will not be available for routine duties such as office appointments, telephone conferences, or answering mail.

However, I will honor certain commitments:

- Interviewing applicants for and hiring a new business manager or chief administrative officer for the Diocese (the exact title is yet to be decided);
 - Two ordinations;
 - Meetings with the Board of Trustees of St. Augustine's College to help choose a new president;
 - Meetings as needed with the Court for the Trial of a Bishop.
- Otherwise, I will be enjoying rest, recreation, and study.

Clergy pastoral emergencies should be reported to Bishop Gloster or, if he is not available, to Sara Jo Manning or Margo Acomb.

Remarriage requests will be handled by Gary Gloster. If Gary is not available, Sara Jo will see that I get them and I will respond.

Aspirants for entry into the ordination process and their sponsoring priests need to remember that the deadline for appointments with me is Oct. 31 and that at least two weeks before each appointment the priest's enthusiastic written endorsement and the aspirant's written pre-interview questionnaire and the Parish Discernment Committee's written report are due in my office. Spouses of aspirants are welcome and encouraged to attend aspirants' interviews with me. If you have questions, call Sara Jo at Diocesan House.

I ask that before Sept. 1, all chairs of Chartered Committees recommend to me in writing their present members eligible for and recommended for reappointment and new members for first appointment. I also urge any communicant in good standing in the Diocese to volunteer to me in writing for membership of any Chartered Committee on which she or he is interested in serving. The Committees and their charters are in the Diocesan Journal, available on loan



CLARKS HONORED: Dr. Henry T. Clark, left, and his wife Blanche were honored guests on Apr. 24 at The Summit for the dedication of the Clark Cottage, a retreat house toward whose purchase they were major contributors. With them are John Koch, executive director of The Summit; the Rev. Janet Watrous, presiding officer of The Summit Board; Bishop Suffragan Gary Gloster and Bishop Robert C. Johnson Jr.

(Photo by William Gutknecht)

from your church office.

Otherwise, as far as possible, please hold all first-class mail to me until September; but please do continue to keep me on the mailing list to receive your congregational newsletter; they are some of my most enjoyable and instructive reading.

Please take some sabbath rest time

for yourselves and your families during the summer. I want our last year of ministry together to be exciting, relaxed, and fun.

Love and peace,

Bob Johnson

Bob

Letter from the Bishop Suffragan

Dear Friends:

About forty years ago I entered a prison for the first time in my life. It was the summer after my first year at the Virginia Seminary and I was beginning my term in the Clinical Training Program. Lorton Reformatory of the Washington, D.C., Department of Corrections was to be my experience in a crisis situation which was designed to give seminarians a "slice of real life" into which they would inject an academic year's worth of theology, church history, and Holy Scripture.

On the first day of the term there was a fight between two inmates which resulted in one man getting cut with a blade. It took four hundred stitches to put the man's face back together. This was the first of many jail/prison experiences in the life of a twenty-three-year-old seminarian which taught him that there is a lot about this world that he did not know, had not experienced, and certainly could not explain. I thought that I had experienced it all, but the surface had barely been scratched.

Now forty years later, the National Prison Ministry Conference is being held at St. Peter's, Charlotte. It is my

task as the Bishop Suffragan to welcome the some sixty participants to our Diocese. Following my welcome I received another eye-opening shock—what I heard was another slash across our body, which lays it bare. It is a cut that will take much more than four hundred stitches to restore a semblance of wholeness and hope to many lives as well as our society.

The grim revelation went like this:

Last night over **one million six hundred thousand people** slept in cells behind bars in local, State, and Federal prisons and jails. Add to this all of the people who work in the penal system and it comes to over **three million people**. The United States has the highest ratio of inmates and people involved in the prison industry per capita of all other nations in the world, including Russia and China. Add to this the fact that for every inmate in prison there are eight other people whose lives are affected by this incarceration, i.e., children, spouses, parents, brothers, sisters, etc. This brings our number to almost **thirteen million people in our country whose lives are touched by incarceration**.

Where is the Church? Jesus spoke of the time when the Son of Man will return

and say "I was in prison and you did not visit me." (Matthew 25:43)

I believe that in our present situation there is the call from God to visit, to reach out, and to help those who are broken. This is the call to bring to both victim and perpetrator the message of the Good News of God in Christ. In Luke's Gospel we read of Jesus welcoming the crowds: "He welcomed them and spoke to them of the Kingdom of God, and healed those who were in need." (Luke 9:11)

Where is the Church? Bishop Charles Keyser, the Bishop Suffragan to the Presiding Bishop, is issuing a call with which I whole-heartedly agree. Every congregation should have a group of people who exhibit in word, and action, a love for those in prison, as well as for those who are victims of crime. This will help us to go a long way toward reducing crime and is a far better way than building more jails.

What do you think?

Are members of your congregations helping to heal this wound on our society's body? I believe that all of our congregations should have a group with this ministry. There are people who can help get this kind of ministry going

in your congregation. Please call me or the Rev. Kathleen Awbrey to get something started in your area.

Peace & challenge,

Gary Gloster

Gary

VISITATION SCHEDULES

Bishop Johnson

May 23

Holy Comforter, Burlington – morning
Christ Church, Charlotte – afternoon

May 30

St. Andrew's, Charlotte – morning
All Saints', Concord – afternoon

Bishop Gloster

May 23

St. Andrew's, Rocky Mount – afternoon

May 30

St. John's, Charlotte – morning
Holy Comforter, Charlotte – afternoon

June 6

St. Alban's, Davidson – morning

June 27

St. John's, Henderson – morning

Calendar of Events in the Diocese

May

Monday, May 31. Diocesan House closed for Memorial Day holiday.

June

Sunday-Tuesday, May 30-June 1.
The Province IV Altar Guild Festival, Kanuga.

Monday-Wednesday, May 31-June 2.
The Province IV Episcopal Churchwomen meet at Kanuga.

Wednesday-Friday, June 2-4.
The Province IV Synod will meet at Kanuga.

Sunday, June 6. Diocesan-wide gathering at The Summit. "It Can't Happen Here" will talk about responses to the killings at Columbine High School in Littleton, Colorado. 2:30-5:30 p.m. All youth, parents, clergy, and concerned friends are invited to come and share their thoughts.

Thursday, June 10. Spring UTO
Ingathering receipts due to ECW
Diocesan Treasurer.

Tuesday, June 15. Diocesan Council will meet at 10:00 a.m. at The Summit.

Monday, June 21. Regular meeting of the Standing Committee at 10:00 a.m. at Diocesan House, Raleigh.

July

Monday, July 19. Meeting of the Standing Committee [if necessary], 10:00 a.m., Diocesan House, Raleigh.

August

Thursday, Aug. 12. Diocesan Council will meet at 10:00 a.m. at Diocesan House, Raleigh.

Monday, Aug. 16. Regular meeting of the Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

Sunday, Aug. 29. Annual service at Historic St. Andrew's Church, Woodleaf. The church celebrates its 159th anniversary.

September

Monday, Sept. 20. Regular meeting of the Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

Thursday, Sept. 28. Special Budget Preparation meeting of Diocesan Council at The Summit, time to be announced.

October

Church Historians' Day. Parish and mission historians and anyone interested in Episcopal Church history will enjoy this annual meeting and lunch on the grounds of Historic St. John's, Williamsboro, sponsored by the Historic Proper-ties Commission of the Diocese. Registration details will be announced later.

Monday, Oct. 18. Regular meeting of the Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

Thursday, Oct. 21. Diocesan Council will meet at 10:00 a.m. at Diocesan House, Raleigh.

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Dedication of Clark Cottage at The Summit

Dr. Henry T. Clark and wife Blanche Clark, standing, were honored guests on Saturday, Apr. 24, at The Summit for the official dedication of the new retreat house, toward whose purchase they contributed \$50,000. With them, seated, is their friend Elizabeth Lindsay, fellow parishioner at Chapel of the Cross, Chapel Hill.

(Photo by William Gutknecht)

THE COMMUNICANT

VOL. 90, No. 5

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

AUGUST 1999

Calvary Parish embraces Kazakhstan Special Olympians

By Ginger Bishop

TARBORO—Through the haze of a summer night and sleepy eyes, six families from Calvary Parish greeted 24 non-English speaking athletes and their coaches. By midnight Sunday, June 20, the athletes from Kazakhstan, a former member of the Soviet Union, were on their way to the homes and hearts of Special Olympics Host Town families in Edgecombe County.

"I've never done this before," said Velma Bradshaw, "but I would definitely do it again."

In addition to hosting coaches Antoliy Belogub and Larisa Lovchikova, Mrs. Bradshaw and her husband, Foy, deacon at Calvary, also hosted the interpreter, Nathan Taggart of Raleigh.

"We were blessed to have the interpreter," said Mrs. Bradshaw of the advantages of having someone who could help them learn more about their Russian-speaking guests. Bernice and Joe Pitt were disappointed that they couldn't just sit down and chat over a cup of coffee or tea with swimming coach Ludmila Bykova, but found that "no matter where you are from, you

have some things in common—like music!"

Ken and Loretta Lautzenheiser used lots of gestures to communicate with roller skating coaches Evgeniy Bondarenko and Raisa Paladieva.

"Raisa and I went to buy treats for the athletes and we were both looking for the same thing, but couldn't tell each other," Mrs. Lautzenheiser said. "It was still a very positive experience."

And a humbling one, too, said Mrs. Pitt.

"It was an experience to find out how spoiled rotten we are," she said. "We have so much more. You get your perspective back."

Most of Kazakhstan's Special Olympians are from orphanages where most children with special needs are sent in the Central Asian country.

"It was heart-breaking to see how they hoarded food and put their new blue jeans under their pillows at night," said Ginger Bishop. She and her daughter, Jessie, hosted badminton players Saule Ismagulova and Hisulu Zholdasova.

Most of the athletes arrived with only a warm-up suit, a matching short set, a pair of



Special Olympics athletes from Kazakhstan enjoy feeding apples to horses at Margaret Ann and Billy Wooten's home near Tarboro.

ill-fitting athletic shoes and an athletic bag, all given to them before they left Kazakhstan. Like most of the host families, Gladys Shelton took her athletes, Svetlana Gapanovich and Guyla Neizvestnaya, on a trip to the mall where she purchased each a pair of overalls, an American classic.

The Kazakhstan coaches are orphanage directors. The government helps with about 30% of operating costs. Hu-

manitarian organizations and farms where they raise their own food help with the rest. "Our coach and his wife make \$160 per month," said Mrs. Bradshaw. "They have a car and a phone, only because it is supplied with his job as director."

What a thrill it was when a local attorney brought his Rolls Royce to one of many picnics scheduled during the four days of their visit.

"He let the coaches drive it

around the park," Mrs. Lautzenheiser said of the Russian-speaking attorney. "We had to take pictures of them with the car."

In addition to the impromptu "joy ride," the delegation toured historic Calvary Parish, enjoyed a traditional pig-picking at the home of Norris Tolson of Pinetops, and soaked up the Southern hospitality offered by community organizations, businesses and residents.

And they grew close to host families like Margaret Ann and Billy Wooten, a young couple who hosted table tennis players Evgeniy Korotkov and Viktor Khlystov. It was difficult to part on June 24 when the delegation boarded the bus for Raleigh and the 1999 Special Olympics World Summer Games.

"One of the coaches said it was good to know that even though we lived so far away from each other and had different governments, we could come together and share and love," Mrs. Bradshaw said. The delegation returned to Kazakhstan on July 4.

Ginger Bishop is a parishioner at Calvary Church, Tarboro.

Diocese quickly raises money to buy house in Honduras

RALEIGH, Aug. 9—We did it!

In just one month, July—a vacation month at that—the Diocese of North Carolina collected \$3,460 from 51 congregations to finance building a house in Honduras.

The outpouring of generosity came as a rapid response to an appeal from Connie Johnson, Diocesan Coordinator for the Presiding Bishop's Fund for World Relief.

In a June letter sent to all 116 congregations in the Diocese, she asked every church to give just \$30, explaining that \$3,100 is all that it takes to pay for one of the new

houses being built—under the sponsorship of the Presiding Bishop's Fund—for Hurricane Mitch victims in that Central American country.

Several of the churches sent more than the requested minimum, so that goal was reached before even 50 congregations were heard from.

"What a great Diocese this is!" said Johnson. "Contributions came from very small congregations to the largest." All checks for the North Carolina House have been sent to the Presiding Bishop's Fund, she said.

Faith, Hope, and Joy

"Faith, Hope, and Joy: A Project for Living" is the name of a housing community of 95 new homes being built in a partnership between the U.S. Presiding Bishop's Fund and the Diocese of Honduras. The concept was hatched in April when Phoebe Griswold, wife of the Presiding Bishop, and Fund representatives Ann Vest and Abigail Nelson spent four days in Honduras visiting Bishop Leo Frade. They recommended that the Fund purchase 100 plots of land (about 700 square feet per plot) for

construction of new homes.

To be constructed near San Pedro Sula, the houses will be for families who lost all their worldly possessions in the floods and devastation caused by Hurricane Mitch last autumn. Recipient families will help build the four-room cinder block homes, with electricity and indoor plumbing, and work teams from the United States will be invited to join Honduran volunteers and laborers in the construction effort.

The project has been designed to support families and build community, a principle value of the Episcopal Church.

Land plots will be reserved for a medical clinic, a community center, and a church, and the site itself is within walking distance of a school and proposed national park.

The project is also intended to be a vehicle for development: improving the standard of living for the people in the community and providing seed capital for ongoing improvements once the houses themselves are built.

Helping to build a house

Johnson pointed out in her letter to North Carolina

(Continued on page 16)

Around the Diocese

Diocese hires Carol Johnson as diocesan administrator

RALEIGH—Bishop Robert C. Johnson Jr. has announced that the Diocese has hired Carol Johnson to fill the newly reconfigured position of Diocesan Administrator at Diocesan House. Johnson has been employed for the past 17 years at St. Michael's Church in Raleigh, most recently as Business/Systems Administrator. She will begin work on Sept. 7.



Carol Johnson

A resident of Apex, she and her husband Paul Johnson have five children.

Johnson's prior employment experiences include tax collections and customer service for a municipality, assisting the manager of materials control for a furniture manufacturing company, human resources for a clothing manufacturer, and office support and light bookkeeping for an accounting firm.

She has served on planning committees for several diocesan lay employee conferences.

Johnson is acting president of the Research Triangle ACS Users' Group (church software). A native of Haw River, she attended Wingate College.

TIAS September program, "The Christian Household," has Breidenthal as speaker

DURHAM—The Triangle Institute for Anglican Studies (TIAS) has announced that the Rev. Dr. Thomas Breidenthal, Professor of Moral Theology at General Theological Seminary in New York, will deliver two addresses on "The Christian Household" at its Sept. 24-25 meeting at the Episcopal Center at Duke University here.

The Friday night talk, which will begin at 7:00 p.m., will be based upon his book *Christian Households: Sanctifying*

Nearness, in which the author discusses the distinguishing virtues and characteristics of a Christian household.

"Recognizing the diverse composition of households in today's culture, his theological concepts of the grace to embrace nearness and courage for radical availability give inspiration and guidance for any group of people trying to build and sustain a home grounded upon faith in Jesus," said the Rev. Timothy E. Kimbrough, TIAS board member.

In the Saturday morning session, which will begin at 10:00 a.m., Breidenthal will discuss the implications of the moral theology of Christian households for ecclesiology, interfaith dialogue, and political theology. Single parents, widows, delegates to Convention, married couples, unmarried people sharing a home, theologians, Sunday School teachers—anyone with a concern for building and nurturing the Body of Christ—will find Dr. Breidenthal's work edifying and exhilarating, said the Rev. Anne Hodges-Copple, Episcopal chaplain at Duke.

The Episcopal Center at Duke is located at 505 Alexander Ave. on Duke's central campus. One may call (919) 286-0624 for further information and directions.

Standing Committee makes revisions to "Check List" regarding parish property

RALEIGH—The Standing Committee of the Diocese, at its June 21 meeting here, made certain revisions to the "Check List" of documents that the Committee expects to be submitted in connection with approvals for encumbrance or alienation of real property as required by Canon 10.

Joseph S. Ferrell, Secretary of the Standing Committee, reports that the following changes have been made in the procedures:

First, consents given on or after July 1, 1999, will expire after one year unless otherwise specified. If a transaction for which consent has been given it not executed within that time, new consents must be sought and updated information provided. In appropriate circumstances, the Committee may set an earlier or later expiration date.

Second, after a transaction has been completed, copies of the executed legal documents must be sent to the Standing Committee. This new requirement will enable the Committee to monitor whether consents have expired and will help ensure that transactions given advance approval are in fact carried out consistently with any conditions attached to that consent. In the past, the Committee has declined as a matter of policy to give its consent to a sale of property until a firm offer has been received. The Committee has now agreed



New Saint Mary's Chaplain

The Rev. Dr. Patricia Geerdes has joined Saint Mary's School in Raleigh as resident chaplain and teacher of biblical studies. She comes from Key West, Fla., where she served as rector of Holy Innocents Church and, for the past three years, as assistant rector at historic St. Paul's Church. A native of Virginia, Dr. Geerdes received her doctorate at Union Theological Seminary in Richmond. At home in both the pulpit and classroom, she has taught extensively on the elementary, secondary, and college levels. Her husband, Dr. Donald Goldstein, is a retired executive. They will make their home on the Saint Mary's campus.

to entertain requests to consent to proposed sales of property within specified price ranges subject to clearly defined conditions.

Third, two appraisals are no longer required for sales or encumbrances if an appraisal report prepared by a State-certified or State-licensed real estate appraiser is provided. The Committee will continue to waive the appraisal requirement in appropriate circumstances. For minor transactions, such as utility easements, the Committee will continue to entertain requests for consents documented with two less formal appraisals.

Fourth, financial documentation required for mortgage loan approvals has been simplified. Ordinarily, a current set of financial statements prepared under diocesan and National Church accounting guidelines will suffice. Similarly, current information readily available in the *Journal* need not be duplicated.

The full text of the revised "Check List" will be published in the 1999 *Journal of Convention*.

St. Paul's, Cary, Prayer Day set for Saturday, Oct. 23

CARY—St. Paul's Church here will host its 15th Annual Prayer Day on Saturday, Oct. 23, with former interim rector the Rev. Dr. James Hubbard of Jamestown, N.Y., as presenter. This year's topic will be "Prayer: Time with God in our Busy-ness." The focus will be on the many ways journaling can be used to keep prayer constant in people's busy lives. Hubbard, who served in Cary from 1997-1999, also led a retreat at The Summit for Lay Eucharistic Ministers during that time. Registration information may be obtained by calling the church at (919) 467-1477.

PASTORAL RESPONSE
1-877-332-3394
(new number)
TOLL-FREE NUMBER
PROVIDED BY
THE DIOCESE OF
NORTH CAROLINA

If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-877-332-3394.

This & that

QUOTE OF THE MONTH: Regarding parish bylaws, **Chancellor Joseph Blount Cheshire Jr.** wrote in his report to the 1999 Diocesan Convention, "It is my opinion that any parish may adopt any bylaws that it wishes, however complicated, convoluted, impractical, incomprehensible, or obfuscatory they may be or seem to be, so long as they do not contradict or otherwise trespass upon any basic governing rules set forth in the Constitution or Canons of the Diocese or General Convention."

The **Cursillo Movement** continues to be alive and active in the Diocese of North Carolina, as it has been for the past 22 years. More than 2,300 men and women have made their Cursillo by attending this three-day weekend, which is described as a "mini course in Christian living." **The 81st Cursillo weekend** was held July 8-11 at **The Summit**. From across the Diocese, 23 communicants attended: **Ginger Bishop, Bryan Eagle, Ed Felts, Laura Felts, Martin Fowler, Richard Hayes, Wayne Hemphill, Pat Henley, Marie Hoff, Marina Hooper, Terry Jones, Jan Kinnarney, Betty Melchert, Loretta Wenzel, Michele Mitchell, Barbara Pruitt, Elizabeth Rankin, Rachel Rhodes, Kathy Salmon, Rick Salmon, Bill Schaller, Missy Sherburne, and Donna Van Ness.** The Cursillo community conducts three weekends each year, all of which are held at **The Summit** and are open and welcoming to all Episcopalians. **The next weekend will be held**

Nov. 11-14. Brochures and applications are available from parishioners who have attended a weekend, your rector, **Ron Bordwell** at (919) 362-4236, or on the North Carolina Cursillo web page (www.ultreya.com).

Members of **The Prince of Peace, Apex**, are now worshipping in new quarters. After several years in **Apex Middle School**, they began holding services on June 27 in the **Cordes Building**, on the northeast corner of the intersection of **Highways 64 and 55**. (This is the former Buckley's Restaurant site.) The building is behind a Texaco station. Holy Eucharist is celebrated at 10:00 a.m. on Sundays, with music starting about ten minutes beforehand. Visitors should look for directional signs.

We were sorry to hear of the death on June 22 of **Stephen Nelius**, son of the **Rev. Albert and Dr. Sigrid Nelius of Durham**. His funeral was held on June 26 at **Duke Chapel**.

Deacons Roger Cromack of Chapel Hill and Carol Burgess of Southern Pines attended the joint meeting of the **North American Association for the Diaconate (NAAD)** and the **Associated Parishes Council** on June 9-13 at **St. Olaf College, Northfield, Minn.**

The **Lex Mathews Scholarship for Women Committee** met at **Holy Trinity, Greensboro**, in June and selected five scholarship recipients for the 1999-2000 academic year. Sharing a total of \$12,000 in scholarship money are **Alvetia Anise Anderson, Arline Cordaro, Mary H. Herndon, Janet M. Malliett, and Teresa Rivera**. Each of these women is continuing her education in order to obtain a better position with greater opportunity for advancement. Women who are 23 years of age or over may now apply. (This is a change from previous guidelines, which required that applicants be 35 or over.) With the first awards having been made in 1988, the idea for this scholarship came from **Abby Penwell**, the current archivist at **St. Michael's, Raleigh**. The creative scholarship is a tribute to the ministry and memory of the **Rev. Lex Mathews**, late Director of Christian Social Ministries for the Diocese of North Carolina. The scholarship is funded by contributions and the generosity of the **Episcopal Church Women** across this Diocese. In most cases, grants will be awarded for \$1,000 to \$3,000, depending on the funds available. **The next application due date is March 1, 2000.** Applications may be

obtained from **Margo Acomb at Diocesan House**, P.O. Box 17025, Raleigh, N.C. 27619, telephone (800) 448-8775 or (919) 787-6313. Members of the Committee are **Eva Morriss, chairman, Gladys Berkley, Frances Cox-Taylor, Willa Dickens, Alice Herring, and Ann Morelli**.

The Communicant received several **Polly Bond Awards** for journalism this year in the annual national competition sponsored by **Episcopal Communicators** at the awards banquet May 27 during the group's convention at the **University of the South, Sewanee, Tenn.**: **Award of Excellence/1st Place** (Photography, single photo)—**E. T. Malone Jr.**; **Award of Excellence/1st Place** (Headlines)—**E. T. Malone Jr.**; **Award of Merit/2nd Place** (Newswriting)—**E. T. Malone Jr.**; **Award of Merit/2nd Place** (Reader Response)—**E. T. Malone Jr., editor**; **Award of Merit/2nd Place** (In-Depth Coverage, for series on "Helping

Churches Serve Children")—**E. T. Malone Jr., editor, Mary Brooks Zuccarelli and Katherine Johnson, writers**; **Award of Merit/2nd Place** (Agency Level, for In-Depth Coverage of "Lambeth Conference Debate on Homosexuality," to **E. T. Malone Jr.**, writing for the **Anglican Communion News Service**. **The Communicant** competes in the category of diocesan newspapers with circulation above 12,000.

Bishop Johnson is urging all priests and deacons to attend the **Fall Clergy Conference** scheduled for 2:00 p.m. Monday-2:00 p.m. Wednesday, **Oct. 11-13, at The Summit**. Keynote speakers will be the **Rt. Rev. F. Clayton Matthews**, Bishop for the Office of Pastoral Development at the Church Center in New York, and **Sally Johnson**, Legal Counsel for the Church Insurance Co. Theme for the conference is "**Giving and Receiving of Pastoral Care in Today's Church**."

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Deployment of Deacons

The following assignments had been made as of Aug. 1, 1999:



Parish Assignments

James Alfred Martin, Jr.
Barbara Keegan Armstrong
Virginia Lee Going
Patsy Hayes
Kermit Marshall Bailey
Meta Louise T. Ellington
Patricia R. P. Shoemaker
Council Foy Bradshaw
Delia Kimball Higgins
Elizabeth Peabody Grant Wade
Beverly Anne Cormack Pugh
Harriette H. Sturges
Mary Jeanne Eckert Kroohs
Charlotte Murray Davis
Katherine A. B. Johnson
William Carter Lofton, Sr.
John Nelson Ogburn, Jr.
Elizabeth S. McKee-Huger
Roger M. Cromack
Nan M. Cushing
Jack D. Durant
Sarah M. Lemmon
Nancy E. Titus
Thomas J. Bland
Martha Hart
Charles L. Oglesby
Albert Lee Moore
John W. Gladstone
Carol J. Burgess
Carin B. Delfs
John Edward Blazer, Jr.
Russell Lee Settles
Talmage Bandy

Deacons not canonically resident

William Accles
Robert W. Herbert
Joel C. Tate
William H. Joyner, Jr.

Retired, Winston-Salem
Holy Family, Chapel Hill
St. Mark's, Raleigh
St. Martin's, Charlotte
Non-parochial, Greensboro
Good Shepherd, Raleigh
Grace, Lexington
Calvary, Tarboro
St. Mary's, High Point
St. Joseph's, Durham
Non-parochial, Richmond, Va.
St. Philip's, Durham
St. Timothy's, Winston-Salem
Non-parochial, Charlotte
St. Matthew's, Hillsborough
Holy Comforter, Charlotte
Non-parochial, Asheboro (8/31)
St. Mary's House, Greensboro
Holy Family, Chapel Hill
Non-parochial, Durham
Retired, Raleigh
Emmanuel, Southern Pines
St. Paul's, Smithfield
Non-parochial, Brattleboro, Vt.
Chapel of the Cross, Chapel Hill
Non-parochial, Cary
Christ Church, Raleigh
Non-parochial, Morehead City
(St. Mary Magdalene, Seven Lakes)
St. Anne's, Winston-Salem
St. Paul's, Winston-Salem
St. John's, Charlotte
Emmanuel, Southern Pines

Non-parochial, Asheboro (8/31)
St. Alban's, Davidson
Non-parochial, Blanch
Chapel of the Cross, Chapel Hill

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Bishop

The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

The Rev. Canon E. T. Malone Jr.

Production Assistant

Penelope Olson

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News of the Diocese

Committee to Select Nominees receives sixty-four names

RALEIGH—The Committee to Select Nominees for the XI Bishop of North Carolina has been hard at work all summer. Sixty-four names were submitted by lay persons and clergy from this Diocese and from the larger church. All of these were invited to answer questionnaires exploring the areas of spirituality (definition, personal prayer life, beliefs about Jesus), leadership and management style (examples from parish ministry, role of the Bishop in the diocese, involvement in diocesan ministries), pastoral ministry (pastoral role of the Bishop, handling of hypothetical pastoral situations, dealing with sharply opposing views), ministries (affirmation and inclusion of people of color in the Church, view of the diaconate, experience in congregational development and church planting), general church (addressing the three most important issues facing the church, personal gifts to strengthen ministry of the House of Bishops, views on consensus and change), personal journey (self-care, most important life event, joys of priesthood), plus a final jeopardy question (hypothetical pastoral situation).

The responses to the questionnaires, along with resumes and personal recommendations, will be used to select the strongest candidates for on-site interviewing. The committee will travel in teams to visit potential nominees in parish or diocesan settings, to meet those with whom they minister, and to experience their worship leadership and preaching. Committee members have received training from diocesan consultants in interviewing and reference checking skills.

After the on-site visits in September, the strongest candidates will be brought to Raleigh in October with their spouses for two days of interviewing. The committee will present at least five nominees to the Diocese by November 1. This will be followed by a 15-day period during which additional nominations can be made. Profiles of the nominees will be disseminated throughout the Diocese. In January regional meetings will allow Convention delegates and other interested persons to hear and meet the candidates.

The election will take place during the Diocesan Convention in Pinehurst January 27-29, 2000. Your prayers for the Committee and for all those in the process are requested.

Almighty and everlasting God,

source of all wisdom and understanding, be present with the Nominating Committee for the Eleventh Bishop of North Carolina as they take counsel for the welfare and mission of your Church. By the power of your Spirit, teach them in all things to seek first your honor and glory. Guide them to perceive what is right, and grant them both the courage to pursue it and the grace to accomplish it; through Jesus Christ our Lord. Amen.

Diocesan Stewardship Manual receives national recognition

WICHITA, Kan. (WNS)—The Diocese of North Carolina's *A Plan for All Seasons* has won one of the first resource awards given by The Episcopal Network for Stewardship (TENS). The manual, originally produced in 1992, was revised and edited in the fourth quarter of 1998 by Claudia Stowers of St. Mary's, High Point, and Lape Smith of St. Thomas', Reidsville, members of the Diocese's Chartered Committee on Stewardship.

The \$1,000 award was announced on May 11 by Tom Gossen, TENS executive director.

"This is something your Diocese can be truly proud of," Gossen said. The manual, distributed earlier this year to interested congregations by the Committee, has been made available nationally through TENS network on a \$15.00 cost per copy basis.

The award was used to sponsor participants in a continuing education workshop held in June in Jackson, Wyoming. At the workshop's banquet, Smith accepted certificates on behalf of the Diocese for "Corporate Diocese Appreciation" and "Best Annual Giving Program Material" as well as an individual award as a finalist for "Best Stewardship Sermon."

"Even what I know has come to me as a gift from others," Smith said. "If it is to remain a gift, I must pass it on."

For additional information regarding conferences, training workshops, speakers, and literature, one may contact Michelle Corbett, The Office of Stewardship, Diocesan House, Raleigh, (800) 448-8775.

Housing Ministry to dedicate new apartment complex

RALEIGH—Dedication of Westhaven, the newest apartment complex constructed by the Raleigh Episcopal Housing Ministry, is scheduled for noon, Wednesday, Sept. 29. Call (919) 881-0110 for directions and further information.



PARISH NURSE PROGRAM A WINNER: Bishop Suffragan Gary Gloster congratulates St. Alban's, Davidson, for winning UTO grant as he greets Beth Bleavins, parish nurse; Nora Daily, UTO chair for St. Alban's ECW; and Bonnie Combs, director of the Ada Jenkins Center.

St. Alban's wins \$12,000 UTO Grant for Parish Nurse Program in Davidson

DAVIDSON—A team effort by local churches and a generous contribution of United Thank Offering funds from the Episcopal Church are helping lower income residents of Davidson and nearby communities receive health care and learn about healthy living.

The Parish Nurse Program operates from Ada Jenkins Center, a community center created at the site of an old school in Davidson, which is 20 miles north of Charlotte. Parish Nurse Beth Bleavins assists uninsured individuals and families in obtaining clinical and social services, provides home visits and limited clinical care, and offers wellness and health education to the community.

The UTO grant—\$12,000 for equipment and programs—came at the request of St. Alban's Episcopal Church.

Members of St. Alban's helped create the Ada Jenkins Center, participating in everything from painting to carpentry projects to fund-raising. Once the center was opened in 1998, St. Alban's became one of eight area churches that came together to create the Parish Nurse Program.

"We all saw a tremendous need for health care and health education in this community," said St. Alban's parishioner Nora Darby. "As we considered ways to build this program, the idea of a UTO grant came up."

The United Thank Offering is a special offering given by women in the Episcopal Church in thanksgiving for the many blessings in their lives. Individual churches schedule UTO "gatherings" twice a year. A national committee selects grant recipients.

More news of the Diocese

Clergy spouses conference set

BROWN SUMMIT—All clergy spouses are invited to the Fall Clergy Spouse Conference, beginning with a 5:30 p.m. reception, Friday, Oct. 8, at The Summit and ending after lunch on Saturday, Oct. 9. Bishop Gloster will be celebrant for the Friday night Eucharist. A letter with program details and registration forms will be mailed in early September. For further information, one may contact Robin Foster (910) 692-5264, Debbie Hodsdon (919) 774-1680, or Edie Franklin (910) 692-8487.

Downlinks for "Roots & Wings"

RALEIGH—Congregations throughout the Diocese have received mailings about the Sept. 27-29 Trinity Institute teleconference, "Roots & Wings: Episcopal Identity and Vocation in the New Millennium." Efforts are currently underway to secure at least six downlink sites scattered strategically throughout the Diocese. It is hoped that many congregations will participate. A mailing with details about registration will be sent the first week in September. The Rev. Canon E. T. Malone Jr. is diocesan coordinator, (800) 448-8775 or (919) 787-6313.

Farmworkers Festival on Sept. 26

NEWTON GROVE—The annual Farmworkers Festival will be held from noon to 6:00 p.m. on Sunday, Sept. 26, at El Centro Episcopal here. The Holy Eucharist will be celebrated at 11:00 a.m. From noon onwards there will be soccer games, music, and lots of food. Parish volunteers are needed to assist with games for children, face painting, and other activities. To help, contact the Rev. Kathleen Awbrey (800) 448-8775 or (919) 787-6313 or Episcopal Farmworker Ministry director Keith Merritt at (910) 567-6917.

Racism Awareness Workshops

RALEIGH—Racism Awareness Workshops continue this fall, with the next one scheduled for Sept. 24-25 and another set for Oct. 22-23 (Commission on Ministry is focus group). Members of diocesan chartered committees, Standing Committee, or Diocesan Council are especially encouraged to attend. For details one may contact the Rev. Kathleen Awbrey (800) 448-8775 or (919) 787-6313.

Sexual misconduct prevention workshops set in two cities

DURHAM—The Bishop's Committee on Sexual Ethics has announced work-

shops dealing with prevention of sexual misconduct will be held in two locations, on Saturday, Aug. 28, at St. Francis', Greensboro, and on Saturday, Oct. 9, at St. Stephen's, Durham.

The Aug. 28 workshop will deal only with child sex abuse prevention. Registration begins at 8:00 a.m. and the session runs from 8:30 a.m. until noon.

The Oct. 9 event will include training in both prevention of child sex abuse and prevention of adult sexual misconduct. Registration here also will begin at 8:00 a.m., with the session regarding children running from 8:30 a.m. until noon and the adult session from 1:00-4:30 p.m.

Persons wishing to register for the Greensboro workshop should contact Sarah Balogh at St. Francis' Church, (336) 288-4721, and those wishing to register for the Durham workshops should contact Michelle Corbett at Diocesan House, (800) 448-8775 or (919) 787-6313.

Ljunggren, Melnyk to conduct workshops at Kanuga event

RALEIGH—The Rev. Lorraine Ljunggren, rector of St. Mark's, Raleigh, and her husband the Rev. Jim Melnyk, interim rector of St. Luke's, Durham, will be staffers for the Oct. 24-28 Kanuga conference "Jesus—A Feminist/Womanist Perspective," which will feature theologians Carter Heyward and Delores Williams. Chaplain for the event will be Bishop Barbara Harris of Massachusetts. Ljunggren and Melnyk will lead workshops entitled "Language: The Power to Hurt, the Power to Heal." For further information, one may contact Kanuga Conferences at (828) 692-9136.

Delfs professes vows in new Episcopal religious community

GARRISON, N.Y.—On July 24 a new Episcopal religious community came into being, as the Sisters of St. Gregory proclaimed their autonomy at a festival Eucharist at Graymoor Friary (Society of the Atonement) here. The women's community began in 1987 as a companion sisterhood to the all-male Brotherhood of St. Gregory. The bishop visitor to the new community, the Rt. Rev. Catherine Roskam of New York, installed Sr. Clare Connell as the community's superior. Her first duty was to receive the first profession of vows of Sr. Carin Bridgit Delfs, a deacon from the Diocese of North Carolina who is assigned to St. Anne's, Winston-Salem, and participates in college chaplaincy in that city.



NATIONAL YOUTH EVENT: Attending the National Youth Event, July 27-Aug. 1, in Terre Haute, Ind., from this Diocese were, from left, standing, Adrian Fahrner, Chapel of the Cross, Chapel Hill; Matthew Jenkins, St. Titus', Durham; Elizabeth Carter, Nativity, Raleigh; Laura Hays, Good Shepherd, Raleigh; Nancy Carter, Nativity, Raleigh; Danielle Parker, St. Titus', Durham; seated, Lauren Parker, St. Titus', Durham, and the Rev. Sally Harbold, diocesan Youth Coordinator; not pictured, Sara Balogh, St. Francis', Greensboro. They joined 1,400 other teenagers and leaders for the conference, attended by the Presiding Bishop, and participated in workshops, small groups, thematic presentations, a cultural carnival, and recreation.



PIANO MINISTRY: The Rev. Wendell Phillips, vicar of two Salisbury Episcopal congregations—St. Matthew's and St. Paul's—plays the old piano with missing keys at Haven House, an adult day care facility. A United Way grant of \$2,100 will help to purchase a new instrument.



HENDERSON VACATION BIBLE SCHOOL: The Church of the Holy Innocents and St. John's Church joined forces July 26-29 to conduct a successful Bible School with 27 students, who later put on programs in both churches.

A chronology of recent Global Mission work in Honduras —

By William O. Bryant

ON OCT. 31, 1998, Hurricane Mitch hit the country of Honduras with 180-mile-an-hour wind and heavy rains for five solid days and nights. The center of the Hurricane entered through the northern part of the country and headed south leaving rivers flooding and landslides. After going south almost to the Nicaraguan border it turned around and headed back north and back out to sea. The results were 8,000 people dead, 7,000 still missing and presumed dead, 2,000,000 people homeless, 95% of the country's roads and bridges destroyed, most of the banana crop destroyed and the southern crops ruined in the fields two weeks before harvest time.

Initial appeal for help

The Diocese's Global Mission sent out a letter to the churches with three recommendations on how to assist the people of Honduras. The first was the Presiding Bishop's Fund based in New York. This fund was set up to send funds to Bishop Frade in the Diocese of Honduras and to other areas in Central America that felt the power of Mitch. The second suggestion was to send donations to the South American Missionary Society based in Pittsburgh. This money would also be sent to Bishop Frade who had agreed to run four homeless camps. Two of these camps were set up around the capital Tegucigalpa and two around the northern city of San Pedro Sula. The diocese of Honduras also purchased land with the funds to start a habitat like rebuilding project. The third suggestion was to send donations to the Diocese of North Carolina to a fund set up named Global Mission- Honduran Relief.

The people and churches in our diocese responded in a very generous way, over \$55,000.00 has been collected with monies still coming in. Equally as impressive has been the many hours that volunteers have donated, along with items donated or sold to Global Missions committee at a greatly reduced cost.

This article is about what your Diocese has done with the gifts of time, monies and items donated.

Purchases of food

The first thing we did was to purchase 42,000 pounds of beans, rice, cooking oil and corn meal for making tortillas. We purchased this from U.S. Foods in Charlotte who agreed to give us a discount and store the food until the U.S. government wanted us to ship it to Pope Air Force Base. Under the



Max Walser of Grace Church, Lexington, directing food being unloaded in Choluteca, Honduras. In bottom photo, some of medical equipment donated, including 20 hospital beds for a new clinic, 15 more to be spread around, three examining tables, and lights.

Denton program the U.S. State Department will ship items for non-profit organizations to places in the world where there are U.S. connections to airports—in this case to the middle of Honduras where Pomerola Air Base is located, a Honduran Air Forces Base with American presence. The items are shipped on "space available" agreement. We were told that this usually takes four to six weeks from the time of order to the time of delivery. The order for the food was placed and the paper work sent to Washington just before Christmas, and a federal inspector visited the U.S. Foods site and approved the shipment on Jan. 4. U.S. Foods placed the food in a trailer and stored in on its lot until the order came to take the food to Pope. The order finally arrived in Honduras at the end of February. It turns out only half the food was shipped because of lack of available space. We were not notified right away and thought the food was on its way. We notified the farmers in the south to go to Palmerola and pick up their share of the food and also notified the Diocese of Honduras to pick up its half. The farmers in the

south are the ones who live around the village of El Corpus in the district of Choletega. This is an area between El Salvador and Nicaragua where Honduras meets the pacific coast, an area where we have been encouraging the farmers in operating a credit union and grain fund.

The farmers went to Palmerola and picked up their share, but when the Diocese went there wasn't any food left. We thought at first that the people in the south had mistakenly gotten all the food. We made numerous calls and found the second half of the shipment ended up in Charleston, S.C., and finally arrived in Honduras the end of March.

When the first half of the shipment landed in Honduras we immediately placed an order for 47,000 more pounds of food to be shipped via US Foods and the Denton program. The Denton program will only accept one order at a time so we had to wait until the first order arrived before we placed another order.

War causes delay

Then war broke out in Kosovo causing all of the U.S. military planes to be

sent east. Therefore none were available to ship the food south. This caused quite a quandary—we had placed the order for food but didn't know when or how the food would be shipped to Honduras.

Max Walser of Grace Church, Lexington, was working with a Col. Steve Vinson of the South Carolina National Guard to ship used school equipment to a town in northern Honduras called El Progress. The U.S. Army had built several schools but they were empty of equipment. Col. Vinson offered to send a truck to U.S. Foods to pick up the food order and store it until he was able to send it to New Orleans where banana companies would ship it to Port Cortes, Honduras. Col. Vinson sent several trucks to Raleigh to pick up used school equipment for the schools around El Corpus. All this was taking place in May and June.

From solar to shoes

In March, Max had organized and led a team of 25 people, from Grace Church, Lexington, and several from the Episcopal church in Boone, to southern Honduras to rebuild five houses and install five solar panels in five different farm communities. They raised the money for the building materials, received from Stanley tools more than enough tools to work on the houses, and paid for the solar panels. While they were there they visited schools and measured school children for much needed tennis shoes. This project quickly expanded on them to where they found themselves needing 1,300 pairs of tennis shoes. They returned home and put the word out across the diocese and ended up with over 1,300 pairs to send to Honduras.

Donations of medical supplies

In the meantime, we received a call from a dentist in Raleigh who wanted to donate dental lights and desk chairs. Another call came in from a retired doctor in Hopewell, Va., who wanted us to pick up a garage filled with his equipment he no longer had use for. We rented a truck, went to Hopewell via Raleigh, picked up the donated medical equipment, and took it to Greensboro, where Gerald Pell had generously offered to let us use a container storage area on his business property. This was all completed with the assistance of Helping Hands Ministry based in West End, N.C. This is the group that assisted our first shipment of food via the Denton program. Tony Haywood of Helping Hands Ministry had 23 hand-crank hospital beds, that had been given

to him by Saint Joseph's Nursing Home in Southern Pines when they moved into a new facility. Tony offered these beds to us and took them to Grace Church in Lexington to await Col. Vinson coming to add the medical equipment to the food, school equipment, and tennis shoes.

In May, Peggy Wade, a member of Church of the Nativity in Raleigh and a nurse, led two medical teams to Honduras. Both these teams worked teaching local health providers in the farming areas of the south. Several churches in our diocese funded these groups with members of our ECW donating monies to purchase vitamins and medicine for the groups to take with them. Bishop and Mrs. Gloster were members of the last team and took a check for \$7,000 to be used to purchase food for the homeless camps run by the Diocese of Honduras. They visited with members of the clergy of that diocese and witnessed their ministry to the poor. Traveling to the south they assisted in the medical mission by ministering and playing with the children.

Cutting through red tape

In July a small group of five people went to Honduras to meet nine 40-foot containers at Port Cortes. Travelers were Max Walser from Grace Church, Lexington, and his daughter Lee, Tony Haywood of Helping Hands Ministry, Marty Prince, and Bill Bryant. Lee and Marty were our interpreters. We were met by Aaron Pell, who had spent two months in Honduras gathering information for our committee and information to co-author a book with Dr. Jeff Boyer. Aaron's assistance proved invaluable. Col. Vinson had arranged for us to be introduced to Juan Antonio Bendeck, the personal representative of the President of Honduras. Señor Bendeck gave us a letter of introduction to take to the port authorities. It took two very long days to get the containers through customs. The paper work was unbelievable and without Señor Bendeck's letter we would still be trying to get the containers out of Port Cortes. After approval to remove the containers we contacted Chiquita Banana Company who agreed to ship four of the containers south for free while Dole Banana Company charged us \$970.00 to ship two containers south. We had rented a four-wheel-drive car and were glad we did when we found that the trucks would be in Choletega the next day and we had to meet the trucks at the warehouse we had rented to store the items in the containers. When we arrived, volunteers from the area surrounding El Corpus had al-

ready unloaded two of the containers. We helped unload the other four containers that day. Choletega is about the hottest place you can imagine, and the weather lived up to its reputation. We were continually purchasing plastic bags of cool fresh water. We filled up the warehouse with the donated items.

That night we drove to El Corpus where we spent the night in the homes of residents of that village. Next morning down the mountain to Choletega to hire a truck to send the medical equipment to an area north of Tegucigalpa called the Valley of Angels. This is where a medical clinic will be set up to train health providers for the whole country. Having accomplished this we journeyed back to El Corpus to meet with the United Communities leadership to discuss what impact the hurricane had on them and what condition the credit union and grain fund were in.

Impact on United Communities

They were fortunate in that no one in the seven communities died. Everyone lost a loved one or loved ones. Many houses were destroyed and the hurricane left a lingering fear that it very well could happen again and soon. The people didn't talk much; they were very appreciative about the things we brought and the support we had given them this past year. But mentally and spiritually they hadn't gotten over what had happened to them. It was as though we were back in 1989 when we first visited this area. The farmers and their families have lost confidence in themselves and their ability to survive this latest disaster. Studies show that when people live so close to starvation they are afraid to take normal gambles—gambles like putting all their seeds in the ground for the next harvest. If they lose the next crop it will be next August before they have anything to feed their families. As it turns out this is exactly what happened to them last year. They had borrowed from the grain fund to plant as many seeds as they could get their hands on. The fall crop was looking like the best crop in many years. Then two weeks before harvest the hurricane hit and flooded all the fields and the beans rotted. They lost the credit union money, the entire harvest, and were looking at not having any food supply until this August. If it hadn't been for the supply of food and monies from this Diocese many would have lost their farms, and many more would have died of starvation. The farmers had 32,000 pounds of beans stored from the summer crop on hand when the hurricane hit. This was shared with the whole area.

Need to start over

The bottom line is we need to start over with them: rebuild the credit union—we were able to leave \$6,700 from the funds raised last year to begin anew. We need to assist them in learning reforestation and soil protection so if another storm does hit it won't wash the topsoil away. We need to rebuild the scholarship funds so that the top students can go away to school and return to teach others. One of the health providers is excited about medicine and caring for others. He needs to attend nursing school and return to teach others. We need to improve the medical clinic in El Corpus so that people don't have to travel long distances to get the barest of medical help. We were told over and over one thing that kept them going was the fact they knew we were with them—that through prayer and our support this area will get past these very

difficult times. After having invested so much in the last 8 years in this area, to see it washed away in four days was very difficult for us. We kept thinking how hard it is for them to see the light at the end of the tunnel. Now is the time our friends really need us. God seems to be also teaching us a hard lesson as He is teaching our friends to the south. We can only hope and pray that we are paying attention and listening.

We asked the people and the churches to share and you responded with great love and generosity. We assure you that your gifts not only were well used and much appreciated but also saved many lives. God blesses the Diocese of North Carolina and our friends in Honduras.

Bill Bryant, a parishioner at Emmanuel, Southern Pines, is chairman of the Chartered Global Mission Committee of the Diocese.

The SHOE fits at Grace, Lexington

A MISSION TRIP in April to southern Honduras was intended to rebuild houses destroyed by Hurricane Mitch last fall, but a group of volunteers from Grace Church, Lexington, looked down at the ground and quickly spotted another need—shoes.

During their 10-day stay, they visited the seven "United Communities" around the Choluteca River—El

Corpus, San Isidio, Guanacaste, Concepcion, Pappilon, Las Terres, and Gusale. Over the past decade the Diocese of North Carolina has worked with the farmers in this region, establishing a credit union, and working to improve medical care and educational facilities for the people.

Volunteer Sandy Cook and others observed the danger to barefoot children of getting ringworm and other diseases in the chaotic and unsanitary conditions following the storm's destruction.

They decided to trace the feet of school children, take their names, and then go home to North

Carolina and raise money to buy tennis shoes for them. The project mushroomed, and soon there were over 1,600 pairs of feet to be shod.

The Grace Church volunteers organized a project called SHOE (Showing Honduras Our Empa-

thy). As the word spread, donations of cash and shoes poured in. Several hosiery mills in the Denton area donated

socks. Grace parishioner Max Walser addressed groups in several community churches, including Tyro United Methodist, which took up an offering of \$1,500.

"We're very happy. It's been overwhelming, the response we've had," said Grace Church volunteer Sue Hodgin.

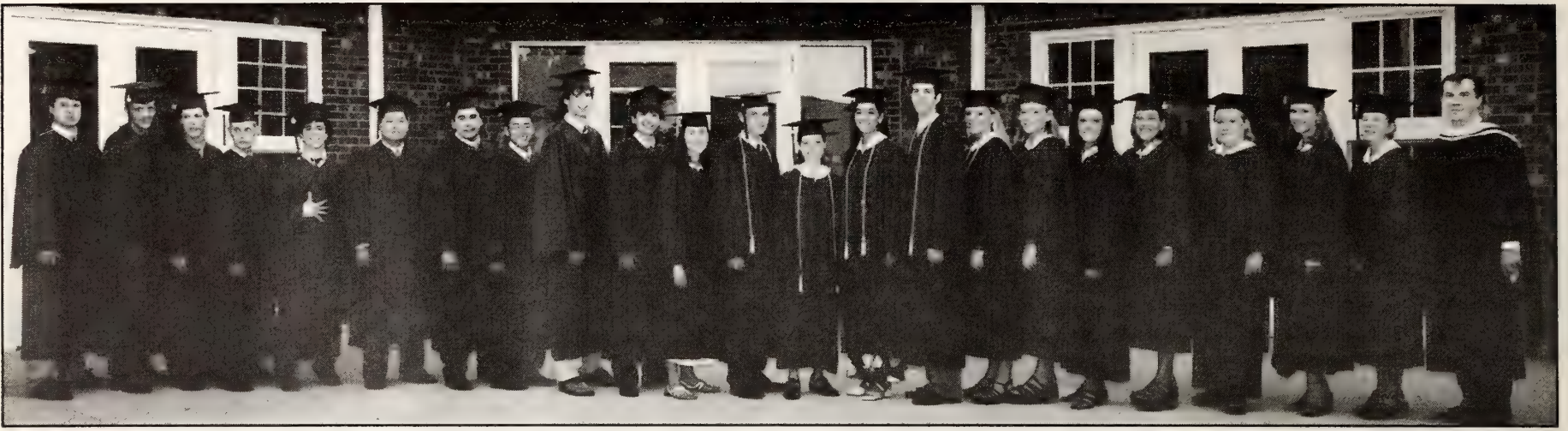
Now the goal has been surpassed, and many of the shoes have arrived in Honduras. Children are beginning the school year wearing shoes they would not otherwise have but for the generosity of North Carolina people.

+++++

I am eight, I have an allowance. I pick where my titho goes. I have \$1.60 to send to the kids in Honduras for sneakers. My mom is sending a check. Thank You.

(St. Philip's, Durham)

*Sincerely,
Jathan Pugh*



St. Timothy's-Hale 1999 graduates

The 1999 graduating class at St. Timothy's-Hale School in Raleigh included, from left, Joshua Macon Taylor, Colter Bryce Teague, Matthew David Lineback, Niclas Olofsson (Swedish exchange student), Franklin Henry Smith III, Yang-Ching Liu, Vladimir Gregory Aruntunian, Andrew Chun-Ying Au-Yeung, Evan Charles Schreier, Zachary Hunter Wishon, Kara Glynn Eaton, Christopher Ryan Garmany, Amanda Haynes Neely, Michelle Marie Woo, Keegan Carlisle Wilson, Noel Paton Boatwright, Anna Elizabeth Cox, Amy Elizabeth Ashworth, Angela Laurel Stockburger, Sarah Elizabeth Goldston, Vanessa Jeanne Johnson, Sara Elizabeth Wallace, and Headmaster Lawrence E. Wall Jr.

Canterbury School, Greensboro, has 14 in '99 graduating class

GREENSBORO—The 14 members of the Class of 1999 participated in middle school graduation ceremonies June 9 in Ketner Center on the campus of Canterbury School here. Commencement speaker was Michael McGinn, eighth grade homeroom and Latin teacher at the school.

Will Barber III, president of the Student Council and a member of the Class of 1999, presented the class gift, a trophy case. Diplomas were awarded by school board president Sterling Kelly III and interim head of school Nicholas J. B. Stoneman. Chaplain emeritus the Rev. John S. Akers III and current chaplain the Rev. Deven Hubert-Allen also participated in the program.

The graduates were Obafunto Opeyemi Abimbola, Andrea Elizabeth Baker, William Byron Barber III, David Franklin Dew, Meredith Brooke Duncan, Rogers Cason Dwyer, Matthew Fuller, Fred Stafford Kelly, Matthew Brunson Martin Jr., Stacey Anne Smith, Tara Ashley Showkeir-Manley, Megan Ashley Randolph-Betts, Mary Margaret Rowleson, Zachary Patrick Weiner.

St. Timothy's-Hale, Raleigh, holds 1999 commencement in new chapel, 22 graduate

RALEIGH—St. Timothy's-Hale School held the commencement here on May 28 for its twenty-sixth graduating class. The ceremony took place in the school's newly constructed chapel, part of an ambitious effort to improve dramatically the facilities at the co-educational school, which last year enrolled 412 students in grades 5-12. In addition to the chapel, a new 19,300-square-foot

upper school has been constructed, containing 14 classrooms. Ready for occupancy in the fall, it will contain state-of-the-art science and computer laboratories, along with a new kitchen, cafeteria, and art room.

"This year's commencement for

graduating seniors is particularly significant for us in that this is the first class that will graduate in the new chapel, yet the last to graduate during this century," said Lawrence E. Wall Jr., headmaster of the school.

Valedictorian for the class was Amanda Haynes Neely, and the salutatorian was Christopher Ryan Garmany.

Class of 1999 includes 60 at St. Mary's School, Raleigh

RALEIGH—Saint Mary's School here held its 157th graduation exercises on June 5, with Duke University president Nan Keohane as commencement speaker.

Valedictorian for the class was LaQuoia Yvette Johnson of Raleigh.

The graduating class included: Merritt Elizabeth Atkins, Apex; Katherine Ann Baer, Raleigh; Aleighia Marie Barker, Raleigh; Hannah Elizabeth Bason, Raleigh; Suzanne Kathleen Benson, Logan, Utah; Emily Jean Birkemeier, Kitty Hawk; Emily Suzanne Hoyer Bishop, Raleigh; Georgia Moore Boklage, Greenville, N.C.; Ashley Lynn Brooks, Asheville; Kelli Suzanne Brooks, Carrboro; Chandra Wyniece Caldwell, Raleigh; Laura Eldredge Childs, Raleigh; Laura Elizabeth Chilton, Raleigh; Anna Roberson Christopher, Beaufort, N.C.; Heather Snow Clark, Durham; Dallas Katherine Coggins-Tuttle, Raleigh; Candice Dawn

Coleman, Wilmington, N.C.; Jennifer Dawn Cranford, Cheraw, S.C.; Caroline Blake Creech, Virginia Beach, Va.; Cristhiane Valenca Ferreira Da Silva, Compinas, Brazil; Caroline Barber Davis, Raleigh; Lora Constance Davis, Clayton; Larissa Menezes DeSousa, Harare, Zimbabwe; Elizabeth Kempton Dunn,

Greenville, N.C.; Christiana Danielle Fiorilli, Cary; Sarah Gaither Fleming, Smithfield; Jane Hunter Fleury, Southern Pines; Shannon Nicole Fowler, Raleigh; Poem Marie Gardiner, Apex; Margaret Cameron Glasgow, Morehead City; Lesley Melissa Guilmar, Durham; Molly Park Hassinger, Raleigh; Joanna Katherine Hill, Raleigh; Mariette Elizabeth Huntley, Wadesboro; LaQuoia Yvette Johnson, Ra-

leigh; Catherine Julia Kelly, Raleigh; Anne Owens Kochersberger, Raleigh; Anna Jennell Kvanvig, Raleigh; Charlotte Sloan McClure, Raleigh; Amanda Leigh McLaurin, Apex; Elizabeth Durrett Moerman, Rocky Mount; Anne Michelle Moldovan, Winston-Salem; Priya Eleanor Paranthaman, Big Stone Gap, Va.; Jessica Ashton Parks, Goldsboro; Kristin Leigh Poole, Raleigh; Laina Dawood Rawat, Raleigh; Carlye Jean Rimmel, Cary; Deirdre Gail Roebuck, Raleigh; Megan Carol Ryan, Raleigh; Elisa Victoria Serrano, Raleigh; Nicole deCamp Sink, Cary; Alexandra Mayo Stallworth, Charlotte; Elizabeth Caroline Thompson, Cary; Anne Taylor Underwood, Raleigh; Jessie Dee Van Der Puy, Chapel Hill; Morgan Anne Whitlock, Wilson; Laura Louise Wilson, Wilmington; Michal Elizabeth Witt, Apex; and Sarah Marie Yarborough, Raleigh.

News of Episcopal Schools



Saint Mary's student vestry

The Student Vestry, the elected governing committee for Saint Mary's Chapel at Saint Mary's School in Raleigh, for the 1999-2000 school year includes from left, front row, Cori Samuels, Cary; Alex Leland, Raleigh; Jaye Rhodes, Southern Pines; Elizabeth Andrews, Tarboro; Claire Spruill, Windsor; Mary Elizabeth Hadley, Raleigh; and Margaret Duncan, Raleigh; from left, second row, Chesney Fowler, Raleigh; Callie Safley, Raleigh; Jennifer Maupin, Raleigh; Kelly Stocks, Raleigh; and Kimberly Hayez, Alpharetta, Ga.

Enthusiastic chaplain promotes plans

St. Augustine's could once again train black clergy

By E. T. Malone Jr.

RALEIGH, Aug. 19—The Rev. Thomas W. S. Logan Jr. believes strongly that a vigorous and coordinated national effort must be made very soon to provide more African-American clergy for the Episcopal Church.

And Logan, who is beginning his second year as chaplain at historically black St. Augustine's College here, is at the heart of the effort to get the ball rolling.

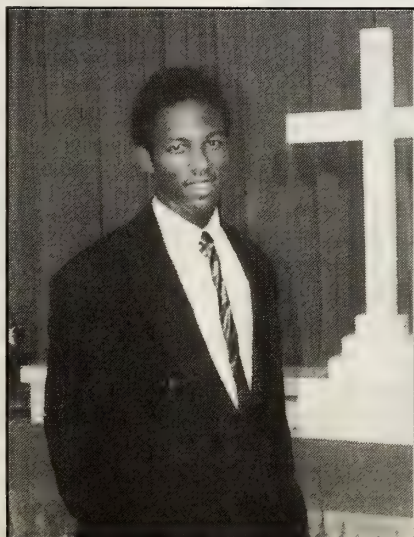
During the late nineteenth century and early decades of this century, St. Augustine's was very distinctly an Episcopal school. Through its halls passed many of the young men who supplied the pulpits of African-American parishes of the South, and throughout the nation.

But this tradition has waned, just as the make-up of the student body of the college has changed. Few of the present students are Episcopalians, and many of the older faculty who were Episcopalians have retired, replaced in most cases by scholars of other religious backgrounds.

Chapel attendance, once mandatory, is now required at only ceremonial occasions during the school year. Recent chaplains, who also served as vicars of the historic St. Augustine's Chapel con-

Sadie Delany leaves document collection to St. Augustine's

RALEIGH—The estate of the late Sadie Delany, who died earlier this year at age 107, has given some 42 boxes of personal papers—including photographs, letters, books, diaries, and certificates—to the library at St. Augustine's College here. Miss Delany was the last surviving child of the late Bishop Henry Beard Delany, Suffragan Bishop of North Carolina, 1918-1928, and a former teacher and official at St. Augustine's. Library director Linda Simmons-Henry told Raleigh newspaper interviewers, "I had no idea that the collection would be as rich as it is." She said the papers represent a 100-year period of an unusual African-American family. Sadie Delany and her sister Bessie Delany became nationally known in 1993 after the publication of their joint memoir, *Having Our Say*, which was made into a play and a television movie.



Frank Cooney III, exploring a call to the priesthood.

gregation on campus, despaired of attracting anything more than a small congregation on Sundays, as most students and faculty went elsewhere.

But now, Logan sees a path toward reversing this process and of serving the wider church at the same time.

Recovery of a tradition

St. Augustine's, says Logan, can once again be a center for providing African-American clergy for the Episcopal Church. "This is part of our recovery of our tradition," he said.

He has proposed a broad and ambitious initiative, involving support from the National Church, the Union of Black Episcopalians (UBE), diocesan bishops, commissions on ministry, and local parishes, to create undergraduate programs for training potential clergy. These programs would operate at St. Augustine's and the only other two historically black Episcopal colleges—

Voorhees in Denmark, S.C., and St. Paul's in Lawrenceville, Va.

Students would be recruited nationwide and routed through these undergraduate programs, whose academic content would be coordinated with Episcopal seminaries, he said.

Students who come to St. Augustine's with the idea of exploring a call to ministry would be sponsored for ordination by the St. Augustine's Chapel rather than by their home parishes.

"The mission (St. Augustine's Chapel) would be the canonical sponsor, in a four-year diocesan process, using diocesan guidelines as a base, with modifications. This would actually be a more intensive process than the present one. It would be a formation model, wherein the chaplain would have frequent contact with the aspirants—much more so than a Commission on Ministry does," he said.

Developing strategic plan

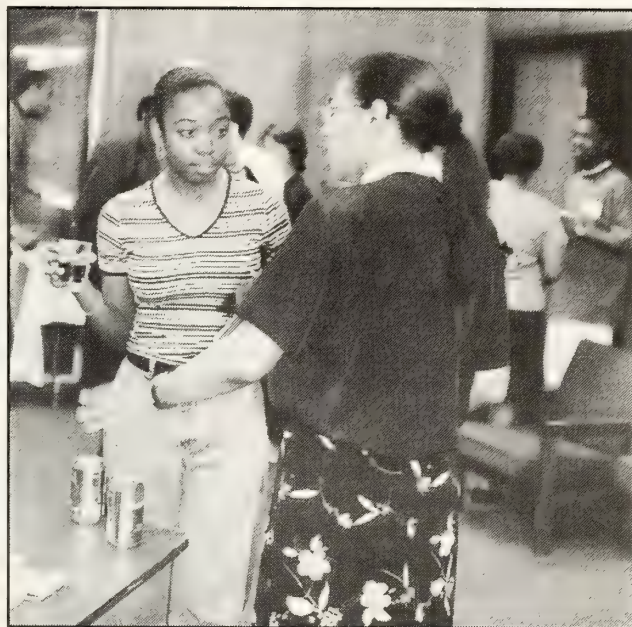
"In order to develop a strategic plan through the year 2050, to produce the number of African-American priests that the church needs, several groups need to work together," said Logan. The three African-American colleges would be the "channels." Logan pointed out, "The National Church has recognized the need for younger vocations, and this

initiative is part of that larger scope."

He said that plans are underway for a meeting in early 2000 to organize the effort. "We hope to bring all the players to the table—the Commissions on Ministry of the three dioceses where the colleges are located, the Young Priests Initiative, the Office of Black Ministries, the UBE, interested bishops, and college chaplains. The goal of the meeting is to develop a solution, or beginning of one, which may involve some changes in the way we do things," he noted. "Ordination becomes a national rather than strictly a diocesan process."

Recruitment and financing

Using the UBE regional structure for recruiting, said Logan, "We would have a parish-based initiative where chaplains of the three colleges would be the primary recruiters. Our primary place of recruitment would be Episcopal churches. At some point this would need to be presented to the House of



Employment chances are strong for young African-American women in the Episcopal priesthood. Here a student talks with a priest at the "Am I Called?" Conference last April.

Bishops, but we need to think long-term. This need is not going to go away," he argued.

"My goal is to have 20 freshmen entering the program every year at St. Augustine's. These need to be people committed to academics because of the strong academic level of our seminaries. Coming through this program, they would be known to the seminaries ahead of time," he said.

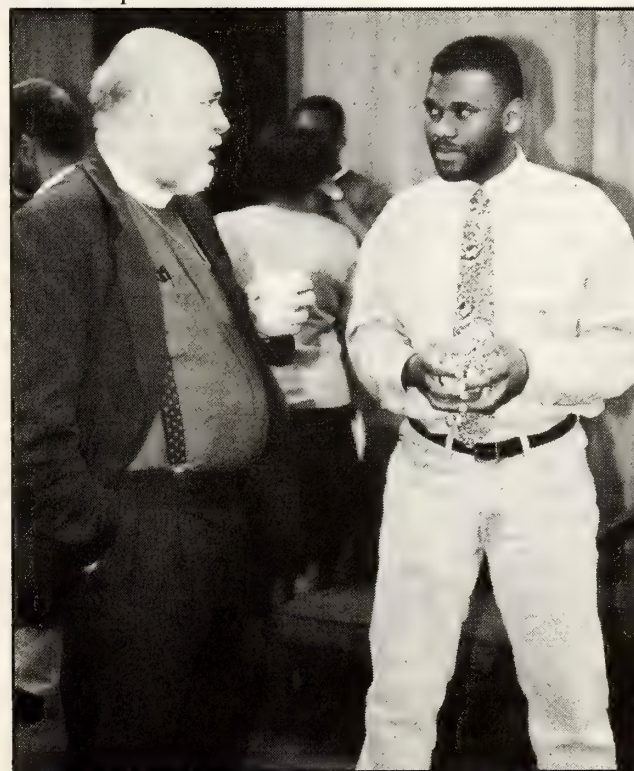
"The annual Absalom Jones Celebration offerings could be

donated to a centralized scholarship fund for freshmen at these three colleges.

"If every diocese raised a \$1,000 offering with its Absalom Jones celebration, this would create a substantial fund.

Three students this year at St. Augustine's are exploring a call to Episcopal ministry: Frank Cooney III, freshman from St. Agnes, Miami, Fla.; Michael Watt, freshman, of Epiphany, Odenton, Md.; and Yacintha Saunders, sophomore, of Nassau, The Bahamas.

"If we can't locate 20 African-American young people who will come here, with their education paid for, to study for ministry, from this whole country, then we might as well hang it up!" Logan declared.



Suffragan Bishop Arthur B. Williams Jr. of the Diocese of Ohio speaks with a young man during the national religious vocations conference held at St. Augustine's in April.

Province IV Synod explores "hospitable conversations"

By E. T. Malone Jr.

HENDERSONVILLE, N.C., June 2-4—Will the lessons learned here carry over to General Convention 2000?

Who knows? But the bishops and lay and clergy deputies from the 20 southeastern dioceses that make up Province IV of the Episcopal Church came away from a three-day session at Kanuga Conference Center equipped with new ideas about how to converse with their opponents.

Critics of the session, however, characterized it as a naive exercise in wishful thinking.

Under the guidance of Episcopal consultant Charles Barker the 29 bishops and approximately 120 newly-elected deputies explored the notion of having "hospitable conversations."

Presiding Bishop Frank T. Griswold III attended the Synod meeting, delivering one formal address and presiding and preaching at the Synod eucharist Friday morning in Kanuga's Chapel of the Transfiguration.

National church treasurer Stephen Duggan also made a presentation, explaining the current reorganization intended to expand participation in the budget making process for General Convention.

Province IV president Scott T. Evans of St. Stephen's, Durham, N.C., lent an historical note to the gathering by becoming the first woman and first layperson ever to preside at the provincial synod. Bishop Robert H. Johnson of the host Diocese of Western North Carolina was elected vice-president, to serve through spring 2000.

What are 'hospitable' conversations?

Under the general theme of "Equipping the Saints for a New Day," Barker, an Illinois negotiations specialist and former trial lawyer, guided the bishops and deputies through a series of presentations and demonstrations designed to help them be better listeners and more honest debaters.

Barker did this by working within the "dividing and uniting" issues framework that had been chosen by the Provincial Executive Council.

"When we were planning this meeting, we felt that we might never agree or change each other's minds, but that we can have conversations. There is room in the church for all of us," said Evans, explaining the synod program topic.

Participants discussed major issues that unite the church, such as worship, baptismal covenant, and youth work, and those that divide the church, such as human sexuality and biblical authority,

creation of a non-geographical province, and racism.

They moved gradually from mock "instructed" conversations to real debates on thorny issues.

"Our purpose is to improve theological conversations both here and later at General Convention by learning to enhance our hospitality and by sharing wisdom to help one another discern the



JOE THOMA/DIOCESE OF CENTRAL FLORIDA

Provincial President Scott Evans, center, with Presiding Bishop and Mrs. Griswold.

truth," explained Barker.

He asked the group to think of hospitality as a spiritual discipline. "Different experiences and views are a kind of wisdom," he added. "Spiritual gifts are not always welcome, and the giving and receiving of spiritual gifts is not always easy."

He warned his audience to be aware of their own partisan perceptions and urged them to try to achieve a balance of emotion and reason when presenting their arguments. Barker emphasized the importance of acknowledging the existence, presence, and opinions of the other party in a conversation.

"We have a set of experiences—that is our life—and we make decisions based on them. But our experiences may be incomplete. We seek the company of those with whom we feel comfortable. We do not seek opinions of those from whom we differ. We make decisions. We utter statements. We often base our decisions on partisan perceptions, he said.

"Thus, we often listen to another not for the purpose of understanding, but rather to defend ourselves," he noted. He presented a series of steps which begins by making room for the other person in the conversation and in which we attempt to discover how a neutral observer might view the interaction.

"Our Presiding Bishop has called us to the task of attempting this perspective," he said.

"If we slip into our partisan point of view, we are not hospitable," he explained.

Chaos as prelude to understanding

Speaking of the similarities between quantum physics and faith, Griswold, in his address to the Synod, said, "We live in a dynamic process of interacting particles. We are being stretched on the glorious being of the Holy Ghost. All this creates a certain degree of chaos and un-

settlement. This can be a prelude to some new understanding or insight. None of this is easy. All is extremely costly."

Griswold said that when he was first elected Presiding Bishop he desired to adopt the policy that his door would be "open to everyone, absolutely everyone." But, he quickly added, he had no idea of what the cost would be.

"It's part of God's humor," he laughed. "If we knew the cost in advance, we'd never attempt most things we do."

He said that he sees himself primarily as a minister of communion and connection. "This is one of the dangers of hierarchy," he noted. "It's not a question of the representative person doing it on behalf of the community. It's the task of the whole community."

Griswold continued, "We are bound together in solidarities not of our own choosing. We are brought together, not because we all like each other, but because it is God's purpose.

"One of the great dangers of the church is that we are becoming gated communities of likemindedness. We look in judgment at others and begin to lob things from one community to another. How should we structure our identity as Christians? Do we listen to others with different points of view? Do we make room for their integrity, their living of their life in Christ?" he asked.

"We are the body of Christ, yet in our own day and age people are saying to one another, 'I have no need of you.' In quantum physics one of the funda-

mental tenets is that reality exists in webs of relationships. Force fields of particles exist. The church is one. Its pieces shape and mold each other. The concept of the autonomous individual is a heresy," he declared.

"We are sharers in Christ's dying and rising. At moments we experience disillusionment and disorientation. Out of this comes resurrection. That is how we are called to live personally and corporately. We wrongly assume that improvement and growth are the basic tenets. Congregations and churches can go through cycles. It is the grace with which one enters into the dying that determines the nature of the rising," he said.

Anglican politeness—"those pleasantries we exchange while harboring venomous thoughts in our hearts"—doesn't work as well as it once did, he noted. Real conversation involves a certain degree of self-knowledge. "What do I bring to the conversation? What are my fears and prejudices?"

We also tend to "lead with our conclusions," Griswold warned. Real dialogue will come out of exploring what led us to our conclusions.

"If we enter deeply into such conversations," he argued, "it changes us greatly. I can say to another: 'Your wisdom and experience have found a home in me, even though I don't capitulate to your point of view, nor you to mine.' We find ourselves caught up not in either/or but in both/and."

It may be easier in the future, he noted. "My generation has assumed that there are many more absolutes than there actually are. Younger people have lived with more diversity and are more open to it. They see things somewhat differently, not because they are unprincipled, but because they have a greater capacity for hospitality."

We often ask God to confirm what we already believe, he said. "If we impose our wills on others, the union is not religious but political and is doomed to failure. We in our culture think we can always arrive at the correct answer. This is a Western notion not afflicted on many other parts of the world."

He concluded, "The real end of graced conversation is not simply more understanding, but to see Christ more fully in one another. And it is that journey of searching to which we all as Christians are called."

Partisan perceptions

Contrasting God's wisdom with human actions, Barker commented, "God in his wisdom sees the world in all its glory. What stops us from getting to that place? We in our human condition

see only subsets of that world. We slip and become advocates when we encounter differences."

He said we should assume that partisan perceptions exist, and then try to figure out how they came to be. He introduced the concept of "public" and "private" (interior) conversations going on at the same time. We very seldom say in public all that we're really thinking, but few of us stop to analyze the reasons for our private thoughts. "Be aware when you become anxious that the source of anxiety may be coming from inside yourself," he cautioned. Sometimes we have to tell ourselves to calm down and listen, because we haven't done the work internally to be ready yet to have the public conversation.

Bishops and deputies took part in exercises involving role reversals.

Assistant Bishop Victor Scantlebury of the Diocese of Mississippi, in a discussion about differences of opinion on human sexuality, said, "I discovered some baggage from my past I need to let go of."

In role playing, Diocese of Central Gulf Coast Bishop Charles Duvall—who is opposed to the idea—explained the point of view that favors creation of a non-geographic province in the United States for traditionalists who want to be out of the Episcopal Church but remain part of the Anglican Communion.

"We think it's an un-Anglican stance to force ordination of women in dioceses that do not want them. There is non-discipline on bishops who ordain non-celibate homosexuals. Some bishops and seminary professors publicly teach heretical ideas or discount basic beliefs such as the divinity of Christ," said Duvall in his persona. "The non-geographic province idea is new in Anglicanism, but the circumstances are new. There should be limits to diversity and beyond which there is uniform application of discipline. We think lack of discipline is an expression of our culture's hesitation to call anything wrong."

Toni McGauley of Knoxville, Diocese of East Tennessee, said, "It is not the polity of our church for the Presiding Bishop to discipline particular bishops. Maybe we need to look at that."

Topics that unite us

The Rev. Joe Cooper, rector of Church of the Servant, Wilmington, spoke of worship as a topic that unites the Episcopal Church. "The premise that God always loves us, no matter what, permeates our Prayer Book," he said. "If God always loves me, I don't have to earn it. I simply have to live my life in response to that love. The Epis-

copal Church does a wonderful job of celebrating that love. It is not an accident that the eucharist is our central act. I really do believe that our celebration of God's love is a central, unifying tenet of the Episcopal Church that makes us somewhat unique."

Baptismal covenant was reflected upon by Bishop Edwin Gulick of Kentucky. "We have been given the spirit of adoption. The waters of baptism are thicker than blood. We're going to respect every human being," he said, pointing out the Prayer Book rubric stating that the bond and covenant that God establishes in Holy Baptism is indissoluble.

Bishop Edward Salmon of South Carolina, speaking of youth, declared, "What kind of missionaries are we to our children? We're not sufficiently serious about reaching them. We should think of youth work in terms of mission and of compassion to a generation at risk. Where we've been able to develop youth ministry in small churches it's had a dramatic impact. It creates growth in congregations."

Reactions from participants

"It's hard to see the face of Christ in some people. Respecting the dignity of a person doesn't mean blanket acceptance or tolerance of everything someone else advocates," commented one alternate deputy.

Exchanges of choirs and clergy might help alleviate racism, especially when it requires overnight stays in other families' homes, said one person.

Youth have high expectations and want good preaching, said another. How do we deal with the fact that our children may be attracted to "Bible, prayer, and praise" churches?

Our Episcopal churches are not user-friendly to non-cradle Episcopalians, said one person.

We need, in worship, to stretch the liturgical limits in an intentional way, said another.

Regarding racism, "You need to be born again. We need to have a changing of the heart because we talk the talk but don't do the walk," said Bishop Scantlebury.

"What if you don't really want to have a hospitable conversation?" asked one honest "partisan."

Bishop John Howe of the Diocese of Central Florida asked if there are limits to hospitable conversation, in view of St. Paul's advice to exhort and convert.

Others felt that there was far too much "baggage"—both on the left and the right—from the Lambeth Conference to allow General Convention to be free from partisan encounters.

Debate on human sexuality

Bishop Gulick, taking the liberal viewpoint, and Bishop John Lipscomb of Southwest Florida, representing conservative views, engaged in a conversation about human sexuality that was so congenial that the two had to be chided to disagree with each other more.

Lipscomb spoke of the problem of applying the authority of scripture to privatized behavior. "We in America tend to be somewhat chauvinistic in our use of reason. We need to be informed by Anglicans outside the U.S."

He admitted that "As we discover new things in God's created order, it causes us to reassess."

Gulick raised the issue of whether homosexuality is genetic, to which Lipscomb replied, "Homosexuality is part of the created natural order. But to call something natural doesn't necessarily mean we call it good. I see a homosexual community with a lot of pain, and to whom the church has a responsibility. But because we live in a broken and sinful world I'm not sure what that reasonable ministry looks like."

Gulick noted, "My sort of pro-liberal stance has been modified by hearing experiences at Lambeth of people throughout the world, where there are cultural implications beyond what I realized."

Gulick said that recently insurance experts have reported that the highest incidents of misconduct among clergy have been between male clergy and women in their congregations, and between married men and young boys. Lipscomb replied that reporting may be faulty or incomplete regarding incidences of homosexual misconduct.

In response to a question as to which parts of scripture could be discounted and which observed, Gulick said, "When you engage the sweep of scripture, Jesus could ignore all sorts of laws and scripture in order to have a living encounter."

To which Lipscomb replied, "The church has constantly had to reinterpret the scripture in light of the word made flesh. But Anglicans do it within the community of faith instead of in isolated incidences."

Deputy Cecil Patterson of North Carolina commented: "What we are arguing here is for some people something that is not arguable. I feel sorry for the bishops. When they disagree on this sort of thing they are letting everybody down. It's not just a logical argument."

Lipscomb agreed. "For a lot of people on both sides, the argument is about the salvation of souls."

Gulick said, "I tell teenagers the church is of two minds."

Deputy Bruce Garner of Atlanta, an openly gay man, said churchmembers need to see homosexuals as individual human beings. "I'm here to put a face on the faggot," he declared.

Questions for the PB

In a final session of questions and answers with the Presiding Bishop, deputy Anne Carter Mahaffey of Kentucky asked, "I've found this kind of hospitable conversation very useful and wonder if something like this could be attempted at General Convention?"

Amid hearty laughter, Griswold answered: "I'm very careful not to interfere with the House of Deputies.

Cardinal Newman once said something may be right in the life of the church, but the moment may be wrong. But we should be careful not to use this notion as an excuse for avoidance."

Bishop A. C. "Chip" Marble of Mississippi asked Griswold to speak to the issue of authority, covering the wide spectrum from scripture to human sexuality.

The Presiding Bishop answered, "When we speak of it, I don't see something negative and imposed, so much as I do see something giving life to a community. The root of the word 'author' is 'life-giving.' Scripture is not a rulebook or set of proofs. At my ordination I took a vow that I believed scripture contained all things necessary to salvation. God in Christ reconciling the world to himself. My understanding is dynamic rather than static. I look for the mind of Christ revealed in scripture. The church is not absolutely in conformity with what scripture says, but the Lord of Salvation is not bound by scripture."

Griswold said most of the Episcopal Church seems healthy and busy with its mission. We should not become so preoccupied with internal issues that they obstruct our broader mission, he said.

In response to a comment that the church is "saturated with physical and verbal violence, especially at General Convention," Griswold replied, "I'd draw a distinction between General Convention and the forces that bear in upon it. Certain entities within the church often arrive polarized by these forces that act as interpretive agents before the event even takes place. We should remain centered and ignore the agenda groups beforehand."

He added, "How we are with one another may be as important as the decisions made."

Kit Caffey, a member of the national church's Standing Committee on Structure, was present as an observer. "This is certainly a new approach to doing business. We're looking at it to see what implications there are for General Convention," she said.

What



Senior Camp this summer at The Summit, June 20-25.



Scamp Camp this summer at The Summit, June 27-July 2.

you

this



Middlers Camp this summer at The Summit, July 11-16.

did

DAVID JOHNSON



HUGS Camp this summer at The Summit, July 19-24.



ROBERT SITTON

Junior Camp this summer at The Summit, July 4-9 (Holy Eucharist).

do

summer?



YOUTH TRIP TO COSTA RICA: (July 4-17) from left, front row, Wes Sturgis, Charlton Miles, Amanda Lowry, Jennifer Dailey, Rosemary Johnson, Justin McCollum, Sarah Dailey; standing, Brock Miles, Daniel Holland, Avery Miles, Katherine Kershaw, Carmen Carvajal, Ginny Clayton, Jennifer Allison, Rebecca Lowry, Lindsey Goode, Lillian Lindler, Tricia Tate, Amber Pope, Will Hayden, Melissa Marion, Annie Howell. Not pictured: Debra Goode, the Rev. Sally Harbold.

Running out of time

By Jan Nunley

IT'S JANUARY 1, 2000. Saturday morning is quiet—too quiet, in fact. In the darkness, I see the blue numbers on my clock radio pulsing 12:00 a.m., but I know it's later than that. There's a chill in the air, and as I pull on my bathrobe I notice that I can't feel the familiar rumble of the oil burner through the floor, can't smell freshly-brewed java, can't detect the bland hum of the refrigerator. There's no traffic outside. Only the tick-tick-tick of the battery-operated clock on the kitchen wall sounds normal. I pick up the phone to call my parents on their wedding anniversary. No dial tone—just dead air. Cell phone doesn't work either. Neither do the lights next door in the church...

Sunday morning's going to be really interesting around here.

Two zero zero zero: party over, out of time?

My future Saturday morning dilemma arises from something known variously as the "millennium bug," the "Year 2000 problem," or simply "Y2K"—with the Y standing for the year, 2 for the new millennium, and K for "kilo" or thousand. When "The Artist Formerly Known As Prince" first sang his pop-apocalypse hit "1999," the date was less than 20 years in the future. Computers are quintessential Baby Boomers: the first electronic vacuum-tube computer, ENIAC, was born in 1946, and the machines learned to talk with the invention of programming languages such as FORTRAN (1957), ALGOL (1958), COBOL (1959), and BASIC (1964).

Unlike human Boomers, when computers grew up, they got smaller. The first "mainframe" was 80 feet long and weighed 30 tons. Transistors, integrated circuits, and silicon chips made possible the mini, micro, and PC ("personal computer"), introduced by IBM in 1981. Just three years later, the more user-friendly Apple Macintosh, with its point-and-click design, instead of complex verbal commands, emerged to change the face of personal computing.

But computer memory then cost about 10,000 times more than it does today. Programmers, desperate to save space and reasoning that the code they'd written and the clunky mainframes it ran on would be replaced in a few years, used only two digits to identify the year. Even embedded chips—the ubiquitous microprocessors that control important functions in everything from supertankers to traffic lights—had the two-digit year burned into their circuits.

Garbage in, garbage out

Problem is, computers can't think for themselves—a truth known among programmers as "garbage in, garbage out." When January 1, 2000, arrives, some computers and microchips will check their internal calendars and read "00" not as "2000" but as "1900." This sounds comical, until your credit card with its "00" expiration date is rejected, or you're charged 100 years of unpaid interest!

There's a simple fix, of course: change the "source code" in all the programs, and switch out the old microchips. But source code (and the programming language itself) may have disappeared. Many of the original programmers are long since retired or have died. There aren't enough programmers in the world, let alone the United States, to rewrite billions of lines of code or replace existing "legacy" programs in time to beat the deadline, only months away.

The scale of the problem has been compared to trying to produce a baby in one month by getting nine women pregnant at the same time.

Microchips present an even more daunting dilemma. Some were made by manufacturers long gone to their corporate graves. Newer chips may not work in older equipment; the only way to find out is to replace them and try again. And some of the chips are buried in undersea telecommunications cables, spinning in satellites overhead, quietly regulating a heartbeat in someone's pacemaker.

Breaking the "iron triangle"

What troubles a growing number of experts is the fear that the modern world's "iron triangle" (electricity, banking and telecommunications services) would be disrupted if a small percent of their controlling software and microprocessors fail the Year 2000 test. Major corporations have already tested some of their Y2K "fixes" and report unanticipated glitches, such as the Chrysler assembly plant whose security system locked everyone inside when its clocks were rolled forward.

Failures in one sector can ripple into others, and people who've never switched on a PC in their lives could be affected as much as the most dedicated Internet surfer.

Driving a late-model car? Date-sensitive onboard computer chips control fuel injection, smart braking, service indicators, and much more. Microprocessors control pumps at the gas station and the flow of crude oil into the refinery. Going to buy groceries? Computers read price codes, control inventory, call forth "just-in-time" deliveries of fresh

food by ships, planes, trains, and trucks. Just staying home today? Heating, cooling, cooking, refrigeration, lights, water, sanitation—all depend on utilities which depend on computers.

TEOTWAWKI

Y2K problems may show up as early as April 1999, as some fiscal year-start dates overlap with the year 2000. On Aug. 22, computers on the satellite-based Global Positioning System, which guides planes, ships, and missiles, and which major banks use to record the time of day, roll over to zero. Sept. 9, 1999—"9/9/99"—may be read as an end-of-file signal or a command to abort—shutting down for repairs. Welfare, Medicaid, and unemployment benefits are at risk. A recent General Accounting Office report in the US says that only about a third of the 421 state-run benefits computer systems are ready for 2000.

Senator Bob Bennett (Republican, Utah), who heads the Senate's Special Committee on the Year 2000 Technology Problem, has said, "We must be Paul Revere. We must tell everyone that Y2K is coming. But we must not be Chicken Little and tell them that the sky is falling... Don't panic, but don't spend a lot of time sleeping either."

Dr. Edward Yardeni, chief economist for Deutsche Morgan Grenfell in New York, is calling for a "Manhattan Project"-style assault on the Y2K problem. Investment gurus such as Andrew Tobias are reluctantly recommending that their readers prepare for the equivalent of "a very big hurricane"—one in which "you couldn't necessarily expect help to come flooding in from the neighboring county, because the neighboring county could well be in the same boat."

Most fear that panic-driven stockpiling of supplies or bank withdrawals could cause dire prophecies of post-Y2K economic collapse to become self-fulfilling.

But for others, Y2K represents TEOTWAWKI—"the end of the world as we know it"—and they're not sure that's so bad. Dr. Gary North, once on the far fringes of the Religious Right, has found new respectability in the burgeoning Y2K pundit industry. The Jeremiah Project website hints darkly, if confusingly, at the coming of the Antichrist and a one-world government resulting from the failure of the very technology that's also said to enable the same Antichrist to come to power.

Survivalist books and websites offer "prophetic" advice ranging from fleeing for a well-stocked rural hideout to stockpiling ammunition and hunkering down in the city, prepared for food and water wars.

Repent—or just reboot?

Mainstream Christians, such as Episcopalians, are unlikely to embrace anything with even a whiff of the apocalyptic attached to it. The Evangelical Lutheran Church in America last fall issued a pastoral letter warning that "there is no biblical basis for equating a year with Jesus' return, the coming of the kingdom of God, or the end of the world," but nothing was mentioned about the computer glitch. The Assemblies of God has cautioned its churches against panic reactions—hoarding food, withdrawing money from banks, or expecting the collapse of Western civilization—in response to the Y2K issue.

But the subject hasn't been raised in discussions of the national Episcopal Church's communications strategy. Many diocesan leaders, clergy and laity, seem never to have heard of Y2K.

In one diocese (Rhode Island), an unscientific survey of clergy and parishes who regularly use email turned up disappointing results: only five of 42 responded. Of these, three assumed that Y2K would affect only those with computers. "Our old 486s at the office with Win95 just need to be manually set to the 2000 date," wrote one. "My fancier machine at home, and just over a year old, will do it all by itself." "I use Apples, and so it won't be a problem for me," wrote another. (Most Macintosh operating systems won't have problems until the year 29,940, but software is another matter.) A third demurred: "Not really my field," and promised to forward the survey to parishioners.

A fourth wasn't about to take Y2K too seriously: "Repent, the end of the world is at hand!... The will of God is clear as he brings his hand of judgment crashing down upon our hard drives! Get ye up from your screens, go forth into the world, and bring about some quality face time with your neighbors." Only the fifth had already preached about the issue. "Common sense emergency preparation," this rector recommended, with an attitude of "pray for the best, prepare for the worst."

"Our accounting staff has been reviewing this," Guillermo Johnson, then Director of Communications for La Iglesia Episcopal de Panama, reported earlier this year. "We have been trying to upgrade as many computers and software as possible. We have also issued guidelines in purchasing equipment to the churches, but as you can imagine, they just go for whatever they feel like. As far as I have seen, Panama is a PC country, with Macs running far, far behind. So any problem would have a com-

mon solution."

Tracking the compliance of suppliers is another matter. "Some vendors I know are okay, others still use Apple II series computers. Others don't even know what PC means," Johnson said, adding that "our main bank runs with 8088 computers still. As far as local government, it is more of a concern that the supply for typewriter ribbons don't run out. Contingency plans unfortunately *do not* exist. If power goes out, we shut down. If it is for an extended period, I imagine that we would revert to manual ops."

And if the worst-case scenario really happens? "As a Just Cause [the American military code name for the 1989 invasion of Panama] Survivor, the best I can offer is to preach about how social order (among other things) can decay if Fear, and not Christ, rules in our hearts and minds," admonishes Johnson. "We had power, water, telephones working, but everyone just thought of themselves. And as you can imagine, opportunists went out, and started looting."

What should churches do?

Once you've sifted through the chaff about Y2K, some things do become clear. A survivalist, everyone-for-herself approach just doesn't make sense. As Y2K authority Peter de Jager puts it: "You can't head for the hills because everybody else is going to be in the hills." What will work are community-based solutions, in which churches can play an important

part. "The best security you have is a prepared neighbor," advises Paloma O'Riley, of the Cassandra Project.

Churches can start with a plan similar to the one recommended for businesses. The first stage is awareness: learning the facts about Y2K and educating each other responsibly. Obsessing about Y2K won't help. Neither will ignoring it. Think of this as contingency planning for an unusually stormy winter—say, ten blizzards in a row.

The second step is inventory and assessment. How's your church computer system? Many churches limp along with outdated IBM 286 and 386 systems and old software donated by parishioners. Do what you can to upgrade—prices on new Y2K-tested systems are lower than ever.

How else is your church vulnerable? Is your bank, oil company, electric utility, or phone company ready—and are their suppliers ready, too? How would you conduct worship if your sanctuary had no water, no heat, no lights? How would you contact people if phones were down? How would your congregation get to church if their cars wouldn't start, or couldn't be fueled? How would your budget be affected if attendance dropped off sharply as a result?

Analyze your church's ministries and outreach programs. Decide which are 'mission critical'. Define which functions target your members (such as worship services, Sunday School and adult Christian education, outreach to shut-ins and the elderly) and which serve the community (such as food pantries,

soup kitchens, or 12-step groups).

Churches have strong responsibilities to both; neither can be discounted. The decisions you make will reflect how your congregation sees itself.

The third phase is remediation. Decide how to respond to possible emergencies. Buy a gasoline-powered generator, a back-up solar power system, a couple of propane-powered ministoves.

Decide who will run the food pantry and soup kitchen (which may be more in demand than ever). Partner higher-risk households (the elderly, shut-in, or handicapped) with those at lower risk. Partner with a "sister congregation" that may be more (or less) fortunate than your own. Prepare to welcome people who may not be able to attend their own congregations.

Start a Y2K "discretionary fund" for unexpected outreach expenses. Help members copy essential papers—bank statements, mortgages, wills—and store them in a safe place. Maintain a "tickle file" so that members using special medications can order an extra month's supply before it's needed. Know the skills and talents in your congregation—who is a doctor, nurse, or dentist, who is trained in CPR, which experienced wilderness camper can make a gourmet meal on a camp stove.

The fourth step is testing. Check and double check plans. Make sure you have back-up systems before they're needed. Finally, there's implementation: the proof of all your planning, which comes at "ground zero."

The spiritual heart of the Y2K challenge

There is a spiritual issue at the heart of the Y2K problem. Some even refer to it as a "breakthrough," a challenge to choose "social chaos or social transformation." Most thoughtful analysts agree that organizing people to face the threat of Y2K—even if little happens—may reverse some of the isolating and fragmenting effects that technology has had on community.

"Most Americans these days live in networks, not communities," wrote Eric Utne, founder and editor-in-chief of *Utne Reader*, in the newly-published Y2K Citizen's Action Guide. "We rarely associate with people who are not similar to us in terms of education, income, age, race, physical characteristics, and world view....Y2K is an opportunity to change all this."

The role of churches, many of whom already offer contact with people who are different from us, hasn't been ignored. "Our churches can provide both physical and emotional centers for the work of reconnecting neighbors," write organizational consultants Margaret Wheatley and Myron Kellner-Rogers. "The sweet irony of Y2K is that if we use it now as an opportunity to re-create our communities and culture, whatever technological failures materialize won't have the same negative impact."

For Christians, there is the deeper issue of our public witness to our faith. "If nothing strange happens, God will

(Continued on page 20)

A FIELD GUIDE TO Y2K RESOURCES

Pundit websites

- Peter de Jager created and facilitates the Year 2000 Information Center web-site as well as the Year 2000 discussion list on the Internet. <http://www.year2000.com>
- Center for Cybereconomics—Dr. Ed Yardeni, who runs this site, is chief economist and a managing director of Deutsche Bank Securities (North America). <http://www.yardeni.com/cyber.html>
- Site owner Edward Yourdon, chairman of Cutter Consortium, began his career in the computer industry at Digital Equipment Company more than 30 years ago. With his daughter Jennifer, he is the author of *Time Bomb 2000: What the Year 2000 Computer Crisis Means to You*. <http://www.yourdon.com/index2.html>
- John Westergaard is publisher/editor of the Westergaard Year 2000 website. <http://www.y2ktimebomb.com>

Christian websites

- Y2K: A Christian Perspective provides evangelical Christians with 'balanced information from a variety of sources and perspectives.' <http://www.christianbiz.com/y2k/index.html>
- The Joseph Project 2000 is a Christian-led nonprofit site which 'desires to prevent and respond to the potential impacts of the Year 2000 computer problem in a professional and balanced manner.' <http://www.josephproject2000.org>
- Y2K for Women is a site 'designed to explain the Year 2000 Problem to women who have no, or very limited, computer knowledge.' Men like it, too. <http://www.y2kwomen.com/index.html>
- Enter with care. Chief 'doomsday prophet' of Y2K, Dr Gary North is a co-founder of the extreme right-wing Christian Reconstruction movement. Balanced, he's not. <http://www.garynorth.com/y2k>

Community & government websites

- The Cassandra Project is a grassroots nonprofit organization formed to raise public awareness, promote community preparation activities and contingency planning, and establish a clearinghouse for community preparedness activities. <http://www.cassandraproject.org/home.html>

- Website for the US Senate Special Committee on the Year 2000 Technology Problem. Good links to other government sites. <http://www.senate.gov/~y2k/index.html>

News updates

- Y2K News Magazine is a bi-weekly publication providing total global coverage on Y2K problems. <http://www.y2knews.com>
- Y2K Today provides daily updates on Year 2000 issues. <http://www.y2ktoday.com/modules/home/default.asp>

Books and periodicals

- *Time Bomb 2000: What the Year 2000 Computer Crisis Means to You*, by Edward & Jennifer Yourdon. A father-daughter team, the Yourdons explain how the Y2K problem will affect the lives of average people and everyday systems by presenting a collection of scenarios ranging from the best to worst cases, and examine each extreme. A *New York Times* best-seller, this book is a good read for those looking for a starting place in learning about Y2K.
- *The Millenium Bug: a Layman's Guide to the Year 2000 Computer Crisis* by Michael S. Hyatt. An accessible, well-researched guide to Y2K issues across a range of industries, with a section on personal preparedness. A bit 'preachy' towards the end.
- *Y2K: Millennium Bug: A Balanced Christian Response*, by Shaunti Christine Feldhahn. Feldhahn, of the Joseph Project 2000, presents the advice of Christian leaders as she offers three possible scenarios that could result from the Y2K problem. Chapter 10 is good on congregational preparation. (Warning: Pat Robertson alert.)
- *Finding and Fixing Your Year 2000 Problem: A Guide for Small Businesses*, by Jesse Feiler. A hands-on approach is offered to addressing and solving the year 2000 problem in the small enterprise (small businesses, schools, medical offices, home offices, etc.).
- *Countdown Y2K Newsletter*—A monthly ministry publication compiled and edited by Shaunti Feldhahn of the Joseph Project 2000. One-year subscription, \$59.00. Contact 1-800-500-0867, or write Multnomah Publishers, PO Box 1720, Sisters, OR 97759.

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Honduran House

(Continued from page 1)

churches that parishioners can also organize work teams to go to Honduras to build houses. Generally, it takes six people about six days to construct a house according to these plans. Materials are provided, and the only cost to volunteers is for air fare and \$35.00 daily room and board in Honduras. For details, interested churches can contact Abigail Nelson of the Presiding Bishop's Fund, at (800) 334-7626, ext. 6139 or e-mail anelson@dfm.org.

Youth groups, church groups, and individuals are welcome to come and work from one week to many months.

Judy Fleener, a member of St. Gregory's Church, Muckegon, Mich., participated on such a work team recently in Honduras. "I worked harder than I ever have before, I sweated more than I ever have before. We carried cement block and shoveled sand. Our team members were 75 to 16 in age. No one ever whined! Everyone worked as hard as they could. We took breaks often and drank lots of bottled water.

"The houses we were building were 900 square feet of cement block construction. I was not happy with the structures before I went to Honduras, but these buildings are like palaces compared to much of the housing there. We saw cardboard homes with banana leaf roofs, mud huts, and sticks tied together without mud.

"I carry images of children with dark brown eyes, laundry hanging anywhere, on bushes, barbed wire, window ledges, acacia trees with their beautiful red blossoms, women really carrying large bundles on their heads. The people we met at the worksite were gracious to us

in our ineptitude. They were grateful that we were there. Pray for the work of the church in Honduras," she said.

In the Diocese of North Carolina, the Committee on Overseas Mission, headed by Bill Bryant in Southern Pines, is attempting to coordinate all mission trip efforts from this Diocese. Bryant can be reached at (910) 692-8358.

List of donors

Contributions were received from the following churches: Asheboro—Church of the Good Shepherd; Battleboro—St. John's; Burlington—Holy Comforter; Cary—St. Paul's; Chapel Hill—Holy Family; Charlotte—St. Andrew's; Durham—St. Joseph's, St. Luke's, Episcopal Student Center at Duke; Greensboro—All Saints', Holy Spirit, Holy Trinity; Hamlet—All Saints'; Haw River—St. Andrew's; Henderson—Holy Innocents, St. John's; High Point—St. Mary's; Huntersville—St. Mark's; Mayodan—Church of the Messiah; Monroe—St. Paul's; Mooresville—St. James'; Mt. Airy—Trinity; Oxford—St. Cyprian's, St. Stephen's; Pittsboro—St. Bartholomew's; Raleigh—Christ Church, Holy Cross, Nativity, St. Michael's; Reidsville—St. Thomas'; Ridgeway—Good Shepherd; Roanoke Rapids—All Saints'; Rocky Mount—Good Shepherd; Salisbury—St. Luke's; Smithfield—St. Paul's; Southern Pines—Emmanuel; Statesville—Trinity; Tarboro—Calvary, St. Luke's, St. Michael's; Wadesboro—Calvary ECW; Walnut Cove—Christ Church; Weldon—Grace; Wilson—St. Mark's, St. Timothy's, San Timoteo; Winston-Salem—St. Anne's, St. Paul's; Yanceyville—St. Luke's.



19th century organ restored at Galloway Memorial

Elkin church to dedicate restored organ

By John R. Shannon

ELKIN—The congregation of Galloway Memorial Episcopal Church here plans an afternoon dedication service and recital for its newly restored 19th century Pilcher organ on Sunday, Sept. 26.

The one manual and pedal instrument was originally built in 1864 by the Pilcher Organ Company, then located in Chicago. The Pilcher Company was founded in the middle of the 19th century and continued to build organs until it was sold in 1944. The Galloway organ is the earliest extant Pilcher instrument, and prior to being acquired by the Elkin congregation the organ had already served two congregations for over a hundred years.

John Allen Farmer carefully restored the organ in his Winston-Salem workshop. Galloway Memorial Church itself is considered an excellent example of the carpenter Gothic architectural style, and the case of the organ compliments the architecture perfectly.

The upper portion of the organ case had been abused in the past. This was discarded, and Farmer designed a replacement which reflects the pointed windows used throughout the building.

The original organ had a severely shortened pedal board and no pedal stops. A single pedal stop providing the appropriate bass for the organ and a full pedal board were added. These were recycled from another American organ of the same period.

One manual organs such as this one are considered excellent choices for small parish churches. The idea that to have an acceptable organ, one must have two manuals and pedal is simply untrue. Throughout history the better builders have always preferred a well-disposed one manual organ to a minimum two manual one. The literature for the one manual organ is inexhaustible.

The restoration of 19th century American organs, large and small, not only preserves quality instruments, but also, in view of the high cost of new organs, can represent enormous financial savings to congregations. Congregations that feel they must accept electronic imitations of pipe organs should consider this alternative.

Dr. John R. Shannon, Professor of Music Emeritus, Sweet Briar College, consultant for this project, is organist and choir director at Galloway Memorial.



WALNUT COVE CONFIRMATION: The Rev. Fred Hammond presented for confirmation by Bishop Johnson at Christ church on May 9, from left, Charles Caldwell, Kim Lewis, William Petree, Deborah Caldwell, Phylliss Tuttle, Harold Lewis, and Kim Gentry. June Cutler, St. Elizabeth's, King, was received.

An Open Letter to the Clergy and Laity of the Diocese of North Carolina

Dear Friends:

In my role as chief priest and pastor of this Diocese and as guardian of the faith, unity, and discipline of the Church, I write to remind us all of the teaching authority of the Church and of our duty to heed what our Church teaches.

There are levels of authority in the Church's teaching ministry. The first is Doctrine, the basic and essential teachings of the church. As specified by Title IV, Canon 15, of the Constitution and Canons of the Episcopal Church, "The Doctrine of the Church is to be found in the Canon of Holy Scripture as understood in the Apostles' and Nicene Creeds and in the sacramental rites, the Ordinal and Catechism of the Book of Common Prayer."

The second level is Discipline, the way we conduct public worship, the way we govern ourselves as a church, and the way we agree to behave as a body of sisters and brothers in Christ. Again as specified by Canon IV.15, "The Discipline of the Church shall be found in the Constitution, the Canons, and the Rubrics and the Ordinal of the Book of Common Prayer."

The third level of authority is Resolutions of General Convention, almost all of which call for a specific Christian response to particular issues and needs in the world today. Resolutions in and of themselves are not a source for defining Doctrine or Discipline, but they are important guidelines for living a Christian life.

My primary concern in this letter is Resolutions of General Convention and our response to them. After reviewing the hundreds of resolutions adopted by the General Conventions of the Episcopal Church from 1976 through 1997, I have chosen 48 which I judge to be of sufficient importance and interest to bring to your attention. I have arranged these 48 under six headings and not in strict chronological order.

(I know that reading such a long letter as this is tedious, but please stay with me to the end!)

Abortion, Pregnancy, Birth Control

Resolution B-9S (1982). Resolved, That the following principles and guidelines adopted by the 65th GC (1976) and reaffirmed by the 66th GC (1979) be reaffirmed by this 67th GC:

1. The beginning of new human life, because it is a gift of the power of God's love for his people, and thereby sacred, should not and must not be undertaken unadvisedly or lightly but in full accordance of the understanding for which this power to conceive and give

birth is bestowed by God.

2. Such understanding includes the responsibility for Christians to limit the size of their families and to practice responsible birth control. Such means for moral limitations do not include abortion for convenience.

3. The position of this Church, stated at the 62nd GC ... in Seattle in 1967, which declared support for the "termination of pregnancy" particularly in those cases where "the physical or mental health of the mother is threatened seriously, or where there is substantial reason to believe that the child would be born badly deformed in mind or body, or where the pregnancy has resulted from rape or incest" is reaffirmed. Termination of pregnancy for these reasons is permissible.

4. In those cases where it is firmly and deeply believed by the person or persons concerned that pregnancy should be terminated for causes other than the above, members of this Church are urged to seek the advice and counsel of a Priest of this Church, and, where appropriate, penance.

5. Whenever members of this Church are consulted with regard to proposed termination of pregnancy, they are to explore, with the person or persons seeking advice and counsel, other preferable courses of action.

6. The Episcopal Church expresses its unequivocal opposition to any legislation on the part of the national or state governments which would abridge or deny the right of individuals to reach informed decisions in this matter and to act upon them.

Resolution D - 16A (1982). Resolved, That as a means of world population control this 67th GC of the Episcopal Church reaffirm the right of individuals to use any natural or safe means of conception control.

Resolution D O65s (1997). Resolved, That the 72nd GC of the Episcopal Church expresses grave concerns about the use in the third trimester of pregnancy of the procedure known as intact dilation and extraction (commonly called "partial birth abortion") except in extreme situations; and be it further

Resolved, That the 72nd GC of the Episcopal Church continues to encourage its Dioceses and Congregations to give necessary aid and support to all pregnant women.

Sexuality

Resolution A-69 (1976). Resolved, That it is the sense of this GC that homosexual persons are children of God

who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the Church.

Resolution B-61A (1982). Resolved, That the 67th GC reaffirms the actions taken by the General Conventions of 1976 and 1979 affirming that homosexual persons are children of God and are entitled to full civil rights.

Resolution A-53S (1979). Resolved, That this GC recommend to Bishops, Pastors, Vestries, Commissions on Ministry and Standing Committees, the following considerations as they continue to exercise their proper canonical functions in the selection and approval of persons for ordination:

1. There are many human conditions, some of them in the area of sexuality, which bear upon a person's suitability for ordination;

2. Every ordinand is expected to lead a life which is "a wholesome example to all people" (Book of Common Prayer, pp. 517, 532, 544). There should be no barrier to the ordination of qualified persons of either heterosexual or homosexual orientation whose behavior the Church considers wholesome;

3. We re-affirm the traditional teaching of the Church on marriage, marital fidelity and sexual chastity as the standard of Christian sexual morality. Candidates for ordination are expected to conform to this standard.

Therefore, we believe it is not appropriate for this Church to ordain a practicing homosexual, or any person who is engaged in heterosexual relations outside of marriage.

Resolution D 082s (1985). Resolved, ...That the 68th GC urge each diocese of this Church to find an effective way to foster a better understanding of homosexual persons, to dispel myths and prejudices about homosexuality, to provide pastoral support, and to give life to the claim of homosexual persons "upon the love, acceptance, and pastoral care and concern of the Church" as recognized by the GC resolution in 1976.

Resolution A085 (1988) . Resolved, ... That this 69th GC decries the increase of violence against homosexual persons and calls upon law enforcement officials across the land to be sensitive to this peril and to prosecute guilty persons to the fullest extent of the law.

Resolution D049s (1991). Resolved, ... That the 70th GC of the Episcopal Church call on the Church including its

theological seminaries to acknowledge and reexamine its attitudes about sexuality through seminars, conferences and one-on-one conversations with persons of differing sexual viewpoints and orientations; and be it further

Resolved, that all dioceses be requested to have continuing education courses in the area of human sexuality in general, and homosexuality in particular, and make these available to the clergy and laity of this Church....

Resolution A 104sa (1991). Resolved, ...That the 70th GC of the Episcopal Church affirms that the teaching of the Episcopal Church is that physical sexual expression is appropriate only within the lifelong monogamous "union of husband and wife in heart, body, and mind, intended by God for their mutual joy; for the help and comfort given one another in prosperity and adversity and, when it is God's will, for the procreation of children and their nurture in the knowledge and love of the Lord" as set forth in the *Book of Common Prayer*; and be it further

Resolved, That this Church continue to work to reconcile the discontinuity between this teaching and the experience of many members of this body; and be it further

Resolved, That this GC confesses our failure to lead and to resolve this discontinuity through legislative efforts based upon resolutions directed at singular and various aspects of these issues....

Resolution D006a (1994). Resolved, ... That the 71st GC call upon municipal councils, state legislatures and the United States Congress to approve measures giving gay and lesbian couples protection such as: bereavement and family leave policies; health benefits, pension benefits, real-estate transfer tax benefits, and commitments to mutual support enjoyed by non-gay married couples.

Resolution C003s (1997). Resolved, That the 72nd GC affirms the sacredness of Christian marriage between one man and one woman with intent of lifelong relationship; and be it further

Resolved, That the Convention directs the Standing Liturgical Commission to continue its study of theological aspects of committed relationships of same-sex couples, and to issue a full report including recommendations of future steps for the resolution of issues related to such committed relationships no later than November 1999 for consideration at the 73rd GC.

Resolution A071 (1997). Resolved,
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That the 72nd GC commends the process of voluntary dialogue as an effective and appropriate process for Episcopalians to use in facing questions about sexuality "with honesty and integrity, avoiding unnecessary confrontation and polarization, in a spirit of faithful seeking to understand more clearly the will of God for our lives as Christians"; and be it further

Resolved, That the Standing Commission on Human Affairs...promotes the continuing use of dialogue as a process for facing questions about human sexuality and provide resources for continuing the dialogue.

Resolution D 011a (1997). Resolved, That, while acknowledging the diversity of opinion among the Bishops and Deputies of this Convention on the morality of gay and lesbian sexual relationships, the 72nd GC apologizes on behalf of the Episcopal Church to its members who are gay or lesbian, and to lesbians and gay men outside the Church, for years of rejection and maltreatment by the Church; and be it further

Resolved, That this Church shall seek amendment of our life together as we ask God's help in sharing the Good News with all people.

Resolution A 008a (1991). Resolved, ... That this 70th GC urge the baptized of this Church to speak publicly in opposition to local, state and national legislation that discriminates against those who are HIV positive, and specifically to oppose laws which inhibit employment, housing, education and accessibility to insurance, and every law which would violate the privacy and civil rights of Persons Living With HIV/AIDS and immigration laws and policies that prevent persons from other nations who are HIV positive from immigrating to or visiting in the United States; and be it further

Resolved, That this Church encourage, at every level of society, increased access to HIV/AIDS services among marginalized communities, especially communities of gay and lesbian people, people of color, homeless people, drug and alcohol abusers, and those in prison....

Racism

Resolution D-79 (1979). Resolved, ... That the 66th GC recommend that all members of the Episcopal Church resign from private country clubs which discriminate against Jewish people, Black people, and other ethnic minorities, simply because they are Jewish or Black; or, if they remain in membership, to work

actively and diligently to change the by-laws and practices of their clubs.

Resolution B 051s (1991). Resolved ... That the 70th GC declares that the practice of racism is sin and is plainly contrary to the norms of Holy Scripture, and violates the express words of the Baptismal Covenant; and be it further

Resolved, That the 70th GC calls upon all baptized members of the Church to work to remove racism from the life of the Nation, for we can make no peace with oppression.

Resolution D 043a (1991). Resolved, ... That the 70th GC urge each Diocese to implement and to strengthen initiatives with all congregations in the Diocese toward becoming a Church of and for all races and a Church without racism committed to end racism in the world; and that these initiatives include but not be limited to:

Prayer and Worship — encourage the establishment of prayer groups and support groups around the theme of combatting racism.



E. T. MALONE JR.

Bishops Gloster, left, and Johnson confer during a break in a House of Bishops session during the 73rd General Convention at Philadelphia.

Planning and Funding — ensure that funding and planning structures affirm racial equity in appointments to and funding of all diocesan staffs, committees and commissions.

Deployment — support and actively work to assure that parishes who have never considered minority clergy for vacancies do so.

Recruitment — actively recruit and support minority candidates in their progress from postulancy to ordination.

Education — prepare educational material to provide parishes with an educational series on the nature of racism that will acknowledge racism as a sin and will work toward eliminating its existence in the Church.

Racial Survey — conduct a racial survey to determine where minority persons are in the Diocesan structures and parishes to determine if they are present on all Diocesan committees and vestries in proportion to their presence in the Church.

Resolution D113a (1991). Resolved... That the Episcopal Church spend the next three triennia addressing institutional racism inside our Church and in society, in order to become a Church of and for all races and a Church without racism committed to end racism in the world, and that greater inclusiveness become one of the Episcopal Church's primary strategies for evangelism.

Resolution A045a (1994). Resolved, ... That the 71st GC move one more

step towards eliminating institutional racism from the Episcopal Church by strengthening the recruitment, retention, and education of people of color for the ordained ministry of the Episcopal Church....

Resolution A048 (1994). Resolved, ... That all elected and appointed bodies in the Episcopal Church be encouraged to establish as a priority overcoming the sin of racism.

Sexism/Women's Ministries

Resolution B-148 (1979). Resolved, ... That the 66th GC of the Episcopal Church endorse the Equal Rights Amendment and urges the several States in their legislatures to ratify the Equal Rights Amendment....

Resolution C023 (1985). Resolved, ... That a paramount goal of the Episcopal Church be to search out and eradicate all forms of Institutional Sexism from its structures and constituencies, and to pursue a course of affirmative action in calling qualified lay and clergy women for positions on Church-related staffs as they become open.

Resolution A078 (1988). Resolved, ... That this 69th GC of the Episcopal Church commend the Presiding Bishop for his intention to convey to the Lambeth Conference assembled in July 1988 the deep commitment of this Church to the full participation of women in its life and ministry.

Resolution D066 (1991). Resolved, ... That the 70th GC of the Episcopal Church support the policy of Equal Pay for Work of Equal Value, otherwise known as Pay Equity, and that it urge the Church Center and the several dioceses to incorporate this policy into their employee guidelines...; and be it further

Resolved, That members of the Episcopal Church strive for the acceptance of this policy in their local and state governments as well as in private industry.

Resolution D067a (1991). Resolved, ... That the 70th GC of the Episcopal Church recognize the seriousness of the national crisis of the increasing pauperization of women and children and ... call on parishes and dioceses to support ministries designed to provide opportunities for movement out of poverty and to assist those still in poverty....

Resolution D175a (1991). Resolved, ... That the 70th GC of the Episcopal Church request the 71st GC to affirm and celebrate the ministries of women in all orders of this church; and be it further

Resolved, That a special Eucharist of the 1994 GC celebrate the ministries of ordained women in all orders of this Church.

Resolution A049 (1994). Resolved, ... That this 71st GC condemn violence against women in all its forms, and resolves that each deputy and bishop will work toward making the Episcopal Church a truly safe place for all God's people....

Social Concerns

Resolution D056a (1991). Resolved, ... That this 70th GC of the Episcopal Church reaffirm the position taken in opposition to capital punishment by the 1958, 1969, and 1979 General Conventions; and be it further

Resolved, That this 70th GC of the Episcopal Church oppose federal initiatives to establish constitutional procedures for the institution of the sentence of death for various crimes; and be it further

Resolved, That the 70th GC of the Episcopal Church deplores the expansion of capital offenses by federal legislative action; and be it further

Resolved, That this 70th GC of the Episcopal Church support state and local initiatives to establish a range of community sanctions and services offering alternatives to incarceration and reducing recidivism; and be it further

Resolved, That the Presiding Bishop's Open Statement on Capital Punishment be sent to every Parish and Mission of our Church; and be it further Resolved, That the Presiding Bishop's Open Statement on Capital Punishment and this resolution be sent to the President, the Attorney General, and every member of the Senate and Congress of the USA; and be it further Resolved, That this 70th GC of the Episcopal Church urge the provinces, dioceses, parishes, missions, and individual members of this Church to engage in serious study on the subject of capital punishment and work actively to abolish the death penalty in their states.

Resolution C-52 (1976). Resolved, ... That the 65th GC of the Episcopal Church...urge the Congress of the United States to adopt effective handgun legislation as promptly as possible and... urge all citizens to support federal, state, and local legislation aimed at controlling the sale and use of handguns.

Resolution D 017s (1988). Resolved, ... That this 69th GC of the Episcopal Church declare its belief that non-violent refusal to participate in or prepare for war is a faithful response of a member of this Church and that a decision to participate in or prepare for war should be made only after careful and prayerful consideration; and be it further

Resolved, That a person making such a conscientious decision either not to participate or to participate have the respect, the support and the ministry of the Church.

Resolution D-90S (1982). Resolved, ... That this 67th GC affirm its belief in the glorious ability of God to create

in any manner, and in this affirmation reject the rigid dogmatism of the "Creationist" movement; and be it further

Resolved, That we affirm our support of the scientists, educators, and theologians in the search for truth in this creation that God has given and entrusted to us.

Resolution A087a (1985). Resolved, ... That all Episcopal Church properties



E. T. MALONE JR.

GENERAL CONVENTION 1994: Representing the Diocese of North Carolina at the 71st General Convention in Indianapolis in the House of Deputies were, from left, the Rev. Timothy Kimbrough, Chapel Hill; the Rev. Janet Watrous, Raleigh; Jane House, Louisburg; Anne Tomlinson, Charlotte; the Rev. Henry Parsley, Charlotte; Al Purrington, Raleigh; the Rev. Virginia Herring, Winston-Salem; and Scott Evans, Durham.

and all Episcopal Church meeting places be made (so far as possible) accessible to persons with disabilities and barrier-free; and... That this Church promote the hiring of qualified persons with disabilities within its own structures and within society at large; and that each parish seek as a first step for one person with a disability; and... That qualified persons with disabilities not be disqualified for postulancy, for Holy Orders, for ordination or for further employment in the Church solely on the basis of their handicaps....

Resolution D051a (1991). Resolved, ... That this GC of the Episcopal Church urge the President and Congress of the United States to act to protect the families and children of this country from the failure to succeed in working their way out of poverty, by discontinuing the practice of defunding households of welfare benefits as soon as they begin to earn money or receive a financial gift....

Resolution D087 (1991). Resolved, ... that the Episcopal Church, at the national, provincial, diocesan, and local levels, seek diligently and intentionally to reduce the use of paper in the conduct of its business....

Resolution A056 (1994). Resolved, ... it is morally wrong and unacceptable to intentionally take a human life in order to relieve the suffering caused by incurable illness. This would include the intentional shortening of another person's life by the use of a lethal dose of medication or poison, the use of lethal weapons, homicidal acts, and other forms of active euthanasia. Palliative treatment to relieve the pain of persons

with progressive incurable illness, even if done with the knowledge that a hastened death may result, is consistent with theological tenets regarding the sanctity of life.

Resolution A129 (1997). Resolved, ... That the 72nd GC charges the Dioceses and Provinces of the Church with greater responsibility for sustaining and developing ministries of advocacy and outreach among migrant and seasonal farm workers, especially in the areas of health, education, family integrity, economic justice, the fight against "scape-goating," and religious community building.

Resolution D082a (1997). Resolved, ... That the 72nd GC urges all congregations, missions, dioceses and the national Episcopal Church to become actively involved in promoting the enactment of a "living wage" plus family health benefits, in the cities and communities in which they live, as the minimum acceptable norm for all working people....

Resolution D087a (1994). Resolved, ... That this 71st GC encourage individual parishes to establish a relationship with an inmate through their Parish

Visitation Program and then to seriously consider adopting an initiative expanding their mission to include the support of a newly discharged inmate through the time necessary for that person to become self-sufficient in society....

Other

Resolution A029a (1985). Resolved, ... That Title II, Canon 3, Sec. 1 be

amended to read as follows: The copy of the *Book of Common Prayer* accepted by the General Convention of this Church, in the year of our Lord 1979, and authenticated by the signatures of the Presiding Officers and Secretaries of the two Houses of the General Convention, is hereby declared to be the Standard Book of Common Prayer of this Church. (This Resolution was subsequently adopted into the cited Canon.)

Resolution D140a (1985). Resolved, ... That this 68th GC encourage the acceptance by congregations and dioceses of the practice of giving to others as much as we spend on ourselves.

Resolution A060a (1991). Resolved, ... That the 70th GC of the Episcopal Church, during this Decade of Evangelism, reaffirm its commitment to the fullness and uniqueness of God's self-revelation to humankind in Jesus Christ, while recognizing that to proclaim the Gospel in a pluralist society requires us to be aware of the significance of God's self-revelation outside the Church; and be it further Resolved, That even as we seek new opportunities to share our

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Christian faith with those who do not know Christ, we recognize that God's activity in the world is not confined to the Church and we affirm our willingness to listen carefully to and to learn humbly from those whose perception of God's mystery differs from our own.

Resolution A189 (1991). Resolved, ... That the 70th GC of the Episcopal Church... reaffirm Resolution D165 of the 69th GC, urging each household to make a financial pledge through their congregation toward the mission of the Church...; and be it further Resolved, That each household be urged to base pledging upon a percent of its income, known as proportional giving, and recognize tithing (10%) as the minimum standard of giving....

Resolution A135a (1994). Resolved, ... That this GC reaffirm the commitment of this Church to theological education through the contribution of 1% of Net Disposable Budget Income (N.D.B.I.) and asks each congregation to make 1% for theological education a high priority of their stewardship....

Resolution B017a (1997). Resolved, That the policy of the Episcopal Church is to discourage its leaders, whether clergy or lay, from using pastoral or other relationships of trust developed in the context of the exercise of their responsibilities for personal financial

Y2K problem

(Continued from page 15)

still be in charge and we can praise Him for that," writes Y2K authority Rich Miller in "Y2K and the Church: An Awareness Sermon" on the Year 2000 Problem. "If the world winds up in darkness, we are here to be a lighthouse for God. In the midst of uncertainty and confusion, we must never forget that we are a people with a message: Fear not!

"When you have peace in the midst of chaos and confusion, people notice. We need to communicate that our confidence is not because we believe in ourselves or in technology, but because we believe in God, who is our power source."

The Rev. Jan Nunley is Director of Communications for the Diocese of Rhode Island and rector of the Church of St. Peter & St. Andrew, Providence

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gain; and be it further

Resolved, That it is the policy of this Church that any major bequest or gift arising in the context of such a relationship ought to be renounced or transferred and dedicated to an appropriate religious or charitable use; and be it further

Resolved, That the dioceses of this Church be encouraged to adopt policies consonant with those set forth in this resolution that are enforceable within their jurisdictions.

Resolution D006a (1997). Resolved, That Canon I. 17 (c) is hereby amended to read as follows: It is expected that all adult members of this Church, after appropriate instruction, will have made a mature public affirmation of their faith and commitment to the responsibilities of their Baptism and will have been confirmed or received by a Bishop of this Church or by a Bishop of a Church in communion with this Church. Those who have previously made a mature public commitment in another Church may be received, not confirmed. (This Resolution was subsequently adopted into the cited Canon.)

Resolution D009s (1997). Resolved, That the 72nd GC of the Episcopal Church expresses its sorrow and compassion for the suffering of many citizens of Central America, South America, and Caribbean nations who, under regimes formerly supported by the United States, have suffered at the hands of military officers who attended the Schools of the Americas, now located in Fort Benning, Georgia; and be it further

Resolved, That the Episcopal Church calls upon the President of the United States to assure that no United States government sponsored training facility teaches techniques intended to suppress democratic voices and/or violate any inter-American conventions or human rights; and be it further

Resolved, That the Episcopal Church stands in solidarity with those countries now struggling to build strong, democratic societies and institutions including uncompromising civilian control of the military; and be it further

Resolved, That this Convention calls upon the President and Congress of the United States to review the conduct of all military training programs to ensure that they emphasize a concern for human rights and democratic principles.

Resolution D055s (1997). Resolved, That the 72nd GC reaffirm the Episcopal Church's commitment to interfaith cooperation and dialogue with our sisters and brothers of the Jewish faith; and be it further

Resolved, That we commend the Evangelical Lutheran Church in America for the leadership it has given in this area and more particularly its 1994 Declaration to the Jewish Community; and be it further

Resolved, That we acknowledge, with regret, our acts of moral blindness and outright prejudice, throughout history and today, that have contributed to the abuse and mistreatment of Jews.

Please remember that resolutions of General Convention are morally and ethically instructive for us all and that no one resolution is more binding than another. This means that, until amended or rescinded, resolutions express the mind and teachings of the Church on contemporary issues. I encourage you, as far as you are able, to live by these and all other duly-adopted resolutions of General Convention, even and especially the ones you disagree with! And I ask all clergy, vestries, and diocesan bodies to adhere to these and all other resolutions as you plan your programs and budget your resources, and as you prepare Church School lessons, adult classes, and sermons.

However, it is important to remember that resolutions are not as mandatory or as absolutely authoritative for us as are the Constitution and Canons of the Episcopal Church; the Canon of Scripture as understood by the Apostles' and Nicene Creeds; and the sacramental rites, the Ordinal, the Rubrics, and the Catechism of the *Book of Common Prayer*. These must be strictly obeyed by us all; and violations of them constitute grounds on which clergy and, in some cases, laity may be disciplined and removed from office or communicant status.

It seems significant to me that nothing in the Constitution of the Episcopal Church, and nothing in the Canons, and nothing in the Creeds, and nothing in the Prayer Book specifically addresses two of the most controversial issues facing us today: the ordination of otherwise-qualified but non-celibate homosexuals, and the provision of some form for acknowledging and blessing same-sex commitments. A few Resolutions address or acknowledge these issues (see above under *Sexuality*); but no clearly mandatory Canon or other statement has been adopted by our Church.

This absence of Constitutional or Creedal or Canonical or Rubrical or Catechetical mandate does not mean that I am ready to endorse the ordination of non-celibate homosexuals or the blessing of same-sex unions. I still favor waiting for and working for a clearer voice from General Convention.

However, it does mean that I am appropriately reluctant to try to depose a priest who disagrees with me on these issues.

To summarize: Accepting the Apostles' and Nicene Creeds as the summary of biblical Doctrine; obeying the Constitution and Canons of the Episcopal Church; obeying the Rubrics of the *Book of Common Prayer*; and accepting the Ordinal and the Catechism in the Prayer Book as essential to Doctrine and Discipline are all mandatory for Episcopal Christians. Living by Resolutions of General Convention is strongly endorsed as our moral and ethical duty. I urge you to join me in submitting to the various levels of authority in our Church.

But—if for reasons of conscience you should ever consider acting contrary to any duly-adopted Resolution, I ask that if you are a lay person you consult with your priest, and if you are a deacon or priest you consult with one of your bishops *before* putting your individual conscience above the collective and prayerful wisdom of the majority voice of your Church. And if I should ever consider acting contrary to any duly-adopted Resolution, I promise that I will first consult with the Standing Committee of North Carolina.

Most sincerely,

Robert C. Johnson, Jr.

St. Andrew's-Sewanee School announces new Chaplain and Director of Admissions

SEWANEE, Tenn.—As St. Andrew's-Sewanee School prepares for its 131st year of secondary education on the Mountain, a major campaign nears completion and a new Chaplain and Director of Admissions join the faculty.

The school is in the final stages of the Cornerstone Campaign, which has raised \$10.7 million towards its goal of \$11.75 million. A new academic wing, a new kitchen, and three new residential houses have been built during the campaign. The gymnasium, academic building, dining hall, and older dormitories all are undergoing renovation or expansion this summer.

The Rev. Elizabeth "Betsy" D. Ungermann, associate rector at Church of the Holy Spirit, Houston, Tex., has been chosen as new Chaplain. Fr. Ellis Mayfield, Chaplain since 1995, will assume the position of Athletic Director. Bill Andres, Co-Director of Admissions and Financial Aid at The Masters School in Dobbs Ferry, N.Y., has been chosen to lead the Admissions Office.

Salvadoran rescued from deportation returns to joyous wedding

By E. T. Malone Jr.

CHAPEL HILL—There was the usual last-minute anxiety before the wedding began. Somebody whispered that the bride was having trouble with a button. The four o'clock starting time passed, as the organist glanced from time to time toward the rear of the church, pulled out more sheet music, and kept on playing.

People shifted in their pews. Wedding congregations—filled with guests who are often unfamiliar with Episcopal liturgy—are always more varied than those who attend regular services, but this congregation was an absolute hodge-podge. Catholics, Protestants, and Jews, black and white, Anglos and Hispanics, the poor and the wealthy, the educated and the uneducated, the powerful and the powerless—all had gathered on May 15 at the Chapel of the Cross in Chapel Hill to witness a wonderful event: the marriage of Daisy Diaz and Jose Federico Campos, her childhood sweetheart and father of her five children.

When the procession finally began, and the beaming bride appeared with flowers in her hair, there was more than the usual sigh of relief.

More than just a wedding, as joyful as that can be in itself, this was the outward and visible sign of an energetic community project that had reached a happy and successful conclusion.

For until little more than a month earlier Campos, a resident of Chapel Hill since 1987, had languished "in exile" in El Salvador where he was deported in October 1998 after being arrested when he showed up in Charlotte for what he thought would be a hearing on his permanent residency in the U.S.

Instead, U.S. Immigration and Naturalization Service officials pulled out an 11-year-old deportation order that had been issued when Campos, on the advice of a private immigration counselor, failed to show up for a deportation hearing in 1988 in federal immigration court in Atlanta.

Campos and Diaz had fallen in love when he was a 17-year-old high school student and she was a 14-year-old in middle school. Fleeing the civil war in El Salvador, Campos crossed illegally into Texas and lived with his older brother Carlos. Three years later he applied for political asylum, but was denied. Fearing he would be sent home, he didn't attend the 1988 hearing.

When Diaz turned 17, Campos persuaded her to join him in the United States. Here, they began to build a life and work toward becoming American citizens. They had five children, all

American citizens, the most recent of whom were twin daughters born only nine months before Campos' deportation. But they were unable to marry because the change in status would have voided his residency application.

Campos became a carpenter and construction company supervisor in Chapel Hill and Diaz worked as a certified nursing assistant. Their three sons—Hugo, Jorge, and Alonzo—attend Seawell Elementary School and play in local soccer leagues. The oldest son, Hugo, suffers from a genetic disorder called neurofibromatosis, which can cause tumors and seizures. He must take expensive medication and every three months receive magnetic resonance imaging scans at the University of North Carolina Hospital. Health insurance at Campos' job covered part of the cost of Hugo's treatment.

Still, the INS would not consider hardship to children in reversing the deportation order, explained Molly McConnell, a Chapel of the Cross parishioner who became an insatiable volunteer case worker for the family. "Molly almost burned up the church fax machine campaigning," said her rector the Rev. Stephen Elkins-Williams, who preached the homily for the wedding.

She acted as coordinator for the task of finding effective legal representation for Campos and for organizing all the documents needed to apply for a waiver of deportation.

Diaz, alone with the five children, received community support ranging from volunteer child care to cash donations for medical costs and legal fees. Jeff Weinstock, a Seawell School parent and chair of the school governance committee, acted as almost a surrogate father for the boys, taking them out for pizza or for soccer games.

Bishop Peter Lee of Virginia, a former rector of Chapel of the Cross, and James G. Exum Jr., former State Supreme Court Chief Justice and Holy Trinity, Greensboro, parishioner, wrote supporting letters to the INS.

The breakthrough came when it was discovered that Campos might be returned to the U.S. if it could be proved that his absence was a hardship to his mother, who by now was also living in North Carolina. "Well this was no problem," said McConnell. Documentation was soon on its way and the visa officer at the U.S. Embassy in El Salvador expedited a visa for Campos.

He stepped off the plane at the Raleigh-Durham Airport with nothing but the clothes on his back and the all-important green card, making him a permanent resident of the United States.

His sons cut the yellow ribbons that



Timothy Kimbrough, rector of the Church of the Holy Family, Chapel Hill, officiates as Daisy Diaz and Jose Federico Campos exchange vows at Chapel of the Cross.

had been tied around the school marquee six months ago, and the entire school community staged a huge welcome-home celebration on Apr. 16, the day after Campos' return to the United States. Staff and parents there had rallied to help the family after his deportation. Food and banners filled the courtyard and portable stereos played "I'm Walking on Sunshine," "Celebrate," and "Don't Worry, Be Happy."

Immediately, Campos and Diaz wanted to schedule the wedding, and began talks with Elkins-Williams and with the Rev. Timothy Kimbrough, rector of Church of the Holy Family in Chapel Hill, where one boy had attended a day care program and begun attending Sunday School. The service was held at Chapel of the Cross, where Diaz had found new friends and support while seeking to have Campos' deportation order reversed.

"What a joyous and unique occasion," said Elkins-Williams in his homily. "In celebrating weddings for seventeen years here, I do not remember one like this—from whatever way you want to look at it!... We give God great thanks that we have seen this day and for the privilege of participating in this joyful union."

Kimbrough as celebrant read much of the ceremony in Spanish, and Ted Vaden, a parishioner at Chapel of the Cross and editor of the *Chapel Hill News*, which had published a series of articles and editorials on the case, read one of the lessons.

Their children joined Campos and Diaz at the altar for the final prayers. Alonzo brought the ring. Jorge served as his father's best man, and Hugo gave his mother away.

Still, everything is not settled. Recently, a new problem cropped up when the INS appealed a judge's ruling that Diaz herself be granted permanent residency—raising the spectre of the mother of this family now possibly being deported. McConnell supervised the distribution of pre-printed postcards at the wedding addressed to INS officials, asking them to withdraw the appeal.

Campos has returned to his old job, but because of his absence must wait 12 months before he will again be eligible for health insurance coverage there. Diaz is now working at Carols Woods Retirement Center, and the family is covered through her health insurance there. This expense and the legal fees she has incurred have been paid by private donation.

ROBERT MILLER/EPISCOPAL NEWS SERVICE

Letters

Reader doesn't think last 36 years of ordination were in service of apostasy

Having now entered my 36th year of ordination, which has been mostly, but not always, a joy, I found myself pondering vigorously the comments in the April *Communicant* by the Rev. Jon Shuler, *et al.*, that the current national Episcopal Church is apostate, forfeiting its right to recognition—schism, therefore, being the only alternative.

(It is sobering to remember that the Rev. Mr. Shuler was a candidate to succeed Bishop Estill.)

Although I see myself as one of "those liberals," part of that has always meant inclusion of "all sorts and conditions of men," even conservatives.

My heart simply cannot twist itself into believing total dalliance with the Devil over the course of an adult lifetime this (shades of Screwtape), in spite of occasions of wrongdoing, numerous mistakes, and yes, even bad Theology.

It seems to me what is at work here is implied by the word "ideology." Outward and visible Theology can obscure inward and invisible Ideology, i.e., strong emotionality attached to the "truth" of doctrine, and truth believed authenticated by the strength with which the doctrine is "held" to be true.

This, of course, can be inclusive of conservatives, liberals, and all shades in between.

It would appear "Psychobabble" may not be mere "babble" after all!

Suddenly I was comforted by the memory of a phrase about contrition issuing an awareness of the contingent character of all human claims and the tainted character of all human pretensions. (Warmed-over Molle? Niebuhr?)

Perhaps it would be well temporarily to lay aside "issues" and patiently, for as long as it takes, acknowledge in depth each other's humanity. For surely we all believe it was not "they" who crucified the Lord.

*The Rev. W. S. (Tom) Taylor Jr.
Rockingham*

View of unlimited inclusivity held by Spong said fallacious

Bishop Johnson's commitment to the rights of free speech and his loyalty to an old friend, John Spong, are commendable. His evident overlooking the widely and deeply negative impact of the gentleman's "12 Theses," other writings, and many public pronouncements as theological perfidy or self-destructive self-indulgence by the man is

neither pastorally very caring of Mr. Spong nor protective of the institution he has sworn to uphold and protect. This is regrettable.

Bishop Gloster's comparison of this matter to a mere exercise of academic rigor, by its shallowness, simply glosses over the point of the question—is there no line over which (especially clergy) members of our church may cross and be considered by their own words and deeds inimical to our church's identity and purpose, and, hence, therefore "rebuked in the faith" for the good of all?

The real issue here is the fallacious argument that "inclusivity" has no limits. Jesus did not preach a politically correct notion of inclusivity.

I abstained from attending last fall's (1998) Clergy Conference [at which Bishop John Spong was keynote speaker] as a waste of time on these bases. By his own fruit Mr. Spong should judge the value of his own labors and consider the cost to the Episcopal Church of his most dubious mission in life. I share the opinion of some of my parishioners that he might well consider discontinuing using the Episcopal Church and his episcopacy as his private pulpit rather than as a sacred place for the promulgation of the gospel of Jesus.

*The Rev. Charles Benz
Chapel Hill*

Reader praises organization of Acolyte Festival, suggests rotation of future locations

I request *The Communicant* give my thanks to the Rev. Sally Harbold [Diocesan Youth Coordinator] for organizing the Acolyte Festival at the N.C. Zoo in Asheboro. This annual event, usually held in Duke Chapel, has provided our youth opportunities to worship and play together for years.

Many of the ten acolytes from St. James', Mooresville, who participated this year are brand-new Tar Heels; and visiting the zoo was a grand way of introducing them to our state and our Diocese.

I hope Duke Chapel is not completely abandoned by Festival planners. I suggest a rotation system be considered because so many acolytes and their families are newcomers who have not had a chance to enjoy all the Old North State offers. Other sites in Charlotte, Greensboro, and Raleigh could also be added to their list.

Our acolytes should experience the resplendent processions that Duke Chapel permits, but worshipping outside among God's other creatures re-

minds us that He is present in nature as well as in man-made cathedrals.

Again, thanks to Sally and others involved in the planning of the Festival.

*Mike Shinn
St. James', Mooresville*

Episcopal participation needed in prison ministry programs

This letter is in support of the Suffragan Bishop's article in the May 1999 *Communicant* concerning an appeal for our involvement in prisons.

I am a member of St. Barnabas' Episcopal Church in Greensboro. My interest in prison ministry came as a result of a Cursillo weekend I attended in 1989. This experience suggested a commitment to Christian action. I chose prison ministry and became active in Yokefellows Prison Ministry of North Carolina, Inc., for which I am now State Trainer and Developer.

Yokefellow Prison Ministry is a non-denominational Christian ministry of reconciliation and forgiveness. It features the skill of listening rather than preaching or teaching. We gather together in prisons weekly and form small discussion groups consisting of three to five inmates and one volunteer. Topics of mutual interest are discussed in an effort to get to know each other.

Our objective is to encourage inmates to recognize areas in their lives that need changing in order to live productive lives in society and not return to prison. The goal is to help reduce the present recidivism rate of 65%.

*The Rev. James B. Craven III
Durham*

We welcome new volunteers, especially Episcopalians, who are least in number to our brothers and sisters in Christ from other denominations.

If this challenges you to seek further information about this ministry, please contact me at (336) 852-0149 or e-mail Macnis@aol.com or drop me a line at 6103 Arcadia Dr., Greensboro, N.C. 27410.

*Jim McLean
St. Barnabas', Greensboro*

Reader suggests Charlotte's New Anglican Fellowship may be Shuler's "revenge"

Is the idea of bringing the Bishop of Singapore to Charlotte to take care of one new mission/parish perhaps Shuler's revenge? As I recall, the Rev. Jon Shuler got about a half dozen votes when he was a candidate for bishop here in 1993. I know he ran dead last.

People are hurting, lonely, frightened, dying, in prison, at war, hungry for the grace of God and the spiritual refueling in the Eucharist. Is that not enough of an agenda for us, challenged as we are with the mandate to be the hands and feet of Christ in the here and now? How can anyone have energy left over for this sort of ecclesiastical nonsense in Charlotte?

I knew the world was getting smaller, but I never thought we would see the south shore of Lake Norman as the Pacific rim.

VISITATION SCHEDULES

Bishop Johnson

September 5

St. Luke's, Tarboro - morning
Calvary, Tarboro - morning

September 12

Galloway Memorial, Elkin - morning
Trinity, Mount Airy - afternoon

September 26

St. Paul's, Monroe - morning
Christ Church, Albemarle - afternoon

October 3

All Saints', Warrenton - morning
Emmanuel, Warrenton - morning

October 17

St. Mark's, Roxboro - morning
St. Luke's, Yanceyville - afternoon

October 31

Emmanuel, Southern Pines - morning
St. David's, Laurinburg - afternoon

November 14

Calvary, Wadesboro - morning
with All Souls', Ansonville

Bishop Gloster

September 12

St. Mark's, Halifax - morning
with Grace, Weldon
Trinity, Scotland Neck - afternoon

September 26

St. Barnabas', Greensboro - morning
September 28 (Tuesday)

St. Andrew's, Haw River - evening

October 3

St. Luke's, Eden - morning
St. Mary's House, G'boro. - afternoon

October 10

St. John's, Williamsboro - morning
Trinity, Fuquay-Varina - evening

October 17

St. Mark's, Wilson - morning
St. Timothy's, Wilson - morning
San Timoteo, Wilson - afternoon

October 24

St. Christopher's, Garner - morning
St. Stephen's, Erwin - afternoon

October 27 (Wednesday)

All Saints', Roanoke Rapids - evening
October 31

St. Augustine's, Raleigh - morning
Cheshire Hse., NCSU, Ral. - afternoon

Letter from the Bishop Suffragan

Dear Friends,

In story, real life, song, and drama we meet people who help us understand the presence and transforming power of God. Aunt T is one such person for me. For Father's Day I received a video entitled *A Family Thing*.

Aunt T is a blind old woman who has on one occasion brushed her teeth with "Preparation H" and who frequently puts together meals that her nephew calls "awful concoctions." Nevertheless, Aunt T becomes the eyes, ears, heart, wisdom, and courage for her family, which is presented with a real challenging dilemma.

In the delightfully warm, humorous and profound story one witnesses the emergence of a new family. Earl Pilcher (Robert Duval), a Southern white boy from Arkansas discovers that he has a half brother who is black. His newly discovered brother Ray is played by James Earl Jones. It requires no small amount of effort on everybody's part to assimilate this new found knowledge that Earl and Ray share the same mother, a young black woman, deceased since the time of Earl's birth. All visible evidence to the contrary this

white man and black man are brothers. Both men as well as their families have a long hard struggle to distill and mix this distasteful brew into the mix of their segregated and difficult lives.

Aunt T is the tough, life-schooled "chef" who helps this family prepare a new recipe which feeds and nourishes this new expanded family. In a tension filled moment in Ray's Chicago apartment Earl is about to be turned out into the street to mingle with whores and "head knockers" because there is no room for him in their lives to say nothing of the small apartment. Aunt T intercedes and speaks forcefully for Ray and his son Virgil.

"It is your responsibility to treat your own people good. That's your brother in there and you are going to treat him like it. Don't shame this family and my sister's sweet soul by putting her little boy out in the street... That's yo daddy's half brother sittin' in there and if he looks white its cause his daddy's white. I don't know how he looks. I can't see him like you can and I don't need to. I don't have the blessing of being able to separate people by looking at 'em any more."

Oh to be old, blind, and inept like Aunt T! She in her blindness shows her family the wisdom and love of God. Through this old black woman a new truth is imparted. Family is beyond our lines of separation, segregation, and smallness. Her insight raises serious questions for all who hear this story. Who do we turn away and put out in the streets? Which people do we through our limited sight exclude, discount, scathe, or even worse? Who are the sisters and brothers we deem to be "not our people"? Yet, in Christ we are all kin; all are our brothers and sisters.

In Christ all are one as Paul reminded the Galatians "There is no longer Jew or Greek, there is no longer slave or free, there is no longer male and female..." (Gal. 3:28 NRSV).

Our hymnal directs us in singing the same theme when we sing, "In Christ there is no East nor West ... but one great fellowship throughout the whole wide earth...."

During this season of Pentecost we celebrate the reality, power, and presence of the Holy Spirit. I have been using a prayer, which helps me request the presence of the Spirit and God's liberat-

ing action in my life. I share with you a few lines of that prayer in hopes that we like Aunt T might be God's "chefs" in preparing new recipes, which will feed and nourish us in extending love, which creates new "family":

*Holy Spirit, free us to try new ways of living, free us to love and laugh and sing, free us to lay aside the burden of security, free us to join the battle for justice and peace...**

Peace and challenge,

Gary



P.S. At the request of our Search Committee, I wish to make this statement regarding our search for a new Diocesan Bishop. "I will not allow my name to be placed in nomination. As Bishop Suffragan I will work for and with the new Bishop, do all I can to assist in the transition, and continue in my role for an indefinite period of time."

*Adapted from *Guerrillas of Grace*

Clergy changes & moves

The Rev. Elizabeth Dowling-Sendor was ordained to the priesthood May 1 at St. Philip's, Durham, where she continues since her ordination to serve as assistant to the rector.

The Rev. Carolyn Hassig Eklund was ordained to the priesthood on June 19 at Church of the Good Shepherd, Rocky Mount, where she continues since her ordination to serve as assistant to the rector.

The Rev. Melanie Mudge was ordained a transitional deacon on May 26 at Christ Church, Raleigh. She accepted a call to serve as assistant to the rector, All Saints', Roanoke Rapids, effective July 1.

The Rev. Catherine Anne Caimano was ordained a transitional deacon on June 19 at St. Philip's, Durham. Her status is non-parochial.

The Rev. Russell Lee Settles was ordained to the diaconate on June 12 at St. John's, Charlotte, and assigned by Bishop Johnson to serve as deacon at St. John's effective the same day.

The Rev. John Edward Blazer Jr. was ordained to the diaconate on June 10 at St. Paul's, Winston-Salem, and assigned by Bishop Johnson to serve as deacon at St. Paul's effective the same day.

The Rev. Talmage Bandy was ordained to the diaconate on June 24 at Emmanuel Church, Southern Pines. She was assigned by Bishop Johnson to serve as deacon at Emmanuel effective the same day.

In Charlotte, the Rev. Gary D. Jones, rector of St. Peter's Church since 1991, has resigned effective Apr. 11 to accept a call to become rector of Church of the Redeemer, Bryn Mawr, Pa., Diocese of Pennsylvania. St. Peter's has called as interim rector the Rev. Anne Hallmark, who has recently completed an interim assignment in Columbia, S.C. She was to begin work in late July.

In Oxford, the Rev. Walton S. Pettit Jr., who had been serving since May 31, 1998, as priest-in-charge at St. Stephen's and St. Cyprian's churches, resigned effective Apr. 6.

The Rev. W. I. (Ben) Wolverton Jr. has accepted a call to serve as interim rector at St. Stephen's, Oxford, and interim vicar at St. Cyprian's, Oxford, effective Apr. 11.

In Henderson, the Rev. Michael G. Dunnington has resigned as rector of Church of the Holy Innocents, effective July 31, and his status is now non-parochial. He had served there as rector since Nov. 29, 1998.

In Asheboro, Bishop Gloster has asked deacons the Rev. William Accles, who has served since 1990, and the Rev. John N. Ogburn Jr., who has served since 1995, to end their assignments at Church of the Good Shepherd, effective Aug. 31. They will both become non-parochial. It is the policy of the Diocese of North Carolina that when the rector leaves a parish and an

interim rector is called, the deacon becomes non-parochial or is given another assignment. The Rev. Charles M. Riddle III has accepted a call to serve as interim rector at Church of the Good Shepherd, effective July 4. He has been serving as interim rector at Church of the Holy Comforter, Charlotte.

Bishop Gloster has assigned the Rev. Patsy Walters to serve as deacon at St. Martin's, Charlotte, effective Aug. 8. She has previously served at several other Charlotte churches.

The Rev. Janet C. Watrous, who had been serving as interim rector at St. Martin's, Charlotte, ended her work there and became non-parochial effective Apr. 18.

The Rev. William D. Bennett Jr. has accepted a call to serve as assistant to the rector at Church of the Good Shepherd, Raleigh, effective July 18. He comes from the Diocese of Georgia where he had served since 1994 as vicar of two congregations, Christ Church, Cordele, and St. Matthew's, Fitzgerald.

The Rev. Harriette H. Sturges, who had been serving as deacon both at St. Philip's Church, Durham, and the Episcopal Center at Duke University, ended her work at the Episcopal Center, effective May 31, and is now serving only at St. Philip's.

The Rev. Virginia N. Herring, who has served since 1992 as vicar and then rector at St. Anne's, Winston-Salem, has accepted a call to serve as assistant

to the rector at Church of the Holy Trinity, Greensboro, effective Aug. 16.

In Salisbury, the Rev. Clifford A. H. Pike, who has served since 1994 as rector of St. Luke's Church, has resigned effective Sept. 20 to accept a call to serve as rector of Church of the Holy Trinity, West Chester, Pa., Diocese of Pennsylvania.

Upon recommendation of the Commission on Ministry, Bishop Johnson has admitted Diane Britt of Charlotte as a Postulant for Holy Orders, effective Apr. 19.

Upon recommendation of the Commission on Ministry and the Standing Committee, Bishop Johnson has admitted Duncan Jones of Jackson, Zelda Kennedy of New Haven, Conn., Patsy Ann Smith of Sewanee, Tenn., and William D. Oldland of Greensboro as Candidates for Holy Orders, effective Apr. 19.

Upon recommendation of the Commission on Ministry and the Standing Committee, Bishop Johnson admitted Julia Boyd of Charlotte as a Candidate for Holy Orders, effective March 15. The Standing Committee on June 21 acted to shorten her candidacy, and she is scheduled to be ordained a transitional deacon on Oct. 9 at St. Peter's Church, Charlotte, by Bishop Gloster.

CORRECTION: The name of the Rev. Murdock Smith, new rector at St. Martin's, Charlotte, was misspelled in our last issue. He's Murdock with a "k."

Calendar of Events in the Diocese

August

Saturday, Aug. 28. Sexual Misconduct Prevention Workshop, St. Francis', Greensboro.

Sunday, Aug. 29. Annual service at Historic St. Andrew's Church, Woodleaf. The church celebrates its 159th anniversary.

September

Thursday, Sept. 2. Regular meeting of Diocesan Council, 10:00 a.m., **Diocesan House, Raleigh.**

Sunday, Sept. 12. Dedication of National Register of Historic Places marker by Bishop Gloster at St. Mark's, Halifax.

Monday, Sept. 20. Regular meeting of the Standing Committee, 10:00 a.m., **Diocesan House, Raleigh.**

Tuesday, Sept. 21. A Clark Cottage Retreat, "Listening, Waiting on God," at The Summit. Led by the Rev. Dr. Elizabeth Canham.

Friday & Saturday, Sept. 24-25. The Triangle Institute for Anglican Studies will meet at the Episcopal Center, Duke University, Durham. The Friday program begins at 7:00 p.m., the Saturday lecture at 10:00 a.m. The Rev. Dr. Thomas Breidenthal is speaker.

Friday & Saturday, Sept. 24-25. **Racism Awareness Workshop.** Contact the Rev. Kathleen Awbrey (800) 448-8775 for details.

Friday-Sunday, Sept. 24-26. **Fall Work Weekend, The Summit.**

Sunday, Sept. 26. Celebration of the annual Farmworkers' Festival at El Centro Episcopal, Newton Grove. Everyone welcome. Eucharist at 11:00 a.m. Food, music, activities, noon-6:00 p.m.

Thursday, Sept. 28. Special Budget Preparation meeting of Diocesan Council at The Summit, time to be announced.

October

Sunday-Tuesday, Oct. 1-3. Fall Middlers Conference, The Summit.

Friday & Saturday, Oct. 8-9. Clergy Spouse Conference at The Summit. Begins with 5:30 p.m. reception.

Saturday, Oct. 9. Sexual Misconduct Prevention Workshop, St. Stephen's, Durham.

Sunday, Oct. 10. Annual service at Historic St. John's, Williamsboro, with picnic on the lawn afterwards. Bishop Gloster to preach and celebrate.

Monday-Wednesday, Oct. 11-13. Fall Clergy Conference at The Summit. Begins at 2:00 p.m. on Monday and ends at same time Wednesday. Keynotes will be Bishop F. Clayton Matthews and Sally Johnson, legal counsel for the Church Insurance Co. Theme is "Giving and Receiving of Pastoral Care in Today's Church."

Monday, Oct. 18. Regular meeting of the Standing Committee, 10:00 a.m., **Diocesan House, Raleigh.**

Thursday, Oct. 21. Diocesan Council will meet at 10:00 a.m. at Diocesan House, Raleigh.

Friday & Saturday, Oct. 22-23. **Racism Awareness Workshop.** Contact the Rev. Kathleen Awbrey (800) 448-8775 for details.

Saturday, Oct. 23. The annual Prayer Day at St. Paul's, Cary, will feature the Rev. Dr. James Hubbard.

Tuesday, Oct. 26. A Clark Cottage Retreat, "The Labyrinth," led by Jean Finan of Valle Crucis Conference Center, at The Summit

November
Friday-Sunday, Nov. 5-7. Fall Seniors Conference, The Summit.

Thursday-Sunday, Nov. 11-14. Cursillo Weekend at The Summit.

Tuesday, Nov. 16. A Clark Cottage Retreat, "Prophecy and the Call to Justice," led by Bishop Gloster, at The Summit.

POSTMASTER:
Send address changes to
THE COMMUNICANT
P.O. Box 17025
Raleigh, N.C. 27619



A Trumpet for the Lord

A student musician who accompanied the St. Augustine's College Chapel Choir on an Aug. 7-10 whirlwind tour of Toronto, Canada, and Detroit, Mich., practices in the chapel at the University of Toronto. The group, along with Chaplain Thomas Logan, celebrated a "Gospel Eucharist" in both locations.



E. T. MALONE JR.

In parts of downtown Tarboro on Saturday morning, Sept. 18, there was only one way to travel—by boat. These men rowed on a street about one block from Calvary Church.

Floods following hurricane caused disaster, loving response

By E. T. Malone Jr.

RALEIGH—It has become clear in the weeks that have passed since Hurricane Floyd and the enormous flood damage it brought to eastern North Carolina that the devastation it wrought was to more than simply property.

There is long-term economic loss, in terms of small businesses that had ruined buildings, lost inventory, loss of revenue, and the necessity of laying off workers.

There is agricultural loss. Even though damage to crops is not as great as at first thought, it is still significant. Hundreds of thousands, perhaps up to two million, farm animals—mostly hogs and poultry—were drowned. Migrant laborers found themselves out of work, and many were stranded with little money or food.

There was the loss of private homes and apartments. This was uneven. In Rocky Mount, the floodwaters struck the houses of rich and poor, black and white alike. But in

Tarboro most flooding was in African-American neighborhoods of East Tarboro and nearby Princeville. In Greenville, whole low-lying sections of student apartments were bulldozed. Thousands resided for weeks in shelters, until government agencies began to supply temporary housing in the form of motor homes or trailers.

There was great damage to the environment—through spills of animal waste, human waste from overwhelmed city sewage treatment plants, dead animals in the water, gasoline and oil from submerged vehicles, and various other toxic chemicals.

There was the great psychological loss—as nearly fifty people died by drowning or accidents—and the feeling of great weariness and hopelessness for many people who lost all they had, and who had no flood insurance. Few people did.

We in North Carolina had not experienced anything like this. This was the sort of disaster that takes place somewhere else, off in Third World Countries, not here.

A response of love

If there is anything good that can come out of something like this, it was the great wave of human compassion and desire to help those in need that arose in the rest of the state. Within the Diocese of North Carolina, relief work was directed at Diocesan House by the Coordinator of Christian Social Ministries, the Rev. Kathleen Awbrey. Almost from the very first day, Diocesan House became a collection center for all the many kinds of things needed—from bottled water, to baby diapers, to cleaning supplies, to canned food. Trucks were rented, and for several weeks traveled almost daily to Wilson, Rocky Mount, Tarboro, and the farmworkers center at Newton Grove. Some diocesan congregations, acting independently, also send truckloads of goods to the East.

"The way people have helped has really been heartwarming," said Frances Viverette of St. John's, Battleboro.

An appeal was put out for

Nominating Committee releases names of 5 candidates for Bishop

RALEIGH, Oct. 22—The Committee to Select Nominees for the XI Bishop of North Carolina, after completing its work of visitation and interviewing, has announced the names of its five final selections.

"Your Committee is pleased to announce to you that it will submit the names of the following persons as nominees for election to the office of Bishop of the Diocese," said Nominating Committee chairman Alfred L. Purrington III of Raleigh.

The nominees, none of whom is from within the Diocese, are:

- **The Rev. Canon J. Neil Alexander**, Professor of Liturgics and Homiletics, The School of Theology, The University of the South, Sewanee, Tenn.
- **The Rev. Michael B. Curry**, rector of St. James' Church, Baltimore, Md.
- **The Rev. Leslie C. Smith**, rector of Trinity Church, Princeton, N.J.
- **The Rev. Jeffrey H. Walker**, rector, Christ Church, Greenwich, Conn. (WITHDREW SUBSEQUENT TO ANNOUNCEMENT.)
- **The Rev. Pierre W. Whalon**, rector, St. Andrew's Church and School, Fort Pierce, Fla.

These persons will have their names placed in nomination by the Committee at the 184th Annual Convention on Jan. 27-29 in Pinehurst.

The nominating resolution passed at the 1999 Convention also provides that additional nominations may be submitted to the Committee during Nov. 1-15. Such nominations must be made by someone who was a delegate to the 1999 Convention. The November issue of *The Communicant* will contain additional information about the nominees.

financial donations, and by mid-October over \$300,000 had been received. This money will be used in the Rocky Mount Convocation, with the advice of the Dean and the clergy of the most-affected areas. It came from many sources—\$100,000 from the Jesse Ball duPont Foundation, \$25,000 from the Presiding Bishop's Fund for World Relief, \$15,000 from ACTS Grant emergency funds, and the rest in smaller amounts from congregations and individuals. The money is still coming in, and it is still needed. Many churches and private individuals also sent their donations directly to the affected areas. Rocky Mount Dean the Rev. Robert Alves said a meeting was scheduled for Oct. 26 to decide on the best use of the money.

Our people have paid particular attention to places such as Calvary Parish, Tarboro, which had flood damage; but they have worked across denominational lines, some taking part in the "Church to

Church" partnership program. Children at St. Timothy's School—kindergarten through fourth grade—in Raleigh packed 1,000 one- or two-gallon plastic bags with toys for children of all ages. St. Michael's, Tarboro, untouched by the flood waters, became an unloading and distribution center for scores of truckloads of goods, as did St. Timothy's, Wilson, aiding particularly the Hispanic community.

"We still need people to help us with unloading, sorting, and distributing items," said the Rev. Joan Vella of St. Timothy's. "Local volunteers are worn out."

The N. C. Episcopal Church Foundation is committed to making funds readily available for the repair and rehabilitation of church facilities damaged by Hurricane Floyd, said Foundation chairman Thomas Wellman of Roanoke Rapids. Grants of up to \$7,500 are available to missions, and loans up to \$75,000, at only 3% interest, are available to parishes.

Around the Diocese

November Convocation meetings

RALEIGH—The seven convocations of the Diocese will hold their fall pre-Convention meetings, discussing the proposed 2000 budget and other matters, according to the following schedule:

Raleigh: Monday, Nov. 8, at Christ Church, Raleigh—7:00 p.m.

Greensboro: Tuesday, Nov. 9, at St. Mary's, High Point—7:30 p.m.

Durham: Thursday, Nov. 11, Iglesia El Buen Pastor, Durham—7:30 p.m.

Winston-Salem: Thursday, Nov. 11, St. Paul's, Winston-Salem—7:00 p.m.

Charlotte: Thursday, Nov. 18, Christ Church, Charlotte—6:00 p.m.

Rocky Mount: Thursday, Nov. 18, Good Shepherd, Rocky Mount—7:00 p.m.

Sandhills: Thursday, Nov. 18, Penick Village Auditorium, Southern Pines—7:00 p.m.

All newly-elected Convention delegates and delegates continuing in their terms are encouraged to attend and participate in these meetings. At least one member of the Diocesan Council will be at each meeting.

Episcopal Church Women plan annual meeting for Nov. 12-13

CHAPEL HILL—The 117th Annual Meeting of the Episcopal Church Women of the Diocese of North Carolina will take place on Friday and Saturday, Nov. 12-13, at the Chapel of the Cross here, diocesan ECW president Gail Fennimore has announced.

The keynote speaker will be Katerina Katsarka Whitley, a writer, photographer, and public speaker on the Bible and faith formation. A resident of Williamston in East Carolina Diocese, she has been editor of its diocesan newspaper and also worked for a number of years for the Presiding Bishop's Fund for World Relief. She will speak on "Everyday Spirituality is not Boring" and will also conduct a workshop, "Bible Study for Daily Living."

There will be several other workshops on various themes related to spirituality.

PASTORAL RESPONSE
1-877-332-3394

**TOLL-FREE NUMBER
PROVIDED BY
THE DIOCESE OF
NORTH CAROLINA**

If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-877-332-3394.



Gloster dedicates National Register marker

Suffragan Bishop Gary Gloster made his annual visitation to St. Mark's, Halifax, joined by the congregation from Grace Church, Weldon, on Sept. 12 and dedicated a new bronze marker noting that St. Mark's has been placed on the National Register of Historic Places. With him at right is the Rev. Ben Duffey, supply priest at Halifax and Church of the Saviour, Jackson. The marker was purchased by the diocesan Historic Properties Commission.

(Photo by E. T. Malone Jr.)

Each parish chapter is eligible to send five voting delegates if that branch has paid a pledge to the diocesan ECW treasury this year, with exception being granted to branches formed or reformed during 1999.

Bishop Johnson will present an address during a celebration of the Eucharist at 5:30 p.m. Friday, after which there will be a reception, followed at 7:15 p.m. by a banquet with entertainment.

Whitley's talk, workshops, and the president's address will take place Saturday morning, followed by lunch.

A block of rooms has been reserved at the Holiday Inn on 15-501 Bypass. Registrations for the meeting itself should be directed to Marion Salinger (919) 489-5140.

Church Historians will hold annual gathering on Nov. 13 at St. John's, Williamsboro

OXFORD—All persons interested in the history of the Episcopal Church in North Carolina are invited to the annual meeting of Church Historians planned for Saturday, Nov. 13, at historic St. John's, Williamsboro, near here.

The Rev. Harrison Simons, retired rector and vicar of the Episcopal Churches of Oxford, will speak on the history of

St. John's, the only frame Episcopal Church surviving from colonial times.

Also having a part in the program will be Anne Wortham of Henderson, whose father was responsible for most of the restoration done to the building in the 1940s.

The church and the Williamsboro community were recently featured in an article in the *Colonial Williamsburg Magazine*.

The meeting is sponsored and hosted by the diocesan Historiographer and the Commission on Historic Properties.

There will be a brief report on the Diocesan Archives and time for exchange of ideas and information.

The Holy Eucharist will be celebrated, and lunch will follow. After lunch there will be opportunities for tours of local historic sites.

Registration of \$15.00 includes cost of the lunch. Checks should be made to Episcopal Diocese of North Carolina, marked "for Historians' Day," and mailed to the Rev. Canon E. T. Malone Jr., P.O. Box 17025, Raleigh, N.C. 27619.

Nativity, Raleigh, celebration

RALEIGH—The Church of the Nativity here will hold a groundbreaking celebration at 2:00 p.m., Saturday, Nov. 20, for its new 340-seat worship building—double the capacity of the present

church, which will be converted to offices, classrooms, and parish house space. Bishop Johnson is scheduled to drive a backhoe to break ground.

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Bishop
The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan
The Rt. Rev. J. Gary Gloster

Editor
The Rev. Canon E. T. Malone Jr.

Production Assistant
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PROPOSED SPECIAL RULE OF ORDER FOR THE ELECTION OF THE XI BISHOP OF THE DIOCESE OF NORTH CAROLINA

1. This rule shall stand in place of Rule of Order XVIII. Except as so superseded, the provisions of the Constitution of the Diocese and of Title III.22 of the Canons of the General Convention and the Rules of Order printed in the 1999 Diocesan Journal shall apply.
2. Seating on the floor of the Convention shall be restricted to delegates entitled to vote, the Chancellor and the Chair of the Nominating Committee. Interpreters for the hearing impaired may remain on the floor and tellers and pages may come onto the floor to carry out their assigned functions.
3. For the purposes of ascertaining the number of votes in each order required to reach election, all delegates entitled to vote shall be deemed to be present at all times.
4. When the Bishop shall call for nominations, the Chair of the Nominating Committee shall place in nomination the names of the persons chosen by the Committee and the name or names of persons nominated pursuant to the provisions of paragraph 4 of the Resolution of the 183rd Diocesan Convention establishing a nominating process. The floor will be open for additional nominations. Nominations from the floor must be in writing in the following form:

"We nominate the Rev. (Rt. Rev.) _____ for the XI Bishop of the Diocese of North Carolina. We certify that he/she consents to this nomination, and the he/she has undergone the same stringent background investigation, professionally conducted within the last year and reported to the Office of Pastoral Development of the House of Bishops, as have all other nominees.

Signed _____

_____ "

The form must be signed by three persons—a nominator and two endorsers, all of whom must be delegates to the Convention, no two of whom may be members of or (in the case of clerical members) serving the same congregation. One of the three must be a member of the clerical order and one a member of the lay order. When the Chair calls for nominations from the floor, the nominator, upon being recognized, shall make the nomination, give the name of the congregations of each endorser, and submit the form to the Secretary. The nominator may then speak for no more than three minutes on behalf of the nominee. There will be no seconding speeches. The Bishop shall appoint a time-keeper who shall be a member of the Convention.

5. No campaign or other materials relating to any nominee shall be distributed on the floor of the Convention, except materials provided by the Nominating Committee.
6. Prior to any ballot, the Bishop shall announce the number of persons qualified to vote in each order and the number in each order required for election pursuant to the provisions of Article XII of the Constitution of the Diocese.
7. (a) Should no election occur by the end of the 8th ballot, the Bishop shall put the following question to the Convention:
"Shall the Convention continue to ballot?"
This question shall be decided by a majority vote of the delegates voting. The Convention shall proceed in accordance with that decision. If the vote is in the negative, the election process shall end.
(b) At any time, after the 8th ballot, by a majority vote of the delegates voting, the Convention may terminate the balloting and, thus, the election process.
(c) A nominee, once such a nominee's name is placed in nomination, shall not be entitled to remove his or her name, nor to have his or her name removed, from the list of nominees before the Convention.
8. Immediately after an election has occurred, sufficient time shall be provided prior to adjournment for all delegates to sign the required canonical certificate thereof.
9. The regular business of the Convention shall be conducted between ballots.

Scott T. Evans
President, The Standing Committee

The Rev. Frederick J. Warnecke, Jr.
Chair, Commission on Constitution and Canons

Calendar of Diocesan Events

November

- 4 Clergy Women's Gathering, **Chris Carlin's home, Greensboro**
- 5-7 Fall Senior Conference, **The Summit**
- 7-9 Church Development Institute, **The Summit**
- 11-14 Cursillo Weekend at **The Summit**
- 12-13 ECW Annual Meeting, **Chapel of the Cross, Chapel Hill**
- 13 Historians Day, **St. John's, Williamsboro**
- 13 Jubilee 2000 Economics Workshop, **St. Mary's House, UNCG**
- 14-17 Black Congregational Development Conference, **Kanuga**
- 16 "Prophecy & Call to Justice" Clark Cottage Retreat, **The Summit**
- 17 Diocesan Council, **The Summit**
- 17 Holiday Grief Workshop, **St. Mark's, Raleigh**
- 19-21 Happening No. 35, **The Summit**
- 22 Holiday Grief Workshop, **St. Paul's, Cary**
- 23-24 LARC Conference, **Trinity Center**

December

- 2-4 Jubilee 2000 Conference, **Kanuga**
- 3-5 Bishops' Ball, **The Summit**
- 16 Diocesan Council, **Diocesan House**

January 2000

- 18 Candidates for Bishop Forum, **Raleigh**
- 19 Candidates for Bishop Forum, **Charlotte**
- 20 Candidates for Bishop Forum, **Greensboro**
- 27-29 Diocesan Convention, **Pinehurst Hotel, Pinehurst**

February 2000

- 19 Sexual Misconduct Prevention Workshop, **Holy Comforter, Char.**

March 2000

- 16-18 Diocesan Conference, **The Summit**

Diocesan Council Summary

September 2 meeting highlights

Council took the following actions:

- Heard report from Bishop Johnson about his leave time.
- Heard report on delivery of new *Journal of Convention*.
- Heard report from Bishop Gloster on his trip to Jerusalem.
- Heard report from Treasurer Smith that financial statements for operations will be a priority for new Diocesan Administrator.
- Amended reimbursement policy of the Diocese to require that expenses that exceed appropriate line item must be reported prior to usage; also deleted vestments as a reimbursable item for diocesan staff.
- Adopted Proposed Severance Policy for the Diocese.
- Amended Policy for Health Benefits for Retired Clergy and Diocesan House

Employees, so that Diocese will not provide health benefits for persons entering employment after Dec. 31, 1999.

- Rescinded changes made in health policy at May 19, 1999, Council meeting.
- Adopted Proposed Clergy Minimum Salary Policy effective Jan. 1, 2000.
- Heard report from Mr. Wright that there is need for financial restructuring in higher education work.
- Deferred question of automobile leasing for staff versus reimbursement to Diocesan Administrator.
- Approved compensation range of approximately \$110,000-120,000 for new bishop.
- Allocated \$2,500 from surplus funds to help with production of Hispanic Ministry video.
- Requested Diocesan Administrator to investigate Y2K compliance of diocesan computers.

+++++

Floyd's waters leave Halifax cemetery on cliff's edge

By E. T. Malone Jr.

HALIFAX, Oct. 5—In ordinary times, Quankey Creek flows about ankle deep and narrow enough to jump across at the bottom of an 80-foot ravine that borders historic St. Mark's Episcopal Cemetery south of town here.

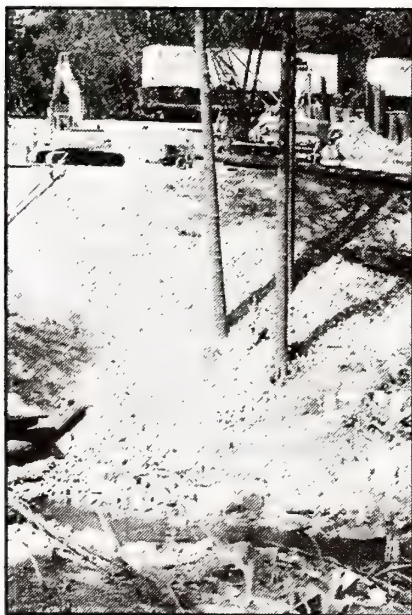
But when Halifax County received 40 inches of rain within a month—first from Hurricane Dennis, then Hurricane Floyd, and then from another strong rain that followed—little Quankey turned into a rampaging monster.

Blocked in its meandering path to the nearby Roanoke River, the creek rose to the top of the ravine, the force of the water literally exploding a railroad embankment and the roadbed of U.S. Highway 301 just beyond it.

Nearby residents said it made a booming sound, and the gush of water through the break sent large trees whirling and tumbling downstream toward the Roanoke. The force of the current moving through Quankey's ravine—an unusual geological formation for eastern North Carolina and home to more westerly plant species—tore into the cliff face, eroding great chunks on the south side where the cemetery lies.

"Now," says Ruth Proctor, chair of St. Mark's Church Cemetery Committee, "another good storm could send several graves sliding down the hill into the creek."

She said she remembered the last time the embankment washed out, in 1940. "The water made a whirlpool between the two culverts. That used to be the town swimming hole, down there where



Five million tons of stone were dumped into gorge by CSX Railroad workers to replace destroyed roadway.

(Photo by E. T. Malone Jr.)

E. T. MALONE JR.



Erosion has left some St. Mark's tombstones dangerously near the cliff.

the creek ran between the railroad and highway."

Out of the way—on purpose

When St. Mark's Episcopal Church was built way back in 1855, downtown in what is now the historic district in the village of Halifax, the person who donated the land gave it on one condition—that a cemetery never be located on the property.

But Episcopalians don't last forever, and with that certainty in mind, Proctor's great-grandfather, John Tillery Gregory, gave two acres south of town to the church for a burying ground. It is a quiet, tree-shaded place accessible only by a sandy path through plowed fields. The cemetery is such a peaceful spot that townspeople occasionally ride out there just to get away from the world for a minute and stop and think.

The only thing unusual about this little clump of marble shafts and Confederate monuments is its location, the back side dropping off a sheer cliff. A trail once used by carts and wagons slants down to the floor of the ravine and then up the other side, to a plateau once used as a plantation race track for blooded horses in colonial times. All that is now grown up in tall trees, and the trail, since Hurricane Floyd's floodwaters, is obliterated in a jumble of tree trunks, roots, and chunks of concrete from a former retaining wall.

Five million tons of stone

The boundaries of the cemetery property run along the creek until they abut the right of way of the CSX Railroad, the main north-south line between New York and Florida. After the flood-enhanced Quankey Creek backed up on Sept. 17 and blew out the supporting earthen embankment, the tracks were left hanging in the air, 80 feet above nothing.

Railroad repair personnel immediately began trucking in a mountain of white stone, about 5 million tons in all, which was dumped into the gorge to fill the hole under the tracks. Two additional culverts were installed at the bottom to

allow greater flow of water to relieve pressure more rapidly. After four days of round-the-clock work, trains were able to run again. Workers, under the direction of CSX district roadmaster Leslie Stone, will now build a new trestle bridge parallel to the old embankment. All the stone dumped temporarily under

the old tracks will have to be removed and hauled away, said Proctor.

Stabilizing eroding cemetery

After parishioners of tiny St. Mark's, with only a handful of members, viewed the erosion threatening the cemetery, they sought advice on how to stabilize the cliff wall, in some places almost a sheer drop. The soil is very sandy, and without vegetation, can wash away quickly.

One method suggested by Halifax County soil conservationist Greg Short was to spray the bank with a mixture of grass seeds, fertilizer, lime, and soil adhesive. "The hope," said Proctor, "is that we have enough growing season left for seed to germinate and take hold. Then a year from now, we would plant

(Continued on page 10)



E. T. MALONE JR.

Highway 301 south of Halifax drops off into space as workmen labor 80 feet below its former surface. Giant poplars lie uprooted (top, left) as severed county water line protrudes from under pavement (top, right).

Come hell or high water

Determined couple marry during flood in Tarboro

By E. T. Malone Jr.

AS THE WATERS of the Tar River rose rapidly outside, parishioners at historic Calvary Parish, in Tarboro, North Carolina, sloshed through the flooded churchyard to attend what was to have been one of the biggest weddings of the year.

The bride, Lane Anderson, 28, wore pearls and soggy, cut-off bib overalls. The groom, Brett Taylor, 30, was stylishly clad in khaki shorts.

Both were barefoot. But then so were most of the choir and the guests.

The Rev. Bill Smyth, rector of Calvary Parish, was vested and wearing his hunting boots. Former rector, the Rev. Douglas Remer, now rector at St. Martin-in-the-Fields, Atlanta, who was to assist, was prevented by flood waters from reaching the town, as were several of the groomsmen and bridesmaids.

The stylish wedding had been set originally for 6:00 p.m. on Saturday, with a big do at the Benvenue Country Club in nearby Rocky Mount to follow, after which the couple would fly to a honeymoon in Spain.

But with the rampaging Tar River rising to a 500-year flood stage, Anderson and Taylor realized around midday on Friday, Sept. 17, that if they were going to be married at Calvary Church, only a few blocks from the river, it couldn't wait until Saturday. The Charlotte residents declared, in the words of the old cliché, that they were going to get married "come hell or high water."

Forget the wedding gown, forget the rehearsal dinner, forget the country club banquet, forget everything but the basic

purpose—getting hitched.

They decided to get married immediately, that very afternoon, before the church was under water.

"It was kind of cut to the chase," said Calvary choir member Sylvia Nash.

Ginger Bishop and her daughter were among those who attended. "We were walking around downtown. Most people were out picking up limbs and hurricane trash, but we noticed the water was rising. The word was spread by mouth, the wedding's going to be at 4:30 p.m. and come as you are. That's what people did, although a few ladies came in their Sunday best and were ferried in by four wheel drive vehicles."

The bride's parents, Tom and Lawson Anderson, current and former vestry members, live in the village of Leggett across the river. They were cut off from town because all the bridges were out, so another parishioner Brent Nash and one of his sons ventured out into the rampaging river in a powerful motorboat to try to reach them. The Andersons drove their car as close to the river as they could, but connection simply wasn't possible. All parties were communicating by cell phone, including the bride, who told Mom and Dad to keep the car running and stay on the line.

Robert Bonner, grandfather of the bride and formally dressed except for bare feet and pants rolled above his knees, escorted Lane down the aisle. The church, which had already lost its power, was lit by candles. When Smyth asked, "Who gives this woman in marriage?" he held up a cell phone and Tom Anderson shouted for all the church to hear, "I do!"

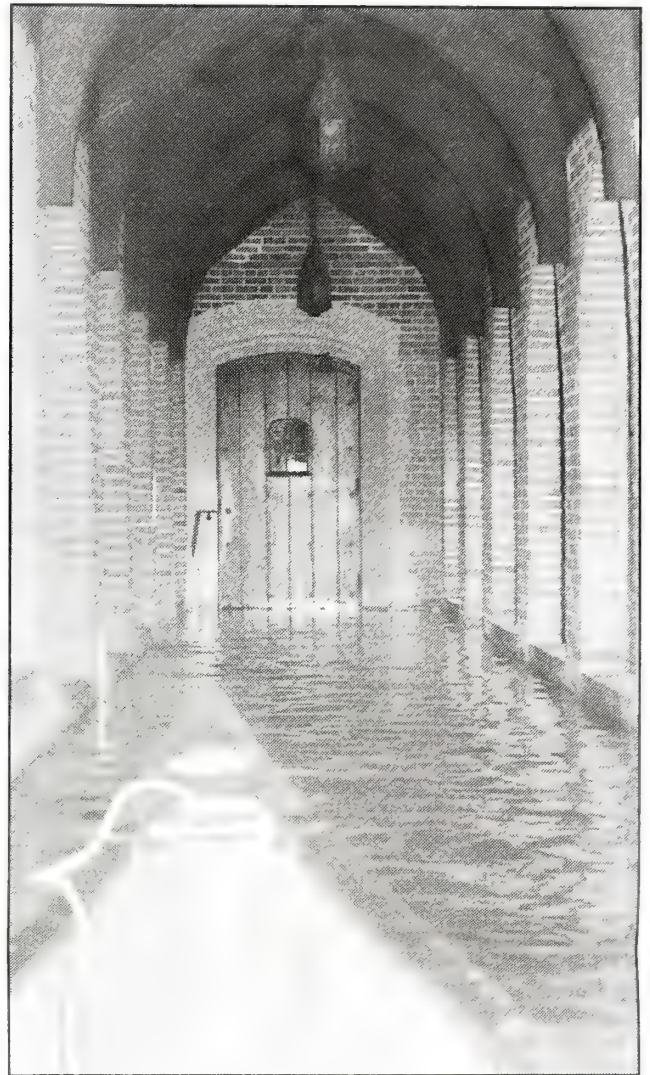
"We sang two songs, a *cappella*, rather poorly," said Sylvia Nash. "There were lots of cheers and laughing out loud."

"It seemed like everything was in fast motion because we didn't want to be marooned in the church," said Bishop.

Someone rang the bell as everyone hurried out, and Lane deposited her bouquet atop a 19th-century tombstone awash in the rising waters. Children threw rice straight out of hastily ripped open plastic Mahatma rice bags.

Rector Smyth agreed, "It was happy and fun, but it did have a certain style and grace and dignity. For me, I see it in terms of how Calvary Parish always rises to the occasion and does things with style and devotion. It was a marvelous service of worship."

When the newlyweds return from Spain they plan a kind of post-wedding party in Charlotte. And this time Lane will wear her wedding dress.



On Saturday morning, Sept. 18, the cloister walk between the church and parish house at Calvary Church, Tarboro, was a navigable waterway.

(Photo by E. T. Malone Jr.)

New kitchen in Hillsborough to provide meal service for children

HILLSBOROUGH—The recently renovated kitchen of St. Matthew's Episcopal Church in Hillsborough was dedicated on Oct. 21 as a meal preparation and delivery site for Child Care Services Association's Meal Service Program.

Up to 200 children enrolled in child care programs in Orange County will be able to receive nutritional meals that meet or exceed state guidelines. The Meal Service Program, which buys food in bulk and employs a registered dietician, allows child care programs to purchase nutritional meals and snacks at cost, without having to maintain expensive kitchens.

Child Care Services Association, formerly called Day Care Services Association before its recent merger with the

Durham Child Care Council in July, has operated the Meal Service Program in Chapel Hill since 1986. Child Care Services Association promotes affordable, accessible, high-quality child care.

"Thanks to the vision of St. Matthew's," said Sue Russell, executive director of Child Care Services Association, "participating child care programs can better devote their limited resources to the children in their daily care."

St. Matthew's' commitment to make its kitchen available and suitable for meal service began in 1997. When the congregation of St. Matthew's, under the leadership of the Rev. N. Brooks Graebner, began planning parish house renovations, all agreed to seek opportunities for additional community service.

An existing relationship with Orange Congregations in Mission led to the development of a planning partnership with Child Care Services Association, which was searching for a suitable Meal Service Program site in the Hillsborough area.

"We are thrilled to see this program in place at last," noted Karen Ireland, head of St. Matthew's vestry. "This program feeds the heart and soul of the community where our members have worshipped for more than 150 years."

The new kitchen at St. Matthew's replaces an outdated facility built in the 1950s. To meet stringent health codes for group meal preparation, the renovation was extensive, requiring a commercial refrigerator and stove and special sinks.

In addition to funding, materials, and

"sweat equity" from the congregation, the Episcopal Diocese of North Carolina, the Adele Thomas Foundation, the Balthis Foundation of Charlotte, the Orange County Partnership for Young Children, and the Triangle Community Foundation provided financial support. Prescott Stone Fabricators, whose owners are members of St. Matthew's, donated polished stone countertops.

The renovation was designed by Frank Harmon Associates, architects, and constructed by McLean Building Company of Chapel Hill.

The Oct. 21 celebration drew members of St. Matthew's, representatives of the Diocese, child care programs, and community leaders devoted to the needs of families and children. Sample snacks from the Meal Service Program were served.



Trinity Teleconference speakers

After presenting their lectures sharing their thoughts on the future of the Episcopal Church, Trinity Institute Teleconference speakers appeared together on Sept. 29 to answer questions from the live audience at Trinity Church, New York, and the 10,000 who watched at nearly 200 downlink sites. One film segment of the teleconference, which focused on the Zaccheus Report, included footage taken at St. Patrick's, Mooresville, in the Diocese of North Carolina. The panel included, from left, Phyllis Tickle, Donald Miller, Presiding Bishop Frank T. Griswold, George Gallup Jr., Stephen Carter, and Robert Wuthrow. (*Episcopal News Service photo by Leo Sorel*)

Clergy changes & moves

The **Rev. Catherine Anne Caimano**, who was ordained a transitional deacon on June 19, has accepted a call to serve as assistant to the rector at Church of the Holy Trinity, New York City, effective July 1.

The **Rev. T. Scott Allen** has resigned as rector of St. Bartholomew's, Pittsboro, effective Sept. 8, and his status is currently non-parochial. He had served as rector there since June 16, 1995.

The **Rev. Julia Boyd** was ordained a transitional deacon Oct. 9 at St. Peter's Church, Charlotte. She has been assigned by Bishop Johnson to serve at Christ Church, Charlotte, effective Oct. 9.

Interim rector at St. Luke's, Salisbury, effective Nov. 10, is the **Rev. John C. Southern Jr.** He comes from the Diocese of Western North Carolina, where he has been serving as assistant since 1995 at Trinity Church, Asheville.

The **Rev. James P. Coleman** will become interim assistant to the rector at St. Peter's, Charlotte, effective Nov. 1. He comes from the Diocese of Central Florida, where he served since 1983 first as assistant and then as rector of St. David's, Lakeland.

New vicar for the Prince of Peace, Apex, is the **Rev. John K. Gibson**, effective Oct. 1. He has been serving as assistant to the rector, St. Paul's, Cary, since 1991.

The **Rev. Willard S. (Tom) Taylor Jr.**, who had been serving as interim rector at Christ Church, Albemarle, since Jan. 4, 1998, has retired, effective Aug. 29. Prior to his Albemarle assignment, he served as supply priest, long-term interim, and finally priest-in-charge at St. Stephen's, Erwin. Fr. Taylor also served on the diocesan Communications Committee and as a supply priest in the Sandhills Convocation. He is a graduate of the University of North Carolina at

Chapel Hill (B.A., 1959) and of the Virginia Theological Seminary (B.D., 1962). Ordained deacon in 1963 and priest in 1964, he is canonically resident in East Carolina Diocese, where he served several churches earlier in his career. He was non-parochial and engaged in business before his 1992-1997 service at Erwin.

Status of the **Rev. Blount H. Grant Jr.** became non-parochial effective Aug. 31. He had served as assistant to the rector, Christ Church, Raleigh, since 1998.

The **Rev. David B. Hodges** is new rector, effective Sept. 15, of Church of the Holy Comforter, Charlotte. He comes from the Diocese of Texas, where he had served since 1997 as associate rector, Good Shepherd, Austin. He is a native of Gastonia, N.C.

New rector of Christ Church, Albemarle, is the **Rev. Allan E. Belton**, effective Sept. 19. He comes from the Diocese of Ohio, where he served since 1998 as priest-in-charge of St. Michael & All Angels, Uniontown.

The **Rev. W. Verdery Kerr** is new assistant to the rector, Christ Church, Charlotte, effective Sept. 7. He comes from the Diocese of Iowa, where he served since 1992 as rector, St. Thomas', Sioux City. A native of Fayetteville, N.C., he has served at St. Stephen's, Durham (1979-1983), and at St. Thomas', Reidsville (1983-1991).

The **Rev. Frederick J. Warnecke Jr.**, rector of St. Francis', Greensboro, since 1985, has retired, effective Sept. 30. A native of Ridgewood, N.J., he is a Phi Beta Kappa graduate of Lehigh (B.A., 1955) and also attended Virginia Theological Seminary (M.Div., 1958). He was ordained deacon in 1958 and priest in 1959. Before coming to this Diocese, he served in the Diocese of Virginia as deacon and priest-in-charge at St.

Timothy's, Richmond, and St. Peter's, Tunstall (1958-1961), and as rector, Emmanuel, Richmond (1961-1971). He was also rector of St. James', Upper Montclair, N.J. (1971-1985). He was a Deputy to General Convention from the Diocese of Newark in 1982. In the Diocese of North Carolina, he has served as Dean of the Greensboro Convocation, chairman of the Commission on Constitution and Canons, chairman of the Committee on Dispatch of Business for Diocesan Convention, chairman of the Commission on the State of the Church, member of the Camp and Conference Center Board, and Alternate Deputy to General Convention (1991).

Interim rector at St. Francis', Greensboro, effective Oct. 1, is the **Rev. James E. Hampson Jr.**, who comes from the Diocese of South Carolina, where he served as rector of St. Philip's, Charleston, since 1987.

Status of the **Rev. Stephen M. Pogoloff** became non-parochial effective June 6. He had served since 1993 as vicar of The Prince of Peace, Apex.

The **Rev. Roderick Reinecke** is serving as Interim Ministries Coordinator, Holy Innocents, Henderson, effective Sept. 12. He is retired.

The **Rev. George William Poulos**, rector since 1977 of St. Andrew's, Greensboro, has retired, effective Dec. 31. He became non-parochial July 31. A native of Rome, Ga., he is a graduate of the University of Georgia (B.S., 1956) and the School of Theology of the University of the South (M.Div., 1966). Ordained deacon in 1966 and priest in 1967, he served as curate at St. Martin-in-the-Fields, Atlanta, Ga. (1966-1969), and rector, St. Timothy's, Decatur, Ga. (1969-1975), before coming to this Diocese, where he was an associate at St. Paul's, Winston-Salem (1975-1977). He was a del-

egate to the Province IV Synod (1987), member of Diocesan Council (1987-1990), chairman of the Dept. of College Work (1988-1990), and member of the Commission on Ministry (1996-).

Interim rector at St. Andrew's, Greensboro, effective Aug. 1, is the **Rev. Janet C. Watrous**. She had previously been serving as interim at St. Martin's, Charlotte.

The **Rev. Carol J. Burgess**, who has been serving as deacon at Emmanuel, Southern Pines, has been assigned by Bishop Johnson to serve as deacon at St. Mary Magdalene, Seven Lakes, effective Aug. 27.

The **Rev. James Derek Harbin** has been called to serve as New Church Planter for the Charlotte Region, effective Sept. 1. He comes from the Diocese of Indiana, where he served since 1992 as rector of St. Andrew's, Kokomo. A native of Winston-Salem, he was assistant at Grace Church, Asheville (1988-1992), before going to Indiana.

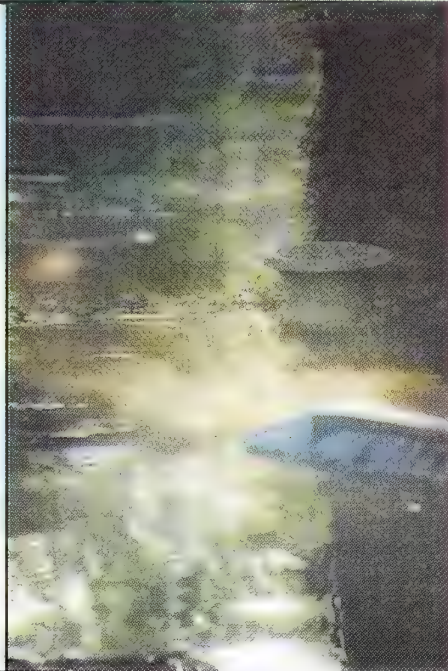
The **Rev. Robert W. Herbert**, who had been serving as deacon at St. Alban's, Davidson, has resigned effective Sept. 1 and moved to the Diocese of Southeast Florida.

The **Rev. George Poffenbarger II** has been serving as interim vicar at St. Mark's, Roxboro, since Jan. 4. His status prior to that was non-parochial.

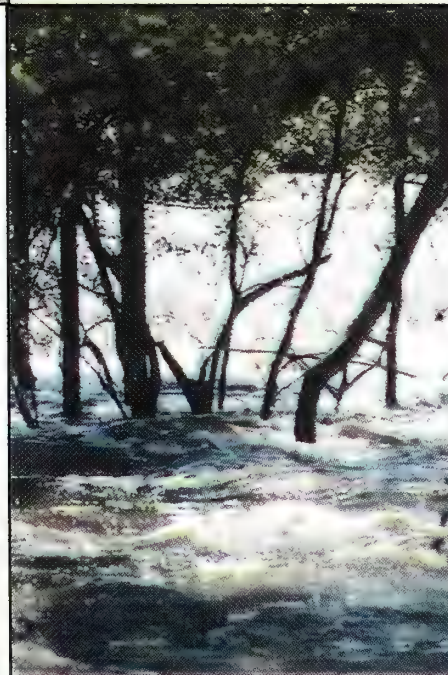
New headmaster at Trinity Episcopal School, Charlotte, is the **Rev. Louis (Smokey) Oats**, who comes from the Diocese of East Tennessee, where he was serving since 1987 as rector of All Saints', Morristown.

The new chaplain at Canterbury School, Greensboro, is the **Rev. Heather McCain**. She comes from the Diocese of West Missouri, where she has served since 1996 as assistant to the rector, Christ Church, Springfield. She received her undergraduate degree from Duke in 1986.

“And the waters prevailed upon the earth...”



Hurricane Floyd 1999



Hurricane Floyd and the floods that followed, illustrated in photos taken Sept. 17 and 18: top row, from left, wind damage in the Tarboro Town Commons; rising waters in the churchyard at Calvary Parish, Tarboro; the raging Tar River near Battle Park Bridge in Rocky Mount; middle row, from left, water creeps to the doorstep of St. Luke's, Tarboro; floating vaults, rural cemetery, Halifax County (Oct. 4); bottom row, from left, Jaqueline Drane Nash, among those evacuated from The Albemarle retirement home, Tarboro; overflowing river banks, Edgecombe County; Bernice Pitt, rescuing church cats stranded at Calvary Parish.

(Photos by E. T. Malone Jr.)

News of Episcopal Schools

Suber, first woman to head St. Augustine's College, seeks stability, progress

RALEIGH, Sept. 24—The Board of Trustees of St. Augustine's College here today announced the selection of 50-year-old Dianne Boardley Suber as new president of the school.

Suber, who has been serving as vice president for administrative services at Hampton University in Hampton, Va., replaces Bernard W. Franklin, who was president of St. Augustine's from Apr. 1, 1995, until May of this year. Franklin left to become president of Virginia Union University.

Trustees board chairman Melvin Miller served as interim president after Franklin's departure.

At a press conference in the Seby Jones Fine Arts Building art gallery, Suber said, "For the past fifteen years or so, I've been making decisions, working with groups of people, managing budgets. What I bring to St. Augustine's is that basis of experience, but it's also a passion and a commitment to the wellbeing of historically black colleges and universities. This institution is a leader among that cadre of schools. It deserves a place in that cadre but also among colleges and universities across the country. I am here with experience that I bring, postured to work with the administration, the faculty, the students, and the staff, in ensure that we not only

maintain our position in higher education, but that we also garner the kind of respect that labels us a premiere institution."

Suber, who holds a bachelor's degree in early childhood education from Hampton University, a master's of education in curriculum development from the University of Illinois, and a doctorate in education in educational administration from Virginia Tech, began her career as a teacher in Greensboro. She was later principal of elementary and middle schools in Williamsburg, Va., and Newport News, Va., before becoming assistant provost for academic affairs at Hampton University.

"Everybody here brings something to the table," she noted. "My responsibility is to assess the strengths of the institution, to facilitate the teamwork, and to ensure that there is in place a process that guarantees success."

In response to a question about the difficulty of raising academic standards yet retaining flexibility in admissions decisions, she said, "I make no apology for increasing the standards. To do otherwise would be to suggest that our young women and men are unable to meet the standards. I think there is a place in higher education for African-American institutions, historically black institutions, just like there is for tribal



NEW PRESIDENT: Dr. Dianne B. Suber was introduced Sept. 24 as new president of St. Augustine's College in Raleigh. Behind her are, from left, Carol L. Selby, national alumni president; former college president Dr. Prezell R. Robinson, and newly elected trustee board chairman Logan Delany.

colleges and gender-specific colleges."

She said that college personnel should work with state government in helping to improve secondary schools, then design programs in colleges that will most benefit students who come out of those secondary schools.

Carol L. Selby, president of the St. Augustine's College National Alumni

Association, said, "I'm very optimistic about the opportunity of having someone who could encourage us to enhance the spiritual life of our school. We need to broaden our perspective in the new century. With this new president, you'll see some of the new ideas of Dr. Franklin continued."

(Continued on page 10)

Bishop Estill leads dedication of St. Timothy's-Hale chapel

RALEIGH, Sept. 24—Retired Diocese of North Carolina Bishop Robert W. Estill presided at a special evening service of worship and choral music to dedicate the new English college-style chapel at St. Timothy's-Hale School here.

The spacious hall held several hundred parents and supporters, many of whom had participated in the school's Carpe Futura capital campaign and were now seeing the fruits of their labors.

The school's faculty processed in academic gowns, joined by Episcopal clergy from the Raleigh Convocation. Bishop Estill knocked ceremonially on the chapel door, declaring it open for worship, and descended the broad, impressive red-carpeted entrance stairway to the main floor of the chapel, flanked by facing tiers of seating, and proceeded to the altar at the far end.

Headmaster Lawrence Wall spoke of the significance of the chapel to the



Caroline Hale, left, and her husband the Rev. George B. S. Hale, founders of St. Timothy's-Hale School, flank a bronze bust of Fr. Hale that has been relocated to the entrance of the school's new chapel.

school's mission. Faculty member Wylie Quinn, who is also organist and choir-

master for the chapel, directed student choral music and played for the service.

Bishop Estill was assisted by Fr. Jay James, rector of St. Timothy's Church and chaplain for the school.

Bishop Estill was preacher and celebrant for the Mass. The Holy Gospel was read from the central eagle lectern by Fr. George B. S. Hale, founder of the school.

"This is a great night for this school," said Estill. "Surely we will join with the psalmist who said, 'I was glad when they said unto me, let us go into the house of the Lord.'" He added, "Surely the Lord is in this place. The ground on which we are standing is holy ground. This is a night of celebration—celebration of a grand facility, celebration of those like George and Caroline Hale who have planted, and those generous benefactors, many of you here tonight, who have in the biblical sense watered and nurtured and cared for these schools and made this building possible."

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Clergy hear about pitfalls of pastoral care

By E. T. Malone Jr.

BROWN SUMMIT—Plenary speakers Sally Johnson, legal counsel for the Church Insurance Co., and Bishop Clay Matthews, representing the Episcopal Office of Pastoral Development of the House of Bishops, told North Carolina clergy all a person would ever want to know about the legal implications of pastoral care.

But even they—and they're the experts—couldn't answer every question.

Quite candidly, both Johnson and Matthews had to acknowledge that a few issues remain murky, haven't been resolved, or had never been brought up before.

Although much was settled by passage of a revised Title IV section of canons about clergy discipline at the 1997 General Convention, there are still many puzzling aspects of what is permissible and what isn't in clergy-laity relationships.

About 130 registrants for the Oct. 11-13 Fall Clergy Conference at The Summit heard Johnson's and Matthews' presentations. They also had the opportunity to attend workshops on responding to criticism and handling multiple responsibilities.

Helen Clinard and Shore McCall conducted a workshop called "When You are Criticized: Responding Constructively to Criticism." Clinard is executive director of Effectiveness Training and Consulting Inc. in Winston-Salem, and McCall is on her staff. The Rev. Bruce Stewart, director of the Center of Arts & Liturgy in northern Virginia, led a workshop titled "Juggling Your Way Through Life."

Role of Church Insurance Co.

Johnson, who spent 15 years as a defense lawyer and is a cradle Episcopalian, manages litigation against people or institutions insured by the Church Insurance Co., does education and training, and works with risk management.

She began by asking and answering three questions.

Does the Church Insurance Co. run the Episcopal Church? No.

Do the lawyers run the Episcopal Church? No.

Does the Church Insurance Co. want to have an influence on the Church? Yes, indeed!

"The non-profit world has changed exponentially in the last 20 years," said Johnson, who has served as chancellor and vice-chancellor for the Diocese of Minnesota.

As part of her job now she provides education and training for people who do legal work in the Episcopal Church.

After a brainstorming session in which Johnson asked her audience to think of all the issues they could about pastoral care and insurance, she noted, "The fact that I'm in a room with over 100 clergy and the most frequently used

word is 'liability' says something about where we are today in our society."

Many approaches to issues

"We can look at all the issues that brought us here today when clergy are talking about liability and insurance coverage in any number of ways. Theology isn't my bailiwick, but I've been pushed by some very fine people to think more that way. The Church does not exist in isolation, it exists as part of the world in which it finds itself. We can look at these questions historically, we can look at them sociologically—for those of you interested in family systems, and we can look at them theologically—in terms of power relationships (if everyone is exercising Christ's power in terms of servant ministry, no one should be in trouble)," she said.

Psychological aspects are also a ma-



Bishop Clay Matthews, left, of the Episcopal Church Office of Pastoral Development of the House of Bishops, and Sally Johnson, center, legal counsel of the Church Insurance Co., were plenary speakers at Clergy Conference; the Rev. Virginia Herring, right, chairs both the Bishop's sexual ethics and clergy wellness committees. (Photos by E. T. Malone Jr.)

jor issue in pastoral care and insurance liability, she noted. There is also the issue of polity, the role of the bishops in the Church. We can also look at these issues financially, their financial impact on the Church, she said. "At least in the secular world the phrase is 'Follow the money and you'll know what's going on.'"

She attempted to touch on all these things, but pointed out that none of them provides a complete picture. "But we're naïve, we're shortsighted, if we don't think about how all these different arenas influence how we're thinking, or feeling, or experiencing these issues."

The world has changed

"The world has changed more in the past 25 years than in any other 25 years in history," she maintained.

Changes have taken place in

women's role in society and in the Church that influence many issues of pastoral care. "We all know that there weren't women priests until roughly 25 years ago, there weren't women Deputies to General Convention, few women served on vestries, and so on." Out in society Title IX is bringing equity to females in college athletics, she noted. Women in the workplace are involved in many issues of salary equity, promotion, and sexual harassment.

The insurance climate

Insurance companies about ten years ago would not write sexual harassment insurance coverage—there were so many claims, it was too risky. "But right now we have an incredibly soft insurance market. That means that big insurance companies want your premium dollars, no matter what risk comes with

them," she said. "They want to invest it in the stock market."

They are not concerned with what risk comes with it, and what claims they may have to pay down the road. That means a person can buy insurance today that no one would have sold five years ago. That affects the Episcopal Church.

"There is a growing sense of entitlement in our society, and a sense of focusing on what our rights are," she said. She said this applies to jobs, medical care, grades, etc.

"Clearly, there is change in how we respond to allegations of misconduct." Not many years ago, few child sexual abuse cases were prosecuted. This changed, for one reason, because there were more women lawyers. By the late 1970s and early 1980s there began discussions of medical doctors sexually involved with their patients, or psychia-

trists involved with their clients. This shift in emphasis began to affect the kind of cases brought against the Church, she noted. People began to come to psychologists and councilors with complaints about things that had happened to them in a church context—inappropriate behavior or abuse. People began to talk about the abuse or inappropriate use of power.

There began to be many lawsuits involving alleged medical malpractice.

Coverage, limits, requirements

In the late 1980s and early 1990s, there was no coverage available for sexual misconduct. The Church Insurance Co. restored this coverage for churches but put a ceiling in the \$300,000 area, set limits, and required training and background checks.

This means that the company will pay legal costs for clergy or churches involved in law suits. But the company had much rather work for settlement of cases before they ever come to trial, she said.

"Insurance," she said, "is a contract. In exchange for payment of a premium, there is an assumption of some risk on the part of a company." Property and casualty coverage involves damage to buildings or injury to people. Misconduct accounts for only about 10% of casualty cases filed, she said. Property and casualty coverage is the biggest expense for most churches.

Directors and officers coverage, which protects against claims of wrongful dismissal or other employment-related issues, can be important for churches to have, she said.

"It is important to realize that there is no combination of policies that will cover everything," she emphasized. Intentional acts are usually not covered, because insurance is intended for accidents. Violation of laws, allegations of criminal wrongdoing—are not covered. Negligence, however, is covered.

"The Church is a challenging institution to cover, and we are mindful that if we don't meet its needs, we won't be around."

A multitude of issues

"We don't believe clergy are supposed to be in the therapeutic counseling business," she said.

Bishop Matthews said, "Our culture tells us we are not trained to be therapists. It's a realistic expectation of our culture that people have professional training. Referral doesn't mean that you cease pastoral care. It is part of pastoral care."

He said that the National Church receives about one complaint a week about bishops, but most of them do not involve misconduct. "We even get complaints about bad sermons," he noted.

Letters

Charlotte reader defends Shuler, lambasts liberals

Both Tom Taylor and James Craven attribute some sinister purpose to Jon Shuler as he helps another local group establish a new congregation in the Anglican tradition. The Reverend Doctor Shuler has been about this for a number of years in North America. I'm surprised they were unaware of his ministry. I'm sure this was the reason he was nominated for bishop. Or maybe he lost a lot of diocesan elections all over the United States and is out to get revenge by teaching about Jesus?

It seems to me what we really don't like is Jon Shuler wearing an Anglican collar. He doesn't have the proper organizational credentials. Our community in recent years is characterized by a declining membership and a bloated theocracy. We just can't have a Christian minister preaching the gospel of Jesus Christ to the unchurched. Why, that sounds like those tacky fundamentalists whom we love to hate. Jack Spong warned us last year about African witch doctors who were converting thousands to Christianity—those witch doctors being Oxford-educated Anglican Bishops.

We inherited such a rich legacy and have received so many blessings to share. We fritter away our opportunities with jurisdictional pettiness and such silliness as

welcoming anti-believers to the Eucharist. We have in place a proper Episcopal "Modern Great Commission Theory." We seek union with the Lutherans, another disintegrating sect. This should preserve our franchise and keep the Anglican Way out of sight for another 225 million Americans. Now, if we can just get Jon Shuler to do his converting in Asia.

—E. Dunbar Jewell
Charlotte

Reader cites irony of fact inclusion is still an issue

I begin my reading of *The Communicant* much the same as I do the daily newspaper—with the letters to the editor. I love the free expression of opinion and the open debate, although I am often dismayed by the anger and pettiness I encounter in the pages of a church publication. Over the past months, there has been a lot of this anger expressed over the issue of inclusion of gays and lesbians and where the Episcopal Church stands on this.

With that in mind, I leafed through this month's *Communicant*—and something about it kept plucking at the back of my mind, so I turned the pages again and again until it struck me. The pictures and articles and notices are absolutely filled with faces and names of people who, within my 34-year lifetime, the

Church has wanted to exclude. We used to bar the ordination and full inclusion of women and African-Americans, but we grew and changed and now the Church is thriving because of the very people our leaders used to find unacceptable. Years ago, the same arguments were probably used, similar Bible verses trotted out, to deny access to the Sacraments to the people who are now a cornerstone of the Church. Isn't it ironic to be facing the same issue in 1999? Have we learned nothing?

This is not about being "liberal" or "conservative." It's about not letting our faith be threatened by human acts. It's about loving God enough to see a piece of God in every person and accepting that, even if we can't accept anything else about them.

—Jill Hoffmann
St. Luke's, Durham

Real compassion for gays means helping them reform argues Oxford reader

As I read articles and letters in *The Communicant* which deal with the homosexual issue, I continue to wrestle with whether or not to continue as part of the Episcopal Church. I have been an Episcopalian for only seven years, so it was with considerable interest that I read Nancy Krikorian's letter in the May issue. It was enlightening to follow her forty years of experience in the Episcopal Church and disappointing to see the gradual move of our Church away from traditional, Bible-based beliefs. Our Church's changing position on the issue of homosexuality is particularly alarming to me because it places me in the uncomfortable position of choosing to obey God and/or stay with a Church which is being increasingly dominated by false teaching.

Many church leaders and their followers are teaching that homosexual activity is okay and are daring to suggest that we even ask God to bless it. This constitutes the most obvious departure from the truth I have seen within the Church. Can I continue to be part of a Church which, as an institution representing God, is exchanging the truth of God for a lie? For me, it is as basic as this—If I am going to love God, then I must believe what he says and seek to live by it; if I am going to love my neighbor, then I must help him to become all God created him to be.

I do not understand why the very people who should best know the truth and have experienced the changing power of God, would think that the Creator God does not want to restore all as-

pects of his creation. The greatest injustice is to the homosexuals who are not being told that God is able, willing, and has the power to make them all they were created to be. All who come to Jesus should be told they can be more than they are, that with God all things are possible. Homosexuals are being fed the lie that God approves of their sexual activity and are thereby not challenged to seek help from that God who is able to make them happy and content without homosexual relationships and who has even enabled some to become heterosexual.

Finally, I would like to conclude with a word to homosexuals within the Church: You deserve a more redemptive form of compassion than you are being offered. Although, Christ accepts us all as we are—weaknesses, sin, and all—He calls us all to become like Himself. It is too easy to be convinced that we are okay as we are, that we don't need to be changed. I am convinced that God would rather that we fight temptation to our dying day, than give up and pretend that there is no battle to fight.

If you have homosexual tendencies and are unhappy with your homosexuality, I encourage you to get in touch with any one of the following organizations—may God guide you as you seek His will and way:

Exodus International, P.O. Box 77652, Seattle, WA 98177, (206) 784-7799

Love in Action, P.O. Box 753307, Memphis, TN 38175, (901) 542-0250

Transformation Christian Ministries, 1017 12th St. NW, Washington, D.C. 20005, (202) 371-0378.

—Stephen L. Bowman
St. Stephen's, Oxford

Cemetery

(Continued from page 4)

vines and trees and shrubs."

Proctor also asked railroad officials if there was anything they could do to stabilize a badly eroded stretch on the intersection between cemetery and railroad property. To her surprise, roadmaster Stone offered to donate rock from the emergency fill, haul it in trucks to the cemetery, and push it over the cliff into the most eroded areas.

Short, and Proctor's son, the Rev. Greg Proctor—a former landscape architect now living in Mississippi—urged her to accept the offer of stone and labor, which they estimated was worth up to \$200,000. It seems a good deal for all around. The railroad, by trucking the stone only about a quarter of a mile around to the cemetery cliff, will save money by not having to haul it out of town. And to the church, which has a cemetery maintenance fund of \$5,000, it seems a miracle.

Perhaps a happy ending

Details remain to be worked out, but

St. Mark's has suspended the seed spraying project as it awaits further information from CSX. "I explained to Mr. Stone about our small congregation and lack of money, and it got to him—it worked," said Proctor.

Recently, the congregation had paid to stabilize a small area near where the road enters the cemetery, near the ravine—planting shrubs and installing a concrete curb. It was hoped that some new burial plots could go there. All of that was washed down the hill into the ravine, however.

"We were lucky that we had no damage whatsoever to the church. No shingles off or any sign of a leak," said Proctor. A few trees fell in the cemetery, and some others that were leaning had to be removed. The church has collected about \$3,500 in donations to pay for that work and is considering applying for a grant from the N.C. Episcopal Church Foundation. If the railroad actually does haul in the stone, landscaping will be needed after the trucks and heavy equipment have done their work.

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St. Augustine's

(Continued from page 8)

The Rev. Canon E. T. Malone Jr. welcomed Dr. Suber on behalf of the Episcopal Diocese of North Carolina.

"I appreciate our historic connection with the Episcopal Church," Suber noted. "There is a growing need in our country to restore the spiritual drive that causes us to make good decisions. I see St. Augustine's as an extension of the church, in so far as you provide for us the nurturing and the spirituality to drive us. I predict that we are going to look for more support from you, as we also provide a benefit to the Episcopal Church, as you look to continue your population of African-Americans who are Episcopalian. By the same token, the church is a natural place for us to look for recruiting students. So we have both pragmatic and spiritual reasons for working together."

Editorial: *Floods emphasize fragility of N.C. environment*

AN ARTICLE in the Sunday, Oct. 17, *New York Times* contained a startling statement—a pronouncement of a sort bordering on the revolutionary—attributed to the Governor of North Carolina: “...we cannot sacrifice the environment for jobs.”

Few people would have heard, seen, or read every public statement made by James B. Hunt Jr. in the four terms he has served as Governor. But it is unlikely that he has made very many of this nature.

At times, it has seemed, in fact, that State government agencies—the tail wagged by big dog agribusiness, developers, and their cronies—were promoting just the opposite policy: don’t sacrifice jobs merely to protect the environment.

The newspaper article, headlined “Hurricane Reveals Flaws in Farm Law: North Carolina, Facing Threat to Water, Rethinks Rules,” by Peter T. Kilborn, begins “In the aftermath of Hurricane Floyd, loose regulations that helped eastern North Carolina become the nation’s biggest producer of turkeys and the second biggest of hogs have come back to haunt the state’s public health and its environment.”

Kilborn goes on to describe how the river flooding that followed Hurricane Floyd in September created a “vast amount of damage that might have been averted; incalculable and continuing hazards in ground water, wells, and rivers from animal waste, mostly from giant hog farms.

“For years,” he continued, “farmers had been free to build hog and poultry operations as big as they wanted and wherever they liked. They were allowed to dig huge pits for animal waste, without regard to the water table or the health and sensibilities of neighbors.

“In the hurricane, feces and urine

soaked the terrain and flowed into rivers from the overburdened waste pits the industry calls lagoons. The storm killed more than two million turkeys, chickens, and livestock in the region, and waste from the farms is expected to keep leeching into the water supply until next spring.”

Governor Hunt, explaining to the *Times* that normally by mid-October farmers would have reduced the level of wastes in their lagoons, where it would have evolved naturally into nutrients that are sprayed on crops, admitted, “We do have a practical problem here.”

waterways and foul odors wafting onto neighboring farms and homes. But the occasional spills that took place in the past, which caused such an uproar, are literally a drop in the bucket compared to the large number of breached, destroyed, and overflowing lagoons resulting from the floods after Floyd.

Already, testing has shown fecal contamination in some private wells in Duplin County, which has the largest concentration of hog farms.

North Carolina has had few laws regulating big hog and poultry farms,

some alternate disposal method.

He admitted, “My views and most views have evolved to where we have to take stronger action to clear up our water and rivers. We need a strong economy for our people, but we cannot sacrifice the environment for jobs.”

Our Governor should be commended for saying this, but he should also be held to it, and reminded time and time again that he said it. Far too often in North Carolina have we bent the rules, ignored the rules, or refused to create needed rules, when it meant a choice between landing a new industry or preserving our environment.

A favorite saying in western North Carolina, when someone complained about the odor of a paper mill, was “It smells like money to me.” Hog farms, too, one supposes, “smell like money” to those who are making the profits. And we shouldn’t just single out agribusiness. Greedy and shortsighted development of our river and stream floodplains, of our sounds, and sea-shores, has destroyed wetlands and natural habitats. Municipal, industrial, and agricultural run-off combine to pollute the Albemarle and Pamlico sounds and threaten our commercial fishing and recreational and tourist industries. Hazardous waste dumps are located in our poorest rural counties, where people are least equipped to oppose their incursion.

Yes, we need jobs in order to feed our children. But what evil have we done to our children if the exact jobs that feed them today also poison the very air and water that they must breathe tomorrow, and leave them with a natural world sadly diminished by their own parents’ opportunism.

—E. T. Malone Jr.

**“...we cannot sacrifice
the environment for jobs.”**

—Gov. James B. Hunt Jr.

This strikes one as—shall we say—an understatement?

In an emergency measure the State will allow farmers to spread waste on more fields, but the current soaked condition of the land—now made worse by additional October rainfall from Hurricane Irene—means that some of the waste sprayed on the fields will not soak in, but will run off instead into small streams. “We realize this policy could contribute to water quality problems through the winter,” said Bill Holman, the State’s Secretary of Natural Resources.

Anyone who has been following the news in our state over the past two or three years is aware that there has been an on-going, hard-fought debate over regulation of big commercial hog farms—both regarding waste spills into

and their owners have been substantial contributors to the election campaigns of both Democrats and Republicans. Many farmers, using new techniques to mass produce hogs and turkeys in close quarters, work as contractors for large companies such as Murphy Family Farms of Duplin County. As farmers, sensing fewer future opportunities growing tobacco, have attempted to diversify, some have turned to raising hogs or poultry instead. Now it seems that this avenue, too, has its pitfalls. Governor Hunt, to his credit, has begun to face the inevitable. He backs the Legislature’s 1997 moratorium on construction of new and expanded lagoons, and he in April this year proposed phasing out the lagoon system altogether over 10 years, while engineers devise



DAUGHTERS LAUNCH NEW CHAPTER: The Diocese gained its fifth Daughters of the King unit as the Esther Chapter was chartered Sept. 19 at St. Luke’s, Eden. From left are Lallaice Willis, Linda Sutton, Margaret Rorrer, the Rev. Michael Zumpf (rector), Carol Zumpf (chaplain), Claudia Webb (president), Jocelyn Gordon (secretary-treasurer), and Beth Stoddard (vice-president).

VISITATION SCHEDULES

Bishop Johnson

October 28 (Thursday)
Episcopal Center at Duke - evening
October 31
Emmanuel, Southern Pines - morning
St. David’s, Laurinburg - afternoon
November 3 (Wednesday)
St. Mary’s School, Raleigh
Founder’s Day
November 12-13 (Friday-Saturday)
Chapel of the Cross, Chapel Hill
ECW Annual Meeting
November 14
Calvary, Wadesboro - morning
with All Souls’, Ansonville
All Saints’, Hamlet - afternoon
with Messiah, Rockingham
November 20 (Saturday)
Church of the Nativity, Raleigh
Groundbreaking - afternoon
November 21
St. Cyprian’s, Oxford - morning
St. Stephen’s, Oxford - morning
November 23-24 (Tuesday-Wednesday)
Trinity Center, Salter Path
LARC Conference
December 5
Bishops’ Ball, The Summit
December 12
Good Shepherd, Rocky Mt. - morning
Saviour, Jackson - afternoon

Bishop Gloster

October 24
St. Christopher’s, Garner - morning
St. Stephen’s, Erwin - afternoon
October 27 (Wednesday)
All Saints’, Roanoke Rapids - evening
October 31
St. Augustine’s, Raleigh - morning
with Cheshire Hse., NCSU, Raleigh
November 7
St. Christopher’s, High Pt. - morning
St. Paul’s, Thomasville - afternoon
St. Thomas’, Sanford - evening
November 14
St. Paul’s, Louisburg - morning
November 21
St. Patrick’s, Mooresville - morning
St. Mark’s, Huntersville - afternoon
November 30 (Wednesday)
St. Andrew’s, Greensboro - evening
December 8 (Wednesday)
Good Shepherd, Asheboro - evening
December 12
St. Stephen’s, Winston-Salem - a.m.
St. Elizabeth’s, King - afternoon
December 16 (Thursday)
St. Peter’s, Charlotte - evening
December 19
St. Martin’s, Charlotte - morning

"Thank you for all you have done!"

*"When through the deep waters, I call thee to go,
the rivers of woe shall not thee overflow;
for I will be with thee, thy troubles to bless,
and sanctify to thee thy deepest distress."*

Dear People of the Diocese of North Carolina:

Sitting in St. Luke's, Tarboro, worshiping with St. Luke's and Calvary several weeks ago, I thought the words of the old hymn which we were singing seemed particularly poignant. What can one say about a flood "of Biblical proportions"? This is a flood that destroyed 7,000 homes, damaged 28,000 others, left another 8,900 uninhabitable and left almost 20,000 people homeless. We have all heard about the contaminated wells, the lost livestock, the polluted rivers, the lost crops, the stranded farmworkers, the hundreds of hungry and homeless and heart sick folks all through the eastern part of our Diocese. It is really overwhelming. You see it and smell it when you travel through that part of our state. The strength and courage and faith of our sisters and brothers who are dealing with the remains of the flood is remarkable. We send them our ongoing prayers and our love and our thanks for all the hard work they are doing in Wilson, Tarboro, Rocky Mount, and Newton Grove.

We send thanks, too, to all of you who have sent so much help. We are grateful for the help so many of you have given in so many ways. Time and energy and people and supplies and food and trucks loaded and unloaded and driven. Your generous hearts have also helped us raise over \$320,000. This includes a gift from the Presiding Bishop's Fund for World Relief for \$25,000 and the Jessie Ball duPont Fund for \$100,000. This does not include all the money which many of you have sent directly to the parishes. Thank you for all you have done and are continuing to do.

The list of what is needed is constantly changing. Folks seem to be supplied with basics right now. This may change. Please do not send clothes! Please begin to think of truckloads of good used furniture which you can take directly to the east. Our parishes are working on storage and distribution facilities.

Begin to think about adopting families.

Begin to think of Thanksgiving and Christmas.

Think of building teams.

Please continue to send checks payable to The Episcopal Diocese of North Carolina, designated "Flood Relief."

Blessings and peace,

Kathleen

The Rev. Kathleen Awbrey, Coordinator for Christian Social Ministries

NORTH CAROLINA AID NUMBERS YOU MAY NEED NOW

N.C. Hurricane Volunteer Hotline—1-888-835-9966. Register with them. They will match teams with needed clean-up and rebuilding projects.

Edgecombe County Clean-Up—252-446-2984

Tarboro Clean-Up—252-823-2502—Rodney Hughes (working with Trinity Baptist and Red Cross). Recommended by the Rev. Noah Howard.

N.C. Churches Helping Churches—1-888-595-1459

Help for Animals—State Veterinary School

NC Collection
Wilson Library
Calvary Church
2/5/15

POSTMASTER

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Raleigh, N.C. 27619



Love in the Ruins

Amidst the shock and devastation of invading flood waters spawned by Hurricane Floyd, one bright spot for parishioners at Calvary Church, Tarboro, on Sept. 17 was the unusual wedding of Lane Anderson and Brett Taylor. See story, page 5.

(Photo by E. T. Malone Jr.)

More nominees added to slate



Alexander

The Rev. Canon J. Neil Alexander, Th.D., is currently Professor of Liturgics and Homiletics at the University of the South in Sewanee, Tenn. He has held numerous other academic posts including that of Trinity Church Professor: Liturgics and Preaching at the General Theological Seminary in New York City. He also serves as Canon Liturgist and Theologian in the Diocese of

(Continued on pg. 4, col. 1)

Walker rejoins bishop race; Herring, Elkins-Williams also nominated

RALEIGH, Nov. 16—The number of nominees for Eleventh Bishop of North Carolina has grown to seven, as one person who had withdrawn decided to reenter the process and two more names were submitted during the Nov. 1-15 period for extra nominations.

The Rev. Jeffrey H. Walker, rector of Christ Church, Greenwich, Conn., was among the five priests chosen for the final slate by the diocesan Committee to Select Nominees. But citing family considerations, he withdrew in late October shortly after the Committee announced its decisions. A few days ago, however, he contacted the Committee and asked that he be allowed to rejoin the process.

The other original nominees of the Committee are the Rev. Canon J. Neil Alexander, Professor of Liturgics and Homi-

letics, The School of Theology, University of the South, Sewanee, Tenn.; the Rev. Michael B. Curry, rector of St. James' Church, Baltimore, Md.; the Rev. Leslie C. Smith, rector of Trinity Church, Princeton, N.J.; and the Rev. Pierre W. Whalon, rector of St. Andrew's Church and School, Ft. Pierce, Fla.

Nominated during the Nov. 1-15 extra nomination period were the Rev. Virginia N. Herring, assistant to the rector, Holy Trinity, Greensboro, and the Rev. Stephen Elkins-Williams, rector of Chapel of the Cross, Chapel Hill.

The Committee asked all the nominees to respond to four questions which formed the basis of the final interviews with the Committee's nominees. Each individual's answers follow his or her biographical information.

According to the resolution

"On the Election of the XI Bishop of North Carolina," adopted at the 1999 Diocesan Convention, the two persons nominated during the Nov. 1-15 period for additional nominations will participate in any programs in the Diocese on the same basis as the nominees of the Nominating Committee.

This means that all seven names will be listed on the ballot at Convention. Additionally, all seven will participate in the regional "walkabouts," or candidates' forums scheduled prior to Convention. These events, to which all Convention delegates are invited, will take place Jan. 18 in Raleigh, Jan. 19 in Charlotte, and Jan. 20 in Greensboro. Sites and times will be announced.

At the forums in the past, each nominee has made a general statement and answered questions from the delegates.



Whalon

The Rev. Pierre W. Whalon is rector of St. Andrew's Church and School in Fort Pierce, Fla. Pierre formerly served as rector of St. Paul's Church in Elkins Park, Pa., and All Souls in North Versailles, Pa. He was ordained to the priesthood in 1985 after receiving a Master of Divinity degree *cum laude* from the Virginia Theological Seminary. The Rev. Mr. Whalon earned a Bachelor of

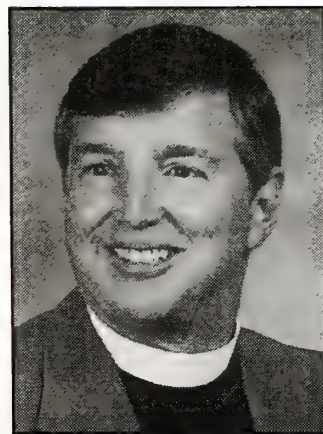
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Curry

The Reverend Michael B. Curry is rector of Saint James' Episcopal Church, Baltimore, Maryland. Michael formerly served as rector at Saint Simon of Cyrene Episcopal Church in Cincinnati, Ohio, and Saint Stephen's Episcopal Church in Winston-Salem. The Rev. Mr. Curry was ordained to the priesthood by the Rt. Rev. John M. Burgess in 1978.

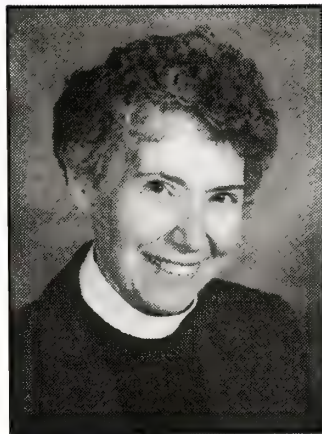
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Elkins-Williams

The Rev. Stephen J. Elkins-Williams is rector of Chapel of the Cross, Chapel Hill. Stephen also served as an associate at that parish as well as a youth minister and assistant at St. Stephens in Seattle, Wash. Originally ordained as a Jesuit priest in the Roman Catholic Church in 1975 he was received into the Episcopal Church in 1980. Stephen was

(Continued on pg. 6, col. 1)



Herring

The Rev. Virginia Norton Herring is currently assistant to the rector at Holy Trinity in Greensboro. Prior to that call she served as vicar and then rector of St. Anne's in Winston-Salem. The Rev. Ms. Herring also served as assistant to the rector at St. Luke's in Salisbury. She earned a Bachelor of Creative Arts from the University of North Carolina at

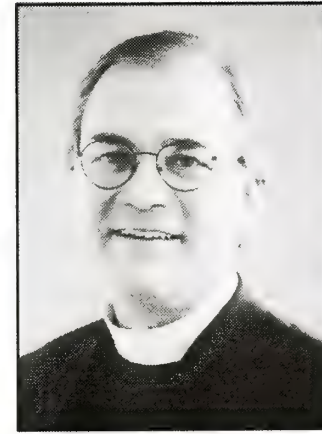
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Smith

The Reverend Leslie C. Smith is rector of Trinity Church, Princeton, N.J. Before being called to Princeton, Leslie served as Archdeacon for Personnel, Mission, and Public Relations, in the Diocese of Newark; rector of Christ Church, Glen Ridge, N.J.; associate rector, Church of the Epiphany, Washington, D.C.; and assistant minister at

(Continued on pg. 8, col. 1)



Walker

The Rev. Jeffrey H. Walker is rector of Christ Church in Greenwich, Conn. Prior to that call he served as associate rector and then rector of Palmer Memorial Church in Houston. Jeffrey held a number of positions at Christ Church Cathedral in Houston, including Assistant to the Dean, Canon Liturgist, and Canon. The Rev. Mr. Walker received a B.A. in

(Continued on pg. 8, col. 4)

Around the Diocese

Ecumenical bishops' service for AIDS prayer and healing planned Dec. 12 in Charlotte

CHARLOTTE—The Bishops' Service of Prayer and Healing, commemorating World AIDS Day on Sunday, Dec. 12, will be held here at 3:00 p.m. at Holy Trinity Lutheran Church, 1900 The Plaza.

Leadership will be provided by the bishops of the African Methodist Episcopal (AME) Zion Church, Episcopal Diocese of North Carolina, North Carolina Synod of the Evangelical Lutheran Church in America, Roman Catholic Diocese of Charlotte, and the Western North Carolina Conference of the United Methodist Church.

Diocesan Grants Committee makes awards worth \$28,000

GREENSBORO, Oct. 29—The Chartered Committee on Grants of the Episcopal Diocese of North Carolina has announced awards totaling \$28,000 to six worthwhile projects, according to committee chairman the Rev. James T. Prevatt Jr.

Three of the grants are from ACTS funds and three are in the Parish Grants category.

The ACTS grants were \$7,000 to the organization Making It Upstream of Greensboro for its "Keeping Families Together" project; \$7,000 to the Christian Counseling and Wellness Group of Greensboro for its "Helping Churches Respond to Substance Abuse, Family

Conflicts, and Violence" project; and \$5,500 to Mary's House of Greensboro for its "Equipping the Saints" program.

Parish Grants were \$3,000 to St. Christopher's, High Point, for its Servant Leadership School; \$3,000 to St. Paul's, Smithfield, for its Care Inc. program; and \$2,500 to St. Barnabas', Greensboro, for its Interfaith Hospitality Network Inc. program.

St. Philip's, Germanton, plans Nov. 25 Thanksgiving service

WINSTON-SALEM—The annual Thanksgiving service will be held again this year at St. Philip's, Germanton, at 10:00 a.m. on Thanksgiving Day. This beautiful, century-old church provides a feeling of an earlier time especially appropriate on this day of thanks. The old songs of Thanksgiving will be sung and the Eucharist will be celebrated. One of the officially designated historic churches of the Diocese, St. Philip's, built around 1890, has no electricity or plumbing. It is now supervised by a committee from the Winston-Salem Convocation. Although a heater will be lit, persons attending should dress warmly and perhaps bring a lap robe. The church is located north of Winston-Salem at the Stokes-Forsyth county line, near the intersection of N.C. Highways 65 and 8. The public is invited. St. Philip's has only two services a year, the other being on St. Philip's Day in May.

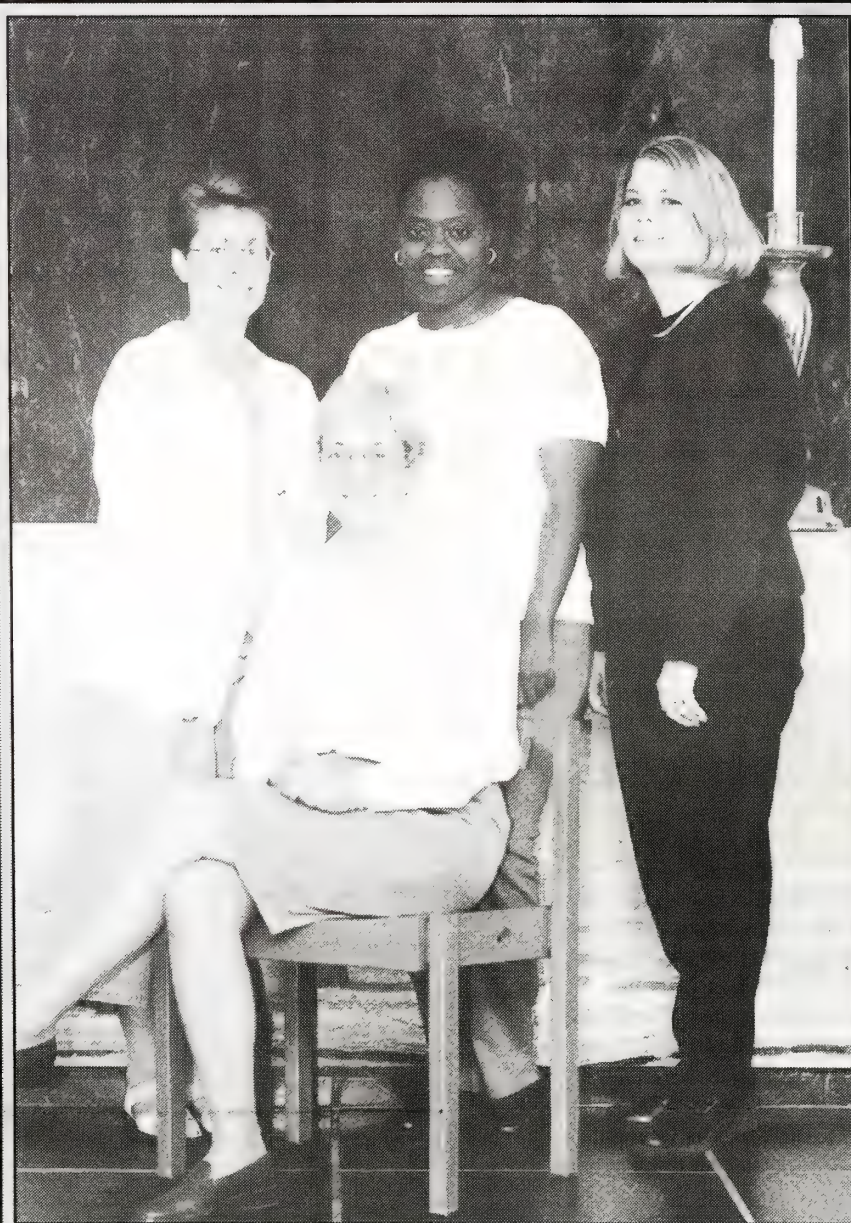
CD sales to help "The Train"

BROWN SUMMIT—Proceeds from sales of a new compact disc recording of music from the Winter Senior Youth Conference in March 1999, featuring Fran McKendree, Joe Hensley, and Sam Hensley, will go toward expansion of the train of youth cabins at The Summit. Cost is \$17. Checks should be made to Episcopal Diocese of North Carolina and mailed to Youth Ministries, P.O. Box 660, Brown Summit, N.C. 27214. For information, call Robert Sitton at (800) 486-0533.

Transition Committee planning events related to Consecration

ROANOKE RAPIDS—The Rev. Robert Alves, chairman of the Transition Committee, reports that progress is being made in coordinating planning of events related to the election and consecration of a new bishop for the Diocese.

The Transition Committee, created in May by the Standing Committee, is charged with developing subcommittees for the coordination of three main areas of transition: planning a farewell for Bishop Johnson, welcoming the bishop-elect, and preparing for the June 17, 2000, consecration service at Duke Chapel.



Recent additions

The most recent additions to the staff of Diocesan House in Raleigh are, from left, standing, Judy Shreve, chief accountant; Krysta Morgan, receptionist and administrative assistant; and Michelle Corbett, assistant to the Canon for Congregational Support, the Stewardship Officer, and the Director of New Congregational Development; and, seated, Margo Acomb, assistant to the Bishop Suffragan and to the Coordinator for Christian Social Ministries. (Photo by E. T. Malone Jr.)

The Rev. Janice Chalaron, rector of St. Andrew's, Rocky Mount, has been appointed as a liaison with Diocesan Council, which has set a salary range of \$110,000-120,000 for the new bishop. Council will also appoint a committee to engage in the final negotiations with the bishop-elect after the election.

Two members of the Nominating Committee will be appointed to the Transition Committee following the election of a new bishop.

Margo Acomb serves on the Committee as staff liaison to the bishop-elect.

The Consecration Subcommittee, chaired by Nancy Anderson of St. Luke's, Durham, will be responsible for planning various events surrounding the consecration, including mailing invitations, a dinner the night before the consecration, hosting guests, planning the service, and hosting the reception.

Eleanor Upton is planning the lodging and dinner the night before the consecration and negotiating with Duke University. Anderson and Scott Evans are planning the reception, the Rev. Timothy Kimbrough is planning the liturgy, and Penelope Olson is staff liaison for the consecration.

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Bishop

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Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

The Rev. Canon E. T. Malone Jr.

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This & that

WE MISSED IT! **Jennifer Grey**, a writer for the *Times-Union* in **Jacksonville, Fla.**, has stuck a gleeful pin in the overblown and misdated millennium hype. In a recent column she noted, "Perhaps the ultimate expression of our fixation with round numbers is the belief that the coming of the millennium will bring the apocalypse, which has a lot of people worried about the end of this year. **Of course, the millennium won't really be new until 2001.** And that's only if you're counting from the most arbitrary date someone miscalculated as being Christ's birthday. The most recent studies (only slightly less arbitrary) put the **birth of Christ at 4 B.C. or earlier.** Which means the new millennium would have been in 1997 or before. Hallelujah! The end of the world already cameth, and we missed it."

Word has come to us of the death on Nov. 10 of **Ira J. Folsom Jr. in Charlotte.** He was for many years a Convention delegate from **St. John's** and served recently on **Diocesan Council** (1996-1999). Woodworking was a hobby of Ira's, and he made a handsome gavel for Bishop Johnson to use at Council and at Diocesan Convention in calling the unruly to order. He was buried Nov. 15 in **Jacksonville, Fla.**

Former **Bishop Robert W. Estill** dropped by Diocesan House in **Raleigh** on the afternoon of Nov. 15, the deadline for submitting **additional nominations** for Eleventh Bishop of North Carolina. He respectfully **declined to add his name** to the growing list of candidates.

It was noted with some interest that the **Rev. Terrell Glenn**, until very recently rector of the large and energetic **St. Andrew's Church, Mt. Pleasant, S.C.**, and former president of the Standing Committee of the Diocese of South Carolina, was the guest preacher on Sunday, Nov. 14, at the **New Anglican Fellowship** in **Charlotte.**

Bishop Johnson has appointed **Dan Lynch** of **Pinehurst**, a member of **Emmanuel Church, Southern Pines**, to a full term (through January 2003) on the **Chartered Committee on Stewardship.**

The **Rev. Dr. Pat Earle** has finished researching and writing an interesting manuscript of the **history of Church of the Messiah, Mayodan.** But it turns out that publication costs will be much greater than expected, beyond the means of this small congregation. **Anyone able to help** with this project, either with cash donations or suggestions, may contact her at Church of the Mes-

siah, 114 S. Second Ave., Mayodan, N.C. 27027, or by calling (336) 548-2801.

Letty J. Collins, former Treasurer and Business Administrator of the Diocese, has been hired by the **Peace Corps** in the Inspector General's office. She started her new career Aug. 16 as an auditor and has a five-year contract. Her initial training was to take place in the **Cape Verde Islands**, off the coast of **Africa.** She will be auditing and supporting the volunteers and paid personnel at various Peace Corps posts. She will be traveling to places throughout the world a minimum of 18 weeks each year. Ecstatic about her new position, she sends everyone in the Diocese her fondest regards, reports **Charles F. Blanchard.**

HONDURAS HOUSE: In addition to the churches listed in the August *Communicant* who contributed \$30.00 or more toward construction of a house as part of "**Faith, Hope, and Joy: A Project for Living**" near **San Pedro Sula, Honduras**, the congregation of **Church of the Holy Family, Chapel Hill**, donated enough money—over \$3,000—all by itself to build an entire house, reports diocesan

Calendar of Diocesan Events

November

- 22 Holiday Grief Workshop, **St. Paul's, Cary**
- 23-24 LARC Conference, **Trinity Center**

December

- 2-4 Jubilee 2000 Conference, **Kanuga**
- 3-5 Bishops' Ball, **The Summit**
- 13 Standing Committee, **Diocesan House**
- 16 Diocesan Council, **Diocesan House**

January 2000

- 10 Standing Committee, **Diocesan House**
- 18 Candidates for Bishop Forum, **Raleigh**
- 19 Candidates for Bishop Forum, **Charlotte**
- 20 Candidates for Bishop Forum, **Greensboro**
- 27-29 Diocesan Convention, **Pinehurst Hotel, Pinehurst**

February 2000

- 19 Sexual Misconduct Prevention Workshop, **Holy Comforter, Char.**

March 2000

- 16-18 Diocesan Conference, **The Summit**

Presiding Bishop's Fund for World Relief Coordinator Connie Johnson.

Flood Relief. Through January, **Education/Liturgy Resources** and the author, the **Rev. Kamila Blessing**, will send the entire \$2.00 profit from sales of *It Was a Miracle: Stories of Ordinary People and Extraordinary Healing* for flood relief in our Diocese. The price is \$11.99 plus tax (total \$12.71). The idea came

from a flood victim who had lost everything and who called and said how much the book had helped in dealing with his family's crisis. Give a book to a victim of the flood and \$2.00 toward victims' recovery in one fell swoop! Call or write the Oxford bookstore, **Education/Liturgy Resources**, 134-140 College St., Oxford, N.C. 27565, telephone (919) 693-5547. Make checks payable to Education/Liturgy Resources.



CHURCH HISTORIANS DAY: Church historians from around the Diocese gathered on a lovely fall day, Saturday, Nov. 13, at historic **St. John's Church, Williamsboro**, for their annual meeting. The program featured history of **St. John's** and its 1940s renovation, and some participants later visited **Holy Trinity, Townsville**, and **St. James', Kittrell**, both located nearby. Standing, from left, at the dinner on the grounds are **Olivia Feduccia, Anne Wortham, and Mary Ann Evans**, members of the **St. John's Committee.**

(Photo by E. T. Malone Jr.)

The candidates respond

J. Neil Alexander, Jr.

(Continued from page 1, col. 1)

Bethlehem. Neil has a wide variety of pastoral experience in congregations and is currently the parish priest at St. Agnes in Cowan, Tenn. He earned a Bachelor of Arts with a concentration in music from Moravian College in Bethlehem, Pa., a Master of Music from the University of South Carolina in Columbia, a Master of Divinity from the Lutheran Theological Southern Seminary, Columbia, S.C., and a Doctor of Theology from the General Theological Seminary. Neil and his wife, Lynn, have been married since 1976. They have three children, John Neil Alexander, Jr., 19, Kelly Tesh Alexander, 15, and Mary Catherine Alexander, 12.

A. The duty of every Christian is to know Christ and to make Christ known. How do you do this in your present ministry? How do you envision this duty as Bishop?

"Knowing Christ and making Christ known" in one's ministry is a hard sell unless it is first a quality that pervades the totality of one's life. Being in relationship with Christ changes all of one's other relationships—with spouse and children, friends and neighbors, colleagues and co-workers, and particularly with strangers and those we meet who are unknown to us. When Christ is at the center of one's relationships, Christ will be at the center of one's ministry.

In my present ministry this means being open toward a wide variety of persons whose experience of the Gospel of Jesus differs from my own. It means respecting their own faithfulness, their own experience of knowing Christ, and entering into a mutually challenging conversation so that we all grow more deeply into Christ by being in relationship with each other. Faithful teaching, faithful pastoring, indeed all faithful ministry, begins in a dynamic relationship with Christ that is "worked out" in relationship with others.

At one level, "to know Christ and make Christ known" should be no different for the Bishop than for any other baptized believer. But those in holy orders, and particularly Bishops, are called to live their life and do their work *publicly*: to represent before the Church and the world the joys and the responsibilities of being in relationship with Christ. I hope this will manifest itself in my episcopate in a welcoming spirit and a caring posture toward all God's children, inside and outside of the Church. Christ will be made known not only by what we say, but also by what people see when

we live and act, work and play, in the Name of Jesus.

B. How do you visualize your leadership in the Diocese of North Carolina over the twelve to eighteen months following your consecration?

Should I become the next Bishop of the Diocese of North Carolina, I will spend the first twelve to eighteen months listening. I will want to visit every parish and mission in the diocese and be introduced by the clergy and lay leadership to the unique histories, challenges, and opportunities for ministry being faced in each place. I will want to have some one-on-one conversation with all of the clergy (and their families where that's relevant) to get to know them personally, their needs, their hopes, and their dreams. At another level, I will want to spend some focused effort getting to know the entire diocesan staff, building a trusting relationship with Bishop Gloster, and familiarizing myself with the work of the Diocese at every level.

In the meantime, of course, the regular administrative work and program agenda of the diocese will need to continue without interruption. In the early months I will look for orientation, guidance, and support from nearly everyone! For a long time I have taught my students that one of the keys to effective pastoral ministry is "to listen

before you speak and pray before you act." I hope to have the grace to follow my own advice!

C. Church growth includes planting new churches and invigorating existing congregations. This has become a budget priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

The fact that the Diocese of North Carolina is poised for significant growth and has had the vision to prepare for it—in budget and staff—is one of the exciting things for me about the possibility of being the next Bishop. Although there are notable exceptions to the rule, the development of new congregations has not been one of the more obvious strengths of ministry in the Episcopal Church. I think it is thrilling that the Diocese of North Carolina wants to turn that around and provide leadership in this area.

I believe the Bishop's role is critical to the effectiveness of any diocesan-based church growth program. First, I will work closely with and support the efforts of the Director of New Congregational Development. A good relationship between us is critical to the success of this effort. Second, I will work to keep this ministry initiative before the diocese. As important as it is for the

Bishop to be present in new and renewing areas, the Bishop must also hold before the rest of the diocese the news of the "new work begun" and how all of us can pull together to secure the future ministries of all new and renewing congregations. Third, I will work hard, in consultation with the Director of New Congregational Development, to attract to these new ministries a cadre of energetic clergy who possess the skills, experience, and zeal to do this sort of specialized ministry. Fourth, I will work closely with the heads of other denominational jurisdictions to coordinate our ecumenical efforts in new church development.

D. As the Bishop of North Carolina, what role do you expect to play in the Episcopal Church and the Anglican Communion?

As the Bishop of the Diocese of North Carolina, I trust I will be a voice of moderation in the councils of the Church. I do not believe that any one group in the Church has a corner on the truth. God is revealed to us in myriad ways and we must always be in a posture of attentiveness as we try to discern what God would have us know. This means listening to Scripture, being faithful to the tradition, and applying the God-given gifts of human reason to every situation. I have always aligned myself with more conservative voices on some issues and more liberal voices on others, recognizing, of course, that such labels are so often meaningless. Generally I find myself in a position near the middle, trying to live creatively in the tension and honoring the truth across the spectrum. This does not mean I am wishy-washy or unprincipled. It means that I am an Episcopalian: one of those peculiar sorts of Christians who is always in pursuit of the truth of God in Jesus Christ, wherever that may lead.

More specifically, I believe my experience in a couple of areas will be of particular use to the larger Church in the years ahead. Prayer Book revision is again on the horizon and I want our Church to do a better job than we did last time in introducing new liturgical materials to our people. The General Convention that gave us the 1928 Prayer Book also told us that liturgical change was a part of the ongoing dynamic of being a living tradition. I personally love our present Prayer Book and I am encouraged by many of the new liturgical and musical resources now being tried in the Church. Liturgical change is never easy, nor should it be, but it can be graceful and patient, loving and wise.

As we move forward into a new millennium, the church's doctrine of

Guidelines for The Election Process in the Diocese of North Carolina

The Committee to Select Nominees for XI Bishop of the Diocese of North Carolina is sensitive to the tension created by the announcement of its nominees as it relates to activities in support of a nominee. We, as a committee, have approached our undertaking seeking to be guided by the Holy Spirit. It is our hope that the delegates to the electing convention will be so guided and that our election will not become a political campaign. To that end, we express our expectations

1. that delegates read and study the information that will be published in *The Communicant* and other diocesan publications;
2. that delegates attend the presentation of the nominees in Raleigh, Charlotte and Greensboro on January 18, 19 and 20, 2000, the week before Convention;
3. that nominees and their supporters refrain from mass mailings to delegates;
4. that nominees refrain from participating in private meet-the-nominee events; and
5. that all people of the Diocese, involved in the election or not, nominees and delegates, pray for the election of a person of holiness who will be a true shepherd to the Diocese and a leader open to the will of God.

May the Holy Spirit be with us and guide us in the election of the next Bishop of this Diocese.

Faithfully,

The Committee to Select Nominees

ministry, in all its aspects, will be front-and-center of our discussions both in the Episcopal Church and in the Anglican Communion. Our understanding of the ministry of all the baptized, the particular nature(s) of our ordained ministries, the communion of the unbaptized, and lay eucharistic presidency are just a few of the many issues that we will be (re-)considering in the years to come. Much of my own ministry of teaching has been focused in these areas for many years and I have been privileged to have been a part of conversations both within our Church and in the Anglican Communion. I believe I have a strong background to contribute to these conversations as a Bishop of the Church and to bring back to North Carolina, first hand, the fruits of those conversations with fellow Episcopalians and with Anglicans from around the world.

Michael B. Curry

(Continued from page 1, col. 1)

Michael received his Master of Divinity Degree from Yale University Divinity School in 1978 and a Bachelor of Arts Degree from Hobart College in 1975. He is married to Sharon Clement Curry. They have two children: Rachel Clement Curry, who is 18, and Elizabeth Straythorne Curry, who is 7.

A. The duty of every Christian is to know Christ and to make Christ known. How do you do this in your present ministry? How do you envision this duty as Bishop?

It was Philips Brooks in the 19th century who said that preaching is "the communication of truth through personality." That truth about preaching applies to all witnessing to Jesus Christ as Lord and Savior. Christ is known most profoundly, not through abstract doctrines about Him but through lives lived in Him. God's greatest revelation was not first in a doctrine but in a person, Jesus of Nazareth. Our greatest witness to the Lord is in and through our lives.

I seek to live my life in such a way that the life of Christ can be lived through my life. I regularly fall far short of that goal but I do believe that at some times and in some grace-filled ways Christ has been known through me personally.

In our congregational life we at St. James have been working to witness to Jesus Christ in a variety of ways. Let me identify two. Elizabeth O'Connor used to speak of "the journey inward and the journey outward." In one sense the evangelical and prophetic ministries of the Church represent dimensions of that journey. The evangelistic seeks to culti-

vate a conscious and living relationship with God known to us in Jesus Christ. The prophetic seeks to live out that relationship through active caring and standing for justice.

In 1993 lightning struck St. James and nearly destroyed the facilities. At that time we made a conscious decision not to abandon the center city, but to rebuild and to stay and witness in the city. We completed a \$2.5 million rebuilding of the church and built a new parish center across the street. The parish center is now a full service facility used regularly by the parish and community.

A few years ago, when the epidemic of drugs and urban violence seemed to peak, we helped to begin an ecumenical neighborhood ministry of revivals and street corner witnessing. That ministry continues. We have also sponsored several city wide revivals, and participated in the most recent city wide crusade held at Oriole Park at Camden Yards. We seek to be a parish where the study of Scripture is at the heart of our Christian education for adults and youth.

More than half of our Church School, which enrolls around 125 children, includes children and youth from the immediate neighborhood of the church which is a neighborhood of high rates of crime and levels of poverty. The parish allows me to spend significant time leading missions, revivals, and conferences beyond the parish as part of its evangelical ministry.

We just received final approval for a \$1,000,000 construction of a youth education center. Our development corporation is involved in the acquisition of properties and their development as part of neighborhood revitalization. In these ways the Church itself seeks to make witness to the Lord by seeking to better the lives of God's people.

I believe that the evangelical and prophetic tasks of the Church really make a difference in the world. The Gospel is good news because it really makes a difference. I have a vision of a missionary bishop who is part evangelist, part pastor, and part prophet.

I would place great emphasis on the evangelical, pastoral, and prophetic calling of a bishop. Practically this means placing a priority on and participating in ministries of evangelism, education, spiritual growth, and renewal. The Lordship of Jesus Christ is a liberating lordship that can both set us free to truly be, and that creates space for all of God children. That's the good news we have to hear and share, experience and live into.

Pastorally that means a bishop who spends time being a pastor to clergy and their families and enabling a pastoral and supportive context in which minis-

try can happen. Prophetically that means a bishop who is a part of and an enabler of ministries that both serve those in need and that seek to change the conditions that often create the need.

B. How do you visualize your leadership in the Diocese of North Carolina over the twelve to eighteen months following your consecration?

My sense is that the first 12 to 18 months of a new episcopate will most prudently be spent as an intentional period of "listening and learning." Much of that will occur over time through visiting congregations, convocations, meeting and spending time with people and groups involved in the life of the diocese. Part of the transition process as I see it will be to create a process that will facilitate this listening and learning.

In the life of any community or institution things are the way they are for a reason. There is a history, there are stories. Time must be taken both for the stories of the diocese to be articulated and assimilated, to be both told and heard. As that begins to happen, genuine spiritual discernment emerges as a possibility. And prayerful discernment, with planning, can lead to long term direction and action that seeks to live into God's will in personal and institutional ways.

That entire process begins with genuine listening. This is in some respects just plain common sense. And yet, it also follows a real model for all ministry. In the incarnation God became a part of our world and life in the person of Jesus. Jesus, however, didn't begin the formal part of His ministry until He had lived with us and been one of us for a while. I believe that that is true for all ministry. Until you have shared some of the life, genuine service is not possible.

C. Church growth includes planting new churches and invigorating existing congregations. This has become a budget priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

Jesus said, "Go into all the world and make disciples...." (Mt 28:19). Evangelism, spiritual renewal, congregational development are some practical ways we seek to respond to the Lord's command. Evangelization is, I believe, at the heart and soul of who we are as disciples of the Lord Jesus Christ. Direct support of the Director of New Congregational Ministry and participation in that ministry would be a priority for me as Bishop.

It is important for members of the

staff of the diocese to have a sense of having not only responsibility but authority with reasonable accountability to exercise their ministries. One approach that I have found helpful over the years has been to take seriously the role of both prayerful discernment and collaborative planning to help chart a sense of direction and to clarify roles, responsibilities, and accountabilities in a staff team.

I've found that to be true for my staff presently and for the implementation of the wider goals of the institution. In my years here we have developed and implemented two strategic plans for mission and ministry. Many of the major ministry initiatives that I mentioned earlier developed as a direct result of these planning processes. It may be, for example, that the diocese itself may move toward the development of a strategic plan for mission, if this is not already in place. Both the process for developing a strategic plan and the result, if it is both inclusive and comprehensive, enable the diocese to engage both in spiritual discernment and institutional re-definition. Lay leadership, clergy, staff, bishops—all become participants in planning mission and ministry.

D. As the Bishop of North Carolina, what role do you expect to play in the Episcopal Church and the Anglican Communion?

I would of course seek to be a participant in the ongoing life of the House of Bishops. While I can't be too specific about the form this would take, I do have some interests and convictions which indicate the direction I would see myself heading.

I've spent part of my ministry in Baltimore being a participant in and involving my parish in study, conversation, and some shared ministry on both ecumenical (within the Christian community) and interfaith (within the broader faith communities of Islam and Judaism) levels. For me this is not simply a matter of theological dialogue, as important as that is. This is a matter of the survival of human life on our planet.

The rainbow in the story of Noah's ark is for me a profound prophetic message about our life together in this world. The rainbow appears both at the end of the flood and at the dawn of the new world (Gen 9:12-17). It is not only a sign of God's peace and justice after the flood, it is also a sign of how we can be partners with God in the making of a better world. For me the colors of the rainbow represent the variety of humanity, ethnically, religiously, politically, etc. As we find ways to live together creating that "beloved community" that Martin

The candidates respond

Michael B. Curry

(Continued from page 5)

King spoke of, we will simultaneously find creative ways to end the flood of violence, injustice, and poverty that can drown us all.

It is not an accident that one of Archbishop Desmond Tutu's works on the renewal of South Africa was entitled *The Rainbow People of God*. That's who we are called to be as the church and ultimately as the world. We must, therefore, find creative ways for love to rule so that life can be lived. I have some real conviction about this and would likely seek ways to live into this conviction through our national and worldwide Anglican Communion.

Stephen Elkins-Williams

(Continued from page 1, col. 2)

awarded a B.A. in philosophy from Gonzaga University, Spokane, Wash., in 1969 and studied theology at Regis College in Toronto, Ontario, where he received a Master of Divinity in 1975. He is married to Elizabeth Coolidge Elkins and they have two children, Stephen Tyler who is 18 and Peter John who is 15.

A. The duty of every Christian is to know Christ and to make him known. How do you do this in your present ministry? How do you envision this duty as Bishop?

I consider it the greatest gift to know Jesus Christ, however incompletely, and to make him known, however imperfectly. It is a great privilege and joy to share in this fundamental ministry of the Church.

As a priest I find this most deeply expressed in preaching the Gospel and in celebrating the liturgy. I try through honest struggling with the Word of God to grow in "the knowledge and love of God" and through faithful preaching to help others encounter the mystery of Jesus' dynamic presence in their lives and in the world. As a liturgical leader, I value helping the community "worship God in the beauty of holiness." Careful education and planning, which uses the full range of the Prayer Book, calling forth the many different gifts of the congregation, ensuring that all can find their place at the table, and establishing an atmosphere of reverence and joy, are important means of nourishing the Church's worship of God. Such vital worship not only takes us deeper into the mystery of knowing Christ Jesus our Lord; it also strengthens us for the ministry of making him known to a hungry world.

In my present ministry at the Chapel of the Cross, I lead the parish in knowing and proclaiming Jesus in many ways which flow from our worship. Our campus ministry supports and challenges students at a very formative time of their lives. (A post-baccalaureate intern program for social service in the context of Christian community is being planned for next year.) Our youth ministry nourishes and strengthens teenagers as they approach young adulthood. Our social ministry strongly supports the Inter-Faith Council for Social Service, a very active Habitat for Humanity student-parish partnership, prison ministry, and an AIDS Care Team. Our pastoral ministry cares for the growing number of retirees, welcomes newcomers, and provides fellowship and support for all ages. Our five-year-old Sister Parish relationship with St. Paul AME fosters pulpit exchanges, fellowship events, and joint ministries, including two church-building trips to Costa Rica, one of which I was privileged to lead with my wife, Betsy.

As the Bishop I envision growing further in knowing Jesus and making him known through preaching and leading worship throughout our Diocese. I would seek to be an active spiritual leader, preaching periodic retreats at the Summit open to all, leading the annual clergy retreat perhaps every other year, frequently offering the meditations at Annual Convention. I see the Bishop's role as spiritual leader as a crucial one, and I would endeavor to bring my personal spiritual journey, my training in Jesuit and Anglican spirituality, and my gifts of discernment to serve the Diocese in that role.

I would also envision utilizing the resources of the Diocese to support parishes and missions in their various ministries to help their congregations know Christ more deeply and to make him known. Whether in worship, Christian education, social ministry, evangelism, stewardship, or pastoral care, I would encourage using our Diocese's considerable resources to support local mission.

Finally, I would envision our Diocese coming to know Christ and to make him known through the fostering of deeper community among us. We cannot allow ourselves to be splintered by suspicion and disagreements. The Church is not like-minded people banding together, but the Body of Christ made up of parts unlike each other that need each other. As Bishop, I would do all that I could to lead us in witnessing our unity to the world.

B. How would you visualize your leadership in the Diocese of North Carolina over the twelve to eighteen months following your consecration?

I have ministered in the Diocese of North Carolina for seventeen years. I have come to know it through serving on the Standing Committee (including a year as President), on the Commission on Ministry (including two years as Chair), on the recent Vision Committee (including the primary writing of the Vision Statement), on the Conference Center Board, on the Penick Village Board, on the Commission on Liturgy, as founding Chair of the AIDS Committee, and as Dean of the Durham Convocation.

I realize, however, that there are still many aspects of the Diocese that I do not know well, and I have never seen any of it through the eyes of the Bishop! I would very much want to abide by the Diocesan Profile, which seeks in its new Bishop, "One who will take time to know the Diocese before making substantive changes, regardless of how well he or she believes himself or herself to know the fabric of the Diocese already."

I would, in teamwork with the Bishop Suffragan, begin my role as chief pastor of the Diocese—particularly for the clergy (and their families), who are the Bishop's special care. I would want to take the time to meet all the clergy of the Diocese and to hear their hopes and fears and obstacles and successes.

I would also want to learn the full scope of my responsibilities, including the oversight of the diocesan administration. Smooth-running administration is very important for the life of the Diocese, which can have many implications for its unity, vitality, and fruitfulness. I would strengthen the positive direction begun in the recent restructuring of our Diocesan House staff, ensuring that it continues its growing service to the Diocese.

An important dimension in all this start-up would be good stewardship of myself. Reestablishing in a new context good habits of prayer, physical exercise, and family relationships would be vital both for me and for the Diocese.

C. Church growth includes planting new churches and invigorating existing new congregations. This has become a budget priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

Establishing a budget priority for the planting of new congregations and the invigorating of existing ones is a bright sign of hope for our Diocese. Efforts already underway in the Charlotte, Raleigh, and Durham Convocations are very encouraging.

I have been excited about working with Steve Wendfeldt, our Director of

New Congregational Development, and with representatives of four other parishes in this area to establish the Chapel Hill Region Church Planting Committee. We have established a good financial base, narrowed the geographical options, and are now searching for a church planter, who would begin work in June. In addition, the Chapel of the Cross supports financially and with parishioner involvement Iglesia El Buen Pastor in Durham. These experiences have taught me both the importance and the methods of establishing new congregations, which would help me as Bishop strengthen that diocesan priority. I would look forward to supporting strongly the work of the Director of New Congregational Development in our Diocese.

I am particularly impressed with the benefits of convocations working together in this whole area of ministry. I strongly support the exploratory work Bishop Gloster and the Deans and Wardens are doing to increase convocational cooperation. We are resources for each other. Recently the Vestry at the Chapel of the Cross and I committed the tithe of a major bequest we received to the Church of the Holy Family here in Chapel Hill to fund 1% of its capital campaign. Supporting each other in our common mission helps us all live out our identity as the Body of Christ.

D. As the Bishop of North Carolina, what role do you expect to play in the Episcopal Church and the Anglican Communion?

While my first priority would be to the Diocese of North Carolina, I would expect, in the words of the service for The Ordination of a Bishop, with my "fellow bishops [to] share in the leadership of the Church throughout the world." Part of our identity as the Body of Christ is this larger dimension, and I would envision leading our Diocese in continuing its strong participation in the Episcopal Church and in the Anglican Communion.

I have attended three General Conventions, including the most recent one in Philadelphia. One of the difficult tasks facing our new Bishop will be participating at General Convention less than three weeks after ordination as a bishop! I would look to my relationships with a number of present bishops to help me with that learning curve. I am very encouraged by the leadership Bishop Griswold has been providing to the House of Bishops and by their response. I identify closely with his spiritual leadership and his emphasis on hospitable conversation. I see myself as a bridge builder, one who can help pull

different groups of people together, and I hope that I could contribute to a more prayerful, unified, effective episcopal leadership.

My sense of the worldwide Anglican Communion has been nourished by attendance at the opening Eucharist of the 1988 Lambeth Conference, a two-week seminar at Oxford University, a three-week program at Canterbury Cathedral during my last sabbatical, and a working visit to our companion diocese, Costa Rica. The riches of the history and diversity of the Anglican Communion are great gifts to us and to the whole Church. As Bishop, I would strongly encourage our Diocese's continued participation in the Companion Diocese program as an excellent way for us to enhance and appreciate that richness.

Virginia N. Herring

(Continued from page 1, col. 3)

Charlotte in 1985 and a Master of Divinity in 1988 and a Master in Theology in 1999 from the Divinity School at Duke University, in Durham. Virginia undertook a year of Anglican Studies at the School of Theology of the University of the South in 1985. She has six grown children and five grandchildren.

A. The duty of every Christian is to know Christ and to make Christ known. How do you do this in your present ministry? How do you envision this duty as Bishop?

The theology of our baptismal liturgy is one of relationships. At our baptism, we acknowledge and affirm our relationship to God, and at the same time, we are drawn into a new relationship with one another. Our baptismal covenant speaks to the ways of living out these relationships. We are to continue in study, worship, and fellowship; to return to God whenever we realize that we have wandered away; to proclaim the gospel to others, to see and love Christ in one another, and to respect the dignity of every human being. These are the ways in which I seek to know Christ and make Christ known. I study and worship regularly in my parish family. I maintain a spiritual discipline that requires self-examination and constant reflection on and adjustment of my spiritual journey. I keep prayer as the center and on-going thread of my days, believing that consistent fellowship with Christ will allow me to find that familiar face even in the faces of strangers. This ministry is enjoined upon all baptized persons, and as a clergy person, I find that I am gener-

ally neither better nor worse at it than my brothers and sisters, lay or ordained.

However, I do believe that we ordained persons are called to a higher standard. Each of us has agreed, voluntarily, and in public, to pattern our lives in accordance with the teachings of Christ. We have agreed with God and the community of faith that we will strive to be "wholesome examples." Ordained persons, like the Christ we serve, are called to a greater vulnerability in the world. The vows for the ordination of a bishop mirror the baptismal covenant, eliciting promises "to live in obedience to Christ, be faithful in prayer and study, boldly proclaim and interpret the Gospel, and to show compassion to the poor and strangers, and defend those who have no helper." In addition, the bishop-elect promises to participate in a ministry of oversight, encouraging and supporting others in the faith community, guarding the faith, unity and discipline of the Church, and participating in the governance of the Body.

Because of these additional, broader responsibilities, I believe the duty of the Bishop includes a willingness to even greater vulnerability. The ministry of bishop is a ministry of availability, lived in and through the baptismal covenant and the baptized community. A bishop must be willing to be loved as well as to love, to be prayed for as well as to pray for others. A bishop must not only see, but also acknowledge the face of Christ in all persons, regardless of circumstance. The first priority of a bishop's day must be an ever-closer personal walk with the One whose will it is to walk with all persons, day by day.

B. How would you visualize your leadership in the Diocese of North Carolina over the twelve to eighteen months following your consecration?

A new bishop must learn a new ministry. Bishops do not function as parish priests on a larger scale. The episcopacy is a very different form of ministry, more generalized, more open, and more rigorous. Some part of the first year and a half following my consecration would have to be devoted to study and formative process.

Another primary task would be attention to the staff and on-going operation of diocesan house. A bishop in a Diocese as large as ours cannot be hampered with the day-to-day administration of diocesan business. An excellent staff, well-equipped for their work, is necessary. Recent changes need to be solidified, and plans for the future reviewed.

My leadership style is collaborative. Thus I would need to spend time with

the various groups and persons also charged with leadership in our community. The bishop is not responsible for *doing* the work of the Diocese, but for *overseeing* that work. Trust must be developed at the leadership level, a task requiring the time and commitment of all concerned.

I would be eager to find ways to meet and know better my brothers and sisters in the clergy, especially the deacons, whose ministry is so intimately connected to the episcopate. I would also want to fellowship in all the congregations of the Diocese, to affirm the reality that we are in ministry together. Because of the size of our Diocese, I do not believe this task of fellowship can be completed as quickly as my heart would desire. I would pray God for the patience, remembering my grandmother's axiom that anything worth doing is worth doing well, and therefore worth the time it takes.

Finally, a good part of my time that first year will surely be spent reordering my personal life, on a mundane as well as a spiritual level. Moving and assuming new roles and duties are primary occasions for stress. I will require time to address necessary changes and re-establish patterns of healthful living physically, mentally, and spiritually. A bishop must exercise good stewardship of personal as well as diocesan resources.

C. Church growth includes planting new churches and invigorating existing congregations. This has become a budget priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

I am excited that the Diocese of North Carolina has chosen such weighty investment in church growth. I am equally pleased that we are approaching this work in innovative ways. Spiritual hunger is a prominent reality of our present world and yet, as Robert Wuthnow and others point out, our religious institutions are often in crisis, lacking funds and personnel to expand in traditional ways. I believe that the Episcopal Church is presently in a unique position to grow. Our culture is experiencing chaos as technology carries us headlong into an almost unimaginable future. The Episcopal Church, centered on Christ, founded in the broad middle road of Anglicanism and born out of a national revolution, is one of the few religious institutions able to live with chaos and believe what some scientists now tell us—that chaos is self-organizing. The Episcopal Church

has demonstrated the paradoxical ability to remain firmly connected to tradition and yet, at the same time, push the edges of tradition as the Holy Spirit moves and calls us into new ways of being.

The leadership of the bishop is necessary for the continuation of this work. New creations and new energies are always threatening to existing structures. Episcopal oversight and support must ensure that this ministry is carried out as part of a diocesan program of stewardship—the wise use of all our resources for the building up of the kingdom of God. The bishop must also insist that the work of establishment and invigoration be done in the context of the faith, unity, and discipline of the Church. I would expect to work closely with the present team and with the leadership in the communities where work is begun. I would continue to seek the wisdom of the Diocese as the work continues. Finally, I would pray God's grace to help us live in the tension of the now and not-yet kingdom especially as we grapple with how, when, and where to proceed in this program.

D. As the Bishop of North Carolina, what role do you expect to play in the Episcopal Church and the Anglican Communion?

According to the material issued after the 1997 General Convention, the Diocese of North Carolina is among the top ten in the Episcopal Church in terms of financial resources. We have a proud tradition of paying annually what is asked of us, and sometimes more. We are in full partnership with the national Church. Our Diocese now needs to become engaged in the work of the national Church beyond the area of finances. We must let our voices be heard at General Convention and beyond. As the Bishop of North Carolina, I would be proud to claim my seat on the floor of the House of Bishops, and excited to have the privilege of speaking and praying in that assembly. I would also expect to encourage our deputation to be actively and vocally involved in the business of the House of Deputies. Our wealth in this Diocese is more than financial, and if we really are good stewards, we must be bold to share our other resources as well.

Likewise, the Episcopal Church is a full member of the Anglican Communion. While we are not governed by the Communion, we must be attuned to the work of the Church in all parts of it. We must not only hear, but also seek to understand, the voices that come to us from the far reaches of our tradition. Here in the United States, we are daily engaged in a struggle to interpret Christ's work of

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Virginia N. Herring

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redemption across many cultural and linguistic barriers. The Anglican Communion provides us with a broader tapestry of that same task. Our attention to the work and worship of the Communion should and can be supportive of our work here at home. In whatever way possible, as bishop, I would hope to mediate and facilitate active mindfulness of our connection to Anglicans around the world, recognizing that in the Anglican tradition we do not always agree, but we are always able to gather around God's table and share God's holy meal.

Leslie C. Smith

(Continued from page 1, col. 4)

All Saints' Church, Belmont, Mass. The Rev. Mr. Smith was ordained to the priesthood by the Rt. Rev. John M. Burgess in 1970. He received his Master of Divinity Degree *cum laude* from the Virginia Theological Seminary in 1969 and an undergraduate degree from Suffolk University in 1961. He is married to Lois K. Smith. Leslie and Lois have five grown children.

A. The duty of every Christian is to know Christ and to make Christ known. How do you do this in your present ministry? How do you envision this duty as Bishop?

I encounter Christ primarily in his almost blinding light of freedom and in the rush of his Spirit of liberation that is simultaneously breath-taking and life-giving. I am like John Newton—a slave trader who met Jesus Christ and became a liberator—when I encounter Christ: “was lost, but now am found; was blind, but now I see.”

So, rather than a duty, I meet Christ as an exhilarating, life-giving force that I want to share and show to others. I understand this as being on a parallel path with our spiritual forebears, the Hebrew nation. They met God first in the freeing flame of a bush, then, on their exodus from Egypt, in the liberation of the parting sea. Subsequently, they were able to know God, on the Sinai Mountain, as a source of order that set forth a challenge of justice. Finally, in Canaan, they settled in a land of God's peace: sometimes in potential, sometimes in real time. All this is, of course, a summary of God's salvation imperative: Liberation, Justice, and Peace.

And it is in these three themes that I

ground my ministry. We liberate men, women, and children through vital worship, through sound education about God's love, and by our recognition that all are welcome to be in God's community.

We offer justice by feeding the hungry in Christ's name, by honoring diversity, by visiting the imprisoned, and by standing alongside God's people who are victimized by unfeeling or uncaring public institutions.

We seek to live in peace, in our hearts and in our society, by establishing pastoral counseling opportunities that help mend broken minds and relationships, and, for the sake of the Prince of Peace, by proclaiming in word and showing in deed that people can live free from individual or nation-based violence.

Were I to serve the church as a bishop, I would pray that I not leave this pattern behind but rather broaden it. I would commit myself to supporting clergy to serve their congregations so that centers of Christ's liberation, God's justice, and the Spirit's peace would flourish. I would commit to proclaiming by word and deed that God's people are free in Christ to become the whole children, women, and men that we are created to be. And that we, his congregations, are liberated to be the loving united networks for which Jesus prayed.

B. How would you visualize your leadership in the Diocese of North Carolina over the twelve to eighteen months following your consecration?

I would visit.

A bishop needs to balance three major responsibilities: supporting local congregations, teaching, and being a pastor to clergy and their families. A bishop is called also to represent the church to the world, participate in the life of the larger church, and help administer the diocese. Of all these, *the priority is pastor to the clergy and their households.*

I believe that a bishop should visit all clergy, and where practical, their families. Sometimes this can be done as part of a parochial visitation. My goal, should I be bishop of North Carolina, where I know only a few clergy, would be to visit all clergy in the first year. A corollary would be an open door or open line policy for clergy and families. All clergy or family who wish to talk with the bishop should expect to be able to do so immediately or no less than within 12 to 24 hours.

I would visit because my leadership style is collegial. I would see my central task as nurturing my clergy colleagues in order to sustain a healthy clergy corps who, in turn, become pastors of

healthy congregations. Therefore, I would work with the diocesan staff to make real the findings of the recent Zacchaeus Report, which shows that the heart of the church's ministry occurs in individual members and their congregations.

C. Church growth includes planting new churches and invigorating existing congregations. This has become a budget priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

One week into my first rectorship I was stunned by a question from my wardens. Over lunch, they asked, “What is your plan for Christ Church?”

After months of search committee and vestry meetings with me—they knew me pretty well, and I, them—I was undone that they expected me to have a pre-packaged plan to address all the complex life of that large parish. I replied honestly that I did not have a “plan.”

But, by God's grace I managed to say, (1) If we offer solid religious education to all ages, using the best resources we can muster, and (2) if we worship with all the vitality that Jesus Christ represents, and (3) if we take care of one another, people to people, clergy to people, people to clergy, and (4) if we seek to serve others beyond our church walls, then we will have a wholesome, growing Christian community. That was the plan then. (It worked.) That is my plan now.

For five years I served the Diocese of Newark as Archdeacon for parish development, communications, and clergy development. During that period we were able to add three new missions and build four new buildings for mission congregations. I also assisted four Mar Thoma congregations (Christians from Kerala, India) to begin in northern New Jersey.

Because we paid attention to the steps I noted above, the four parishes I have served (two as associate, two as rector) have, generally, been alive and well. In my diocesan ministry, congregations with which I worked often grew. I applaud North Carolina's commitment to growth and would welcome serving as a partner in the process.

D. As the Bishop of North Carolina, what role do you expect to play in the Episcopal Church and the Anglican Communion?

Especially in the start-up years I would remember that my first calling is to serve North Carolina. Yet, as a member of the House of Bishops, I would expect to contribute my fair share:

accepting committee assignments, participating in all meetings. I have always been active in the larger church through the four dioceses in which I have served. I believe that clergy and laity alike are called to minister beyond their own boundaries. But, at first, the home base takes precedence.

I know though that North Carolina would want its bishop gradually to take a reasonable role in the wider church. I believe there are three challenges demanding attention from the Anglican Communion in the 2000s: inclusivity, ecumenism, and relativity.

Will we dare to include all people as Jesus did? He, too, found it difficult, as with the Samaritan woman at the well. But eventually she knew that she had met the Messiah. Likewise, the malefactor on the next cross met the Lord of Heaven. The church cannot rest until the outcasts of our age meet him too.

The church's biggest sin is our myriad branches. It was not always this bad. In the decades after the Reformation, ministers of the Christian bodies in Europe—Lutherans, Reformed—were called to be rectors in England. Not so today. We need to acknowledge the full presence of Jesus Christ in whatever fellowship he lives. I support the Lutheran-Anglican mutual recognition plan and all similar attempts at reunion.

The church's largest mission field is those who have no evidence that we are relevant to their daily lives. We Anglicans need to speak clearly about taxes, foreign policy, child rearing, sex, money, etc. We've been cautious while the religious literalists and the Roman Catholic college of bishops have become Christianity's voice to North America. I believe that the bishop's role as teacher requires him to tell the world about the church's beliefs, even in cases where he or the church have uncertainty. We can be open about that also. Unity in the faith need not be held hostage to uniformity.

Jeffrey H. Walker

(Continued from page 1, col. 5)

History from the University of the South at Sewanee, where he also earned the Master of Divinity degree from the School of Theology. He is married to Elizabeth Hall and they have three grown children and one grandchild.

A. The duty of every Christian is to know Christ and to make Christ known. How do you do this in your present ministry? How do you envision this duty as Bishop?

I need to begin by saying some ways in which I come to know Christ more

fully. It starts with my life of prayer, which is both personal and corporate. My world is filled with words and I need a prayer life that finds Christ amid the silences. That prayer then finds expression in the life of the faith community. What begins in prayer is furthered by my study of scripture. When I am open to hear what scripture might be saying, Christ is always more than I had known before. Scripture takes me deeper. I also come to know Christ more fully in the sacramental life of the Church. That is where I experience his presence most vividly. Finally, I experience the presence of Christ in the faces of the people I meet each day. Sometimes that takes place at the altar rail, and sometimes it comes in the face of a stranger.

How then do I make Christ known to others? It begins in my preaching and teaching. I live in a part of the world where Jesus is known to many as an example of a good person and an excellent teacher. It is harder for them to come to know him as their Savior. But that is what I preach and teach.

Next, I try to be encouraging of others in their own prayer life, their study of the faith, and their spiritual formation. I hope to lead people to Bible study groups, EFM, DOCC, and small prayer support groups. Finally, I work to support an environment in which others can find a place in a variety of outreach ministries. By this I hope to do more than some good works. I hope that those involved will be able to see the face of Christ in the faces of those whose voices go so easily unheard and whose faces go so easily unnoticed.

As a Bishop, I would see my deepening knowledge of Christ coming from the same places in my life as they have been as a priest. My concern would be in carving out the needed time for both prayer and the study of scripture. Yet, without them as a foundation, my preaching and teaching would wither.

Making Christ known as a Bishop would come from the same places of encouragement, except in a broader manner. I believe that a Bishop has the capacity to set the tone for a diocese, instead of simply setting the agenda. I would hope to encourage the people of the Diocese of North Carolina to see themselves as the community of the baptized in proclaiming by word and example the Good News of God in Christ. I have always believed that the real test of our faith will not be found solely in the certainty of our doctrines, but in the way we actually treat other people. Finally, I am reminded of something that my mentor, Urban T. Holmes, taught us years ago. He said that there is a kind of person who makes Christ known, not so much by training or education, but by the love of God that exhibits itself in that person's life. I would hope to be that

kind of person, and I would hope to encourage that in others.

B. How do you visualize your leadership in the Diocese of North Carolina over the 12 to 18 months following your consecration?

I have always believed that relationships precede programs. And relationships that mean anything take time. So, I would see my first 18 months as a time to speak less and listen more, to teach less and learn more. I would want to begin to know the clergy and lay leadership of the Diocese more fully. Yet, in that process we would need to model behavior as well. By that, I mean that we would need to seek more creative ways of coming together. I would envision gatherings of small groups of clergy and laity so that I could hear their hopes for the future of the Diocese as well as their concerns. That requires lis-

tening on my part. However, I would need for the people of the Diocese to begin to know me too. I would hope that this could be the beginning of a conversation among friends.

Part of the learning for me would be coming to know the ways of the Diocese better. I think that it is always a mistake to attempt to change something when you haven't learned how it got that way in the first place and what it means to those who made it the way it is. I think it is a matter of respect.

Another part of the learning for me would simply be learning how to be a good Bishop. I have spent the last 25 years or so trying to learn what it means to be a good priest. Becoming a better priest has always been my goal. So I do not know how to be what I am not yet. That would take some patience on the part of everybody concerned. And I would do my best to be a good and thoughtful learner. I would attend the

A letter to the Committee from Jeffrey Walker

Dear Al,

Thank you for this opportunity to give some explanation for my withdrawal from and reentry into the process for the selection of the next Bishop of North Carolina.

During the process, one of the most compelling concerns my wife Liz and I had was the failing health of my mother, Mary. She had been ill for some time and was dying. Her path toward that death, however, was not at all a straight line. She would spiral downward only to rally....just not as far back as before. This had been going on for some time without our seeing much of an horizon. As her health gradually diminished, our concern for her care and all that would necessitate became more distressing. How to be most helpful to her occupied our best time and energy.

My mother's health took a sudden turn for the worse just as I had become a nominee. We had already been concerned about Liz's chronic Fibromyalgia Syndrome and had not yet found the right direction to manage her condition.

Added to that, I had been diagnosed with a virus that had lingered for too long. Attempting to remain a nominee under such complicated conditions seemed inappropriate and unfair to those who had proposed my name for consideration and to you who selected me as a nominee.

My mother died on Tuesday, November 9, after a faithful life and such a struggle against her illness. I am grateful for the great gifts she gave my life and to the lives of our family. And we are all deeply saddened by her death. As sad as it is, her death has released us all from the concerns and worries of how best to assist her. That concern has now been lifted from us.

At her funeral, the priest who offered the homily said that my mother had given me the gift of music and the gift of the Church. I believe that she still does.

My wife's health has begun to improve and continues to do so. She is learning to manage the Fibromyalgia a little better each day. She still has some difficult days, but remains quite hopeful, positive, and confident. My virus is finally going away and I'm grateful that it is ceasing to enjoy my company.

Liz and I have prayed and talked about this every day. We have felt terrible disappointment that the needs of our family would keep us from participating in your process. Now that our situation has changed, even though by the death of my mother, we are grateful to reenter the process for the selection of the next Bishop of North Carolina.

I realize that my exit and reentry is a source of confusion and I regret that very much. However, I would regret even more not participating in the process. I hope that this explanation has been helpful to you, the other members of the committee, and the clergy and people of the Diocese. Please know that you and the people of the Diocese are in our prayers each day.

Peace,

Jeffrey+

College for Bishops held at General Seminary as a beginning. Next, I would rely on the counsel of other Bishops whom I already know. I would not hesitate to pick up the phone and ask for advice. Saying "I don't know" should never be an embarrassment for anybody, maybe especially Bishops. I would also seek the guidance of Bishop Johnson and Bishop Gloster. I would look to them as my colleagues and primary teachers in this new life.

Finally, I know that there will need to come a time when we will begin to look at the life of the Diocese and make decisions regarding strategic planning and positioning the Diocese for the decades ahead. Those plans will require us to dream imaginatively and to organize our life realistically. They will require our best efforts. However, relationships need to come first so that we can trust one another for the work of the Gospel that lies ahead.

C. Church growth includes planting new churches and invigorating existing congregations. This has become a budget priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

In my ordained ministry I have experienced some old and new models of church growth and I hope to have learned from this history. In my former Diocese, I served on the board that made funds available for new congregations and the growing needs of congregations. However, this seemed to be based on a policy of following demographic trends as the sole basis of planting new congregations. Little seemed to be done regarding older congregations in need of new life and new perspectives.

I have been impressed with some of the innovative ways congregational development and church planting have been approached in the Diocese of Texas under the leadership of Bishop Claude Payne. There, groups in specific geographic areas have the responsibility of advising the Bishop on what new ministries should be started. This gives a sense of ownership to the process in that area, rather than simply watching the Diocese plant a new congregation. I think we could certainly learn from the experience of the Diocese of Texas in this vital area of our life. I would want to work closely with the Director of New Congregational Development in seeking creative ways to plant new churches. I would not want to fall back on the old way of the Bishop making these decisions mostly alone. I believe that collaborative work will lead us to better and more long lasting answers. Local groups could also be of the most value

The candidates respond

Jeffrey H. Walker

(Continued from page 9)

in seeking ways to invigorate and encourage existing congregations.

I would add that I believe planting new churches is not without consequences in our common life. I believe that the same dynamic that sometimes keeps us from really seeking growth in our parishes is at work in the life of the Diocese as well. Growth sometimes feeds our fear of loss of place in our congregation. The same fear can hamper the growth of the Diocese too. What I believe is needed is a commitment for growth that comes from a common desire to live out the commitments of our Baptism, rather than growth for the sake of numbers only. Even a budget priority must be tested against the sometimes unstated desires of the people of the Diocese. That commitment should begin with the Bishop.

Finally, I believe that as we seek the growth of our community of faith, we need to do so with a strong understanding of ourselves as Anglicans and confidence in that identity. While we can learn a great deal from others, it is important that we be true to ourselves in how we go about church growth.

D. As the Bishop of North Carolina what role do you expect to play in the Episcopal Church and the Anglican Communion?

If I were to become Bishop, I believe that it is important to have the Diocese of North Carolina as my first priority, especially during my first 18 months. It is equally important for us not to allow ourselves to become isolated and only inward looking. I am grateful to serve on the Board of Regents at The University of the South and on the Board of Trustees of The General Theological Seminary. Both of these experiences have given me a wider perspective of the life of the Church. Participation in that wider life is part of who we are.

I would also look forward to working with our Presiding Bishop, Frank Griswold, in being part of a new direction for the House of Bishops in the next decade. There is a strong need for theological conversation and mutual regard within that body instead of the harsh language that has been too much a part of its life in the last few years. Some Bishops have told me that, until recently, they have actually dreaded attending meetings of the House of Bishops because of the level of acrimony and lack of charity exhibited there. This is no model of behavior for the Church. I would want to be part of the process of finding better ways for us to discuss the difficult issues facing us at

the end of this century.

Finally, I would be grateful to serve a role within the Anglican Communion stemming from relationships I have already formed in the wider Church. It would be my hope that those relationships would be of value to the life of the Diocese of North Carolina. Most of all, it is important that we see ourselves as a Communion. All too easily we fall tempted to isolate ourselves and become so congregational that we lose our historic identity. The ripples begun at a Baptismal Font carry outward throughout the world and never really stop. Our participation in the life of the Anglican Communion is a living reminder of that.

Pierre W. Whalon

(Continued from page 1, col. 5)

Music from Boston University in 1974, studied organ in Paris, France, with Jean Langlais, and earned the Diplôme supérieur in music theory from the Schola Cantorum in 1977. He earned the Master of Sacred Music from Duquesne University in 1981. Pierre and his wife, Melinda, have been married for 19 years. They have one daughter, Marie-Noëlle.

A. The duty of every Christian is to know Christ and to make him known. How do you do this in your present ministry? How do you envision this duty as Bishop?

If I recall correctly, "to know Christ and to make him known" was the mission statement that the Rev. Terry Fullam instituted at St. Paul's, Darien, Conn., in the early 70s. The reason to know Christ and make him known is, I believe, because we have encountered and accepted the love of God poured into our hearts through the Holy Spirit in Jesus. (Romans 5:5) This is therefore more than a duty: it is a great joy.

I seek to know Christ more fully through regular daily prayer, Scripture reading, and the liturgy, through study of the Church's tradition, through serving the needs of the Church. I meet him in the faces of others, especially the poor and the marginal. In my present ministry as rector of St. Andrew's Church and School, I try to make him known by preaching Jesus as the Good News, teaching about him (to the school children especially), pointing to him at work in people's crises. I create opportunities for parishioners to meet Christ and make him known through ministering to others: the homeless, prostitutes, young people in trouble, inmates, and the mentally ill. In other words, I am trying to keep my end of the baptismal covenant, and to teach others to do the same.

If I were Bishop, I would still seek Jesus through regular daily prayer, Scripture reading, and the liturgy, through study of the Church's tradition, through serving the needs of the Church. Regular meetings with small groups of clergy and laity would be another way for me to know him better. I would try to be particularly aware to keep my vow to "be merciful to all, show compassion to the poor and strangers, and defend those who have no helper" (BCP 518). We meet Jesus chiefly through other people, especially the marginal. It would be even easier, as Bishop, to hide from them.

I would seek to make Christ known through preaching and teaching, through mutual ministry with the clergy and people of the Diocese, and through the way I would attempt to model being in service to all. There are many opportunities to make him known through cooperation with other judicatories. I would also encourage parishes and college ministries to find new ways to make him known to young people.

Since the ministry of bishop is different from the ministry of a rector, I am sure that there are many other ways that I would discover to know Christ and to make him known. But I think the heart of the matter remains the same for a bishop, a priest, a deacon, or a layperson. We all need to experience constantly the love of God through Jesus in the Spirit, and then strive to share that joy with all we encounter.

B. How would you visualize your leadership in the Diocese of North Carolina over the twelve to eighteen months following your consecration?

First of all, anyone you elect to be Bishop of North Carolina will have to learn how to be a bishop. So I see myself working hard to climb that steep learning curve.

My style of leadership is to gather people, work together to discern God's dream for us, and then enable people to go and make it a reality. Therefore, I would need to spend a great deal of time getting to meet people, especially face to face or in small groups. I especially want to talk with those who feel geographically or theologically isolated. The staff and I would get to know each other. Then we would configure the administration of the Diocese so that I could get to know people, and not just be "tied to my desk." I would be constantly working to develop a lot of ways to communicate effectively with people around this large Diocese.

C. Church growth includes planting

new churches and invigorating existing congregations. This has become a priority in our Diocese, incorporating a Director of New Congregational Development. How would you incorporate this ministry into your leadership of the Diocese?

A diocese exists to serve the needs of its parishes, and I do not know of a greater need than to invigorate existing congregations and create new ones. My own ministry to date has been spent doing these two things. The key is to be constantly developing communities of committed laypeople and clergy that live out the love of Jesus. So I would foster an enthusiastic attitude toward spiritual and numerical growth throughout the Diocese, and make sure that the structure of the Diocese helps to make growth happen.

One of the first things I would do is to learn how the Diocese of North Carolina plants new churches and builds up existing parishes. If it has not already been done, we should look carefully at various experiments around the Church, such as Total Ministry and the Texas "missionary diocese" model, to see what might be relevant to this Diocese's needs. Also, it has been my experience that deacons have a significant contribution to make in starting new churches and invigorating existing congregations. With planting new congregations in particular, I believe that the Episcopal Church needs to do a lot of thinking "outside the box."

D. As the Bishop of North Carolina, what role do you expect to play in the Episcopal Church and the Anglican Communion?

I would make it my aim, first of all, to be an able spokesman for the hopes, aspirations, and faith of the clergy and people of the Diocese to the House of Bishops, the General Convention, and the wider Communion.

I believe strongly that Christ is the head of the Episcopal Church, and that it is his will that our church prosper in doing its mission. I would offer my gifts and skills as a builder of teams and systems with this in mind. I have strengths and experience in areas that could also be of use to the wider church: clergy and parishes in trouble, church planting, the ordination process, liturgy and music, theological reflection. As for the Anglican Communion, my multicultural background might be of service in helping us understand each other better.

Whether I am called to be a bishop or not, I believe that in the end only the Holy Spirit knows what role I am to play, not me!

Obituaries

Retired South Carolina Bishop Gray Temple dies; served four churches in this Diocese

WEST COLUMBIA, S.C.—The Rt. Rev. Gray Temple, 85, Eleventh Bishop of South Carolina, died here on Oct. 27. He lived at the South Carolina Episcopal Home at Still Hopes.

Prior to his consecration as bishop in 1961, he served in the Diocese of North Carolina as assistant at Calvary Church, Tarboro (1938-1940), priest-in-charge, St. John's, Battleboro (1941-1947), rector, Good Shepherd, Rocky Mount (1941-1953), and rector, St. Peter's, Charlotte (1953-1955). He was also a member of the Executive Council, Standing Committee, and a deputy to General Convention from this Diocese.

Born in Lewiston, Maine, he earned degrees from Brown University (B.A., 1935) and Virginia Theological Seminary (B.D., 1938), and was given honorary degrees from Virginia Theological Seminary, the School of Theology of the University of the South, and Voorhees College. Ordained deacon in 1938 and priest in 1939, both by Bishop Penick, he also served as rector of Truro Church, Fairfax, Va. (1940-1941), and Trinity Cathedral, Columbia, S.C. (1955-1961).

Bishop Temple established the Parish of St. Luke and St. Paul as the Cathedral in Charleston. He served as trustee of Voorhees College and the University of the South and was a member of the Executive Council of the Episcopal Church from 1967 to 1973. He was one of the founders of the St. Christopher Camp and Conference Center at Seabrook Island, S.C.; of Porter-Gaud School in Charleston, S.C.; of Still Hopes Episcopal Home in West Columbia, S.C.; and of the Bishop Gadsden Community in Charleston, S.C.

Bishop Temple's episcopate was a notable one. He brought his diocese through the racial crisis of the 1960s and presided at the first integrated convention in the Diocese of South Carolina, held at the Cathedral of St. Luke and St. Paul.

He is survived by his wife, Maria Drane Temple of West Columbia, S.C.; sons, the Rev. Gray Temple Jr. of Duluth, Ga., Robert D. Temple of Ocracoke, N.C., and Charles A. Temple of Gloucester, Va.; and seven grandchildren. A funeral service was held at Trinity Episcopal Cathedral, Columbia, S.C., on Oct. 30, with burial in the church cemetery.

Father E. R. M. Parker, 80, died in Maryland on May 1

BALTIMORE, Md.—The Rev. Ernest Russell M. Parker, 80, died here on May

1. He had served as vicar of the Church of the Holy Cross, Baltimore, from 1994 until his death.

Parker, who retired in 1993, served in the Diocese of North Carolina as vicar of St. Luke's, Yanceyville (1984-1990), and vicar of St. Mark's, Roxboro (1984-1994).

A native of Melbourne, Australia, he retired from a business career and for three years attended the School of Theology of the University of the South, Sewanee, Tenn., finishing in 1982. He was ordained deacon in 1983 and priest in 1984 by Bishop Estill.

Funeral services were held in Baltimore.

The Rev. Marvin Perry, 79, was retiree in Pinehurst

PINEHURST—The Rev. Marvin Collier Perry, 79, died here in September. He had retired from the Diocese of South Carolina in 1987. A native of Savannah, Ga., he was a graduate of N.C. State University (B.S., 1943). Ordained deacon in 1973 and priest in 1974, he served in the Diocese of South Central Brazil and was received into the Episcopal Church in 1978. He was priest-in-charge, Holy Family, Moncks Corner, S.C. (1983-1984), and priest-in-charge, St. Mary's, Goose Creek, S.C. (1984-1987), prior to his retirement.

The Rev. David Earnest, 71, dies; served Christ Church, Raleigh, Sanford, Pittsboro

PITTSBORO—The Rev. David Bush Earnest Jr., 71, died suddenly Nov. 10 while on vacation in Jamaica. He and his wife, Sally Jean Andrews, were residents of Fearrington Village near Pittsboro.

Fr. Earnest came to this Diocese to serve as interim rector of St. Thomas', Sanford, in 1991. He later served as interim assistant to the rector at Christ Church, Raleigh (1992-1993), and as interim priest-in-charge at St. Bartholomew's, Pittsboro (1994-1995). He also supplied in a number of other congregations.

A native of Stamford, Texas, he received degrees from Texas Christian University (B.A., 1949), Yale Divinity School (B.D., 1952), and Drew University (D.Min., 1988). He was a minister with the Disciples of Christ (1952-1962) before his ordination as an Episcopal deacon and priest in 1963.

He served as assistant at St. Paul's, Cleveland Heights, Ohio (1962-1968), assistant at Christ Church, Christiana Hundred, Del. (1968-1971), rector at Trinity, Toledo, Ohio (1971-1979), and rector at Christ Church, Short Hills, N.J. (1979-1990) before coming to North Carolina. He also served on the Standing Commit-

tee in the Diocese of Ohio (1977) and on the Diocesan Council in the Diocese of Newark (1980-1983).

In addition to his wife, he is survived by two sons, David B. Earnest III of San Francisco and Scott Andrews Earnest of Breckenridge, Colo.

A memorial service was held Nov. 13 at St. Bartholomew's, Pittsboro.

The Rev. William Draper, 91, died in Charlotte on Oct. 11

CHARLOTTE—The Rev. William Franklin Draper, 91, died here on Oct. 11. A resi-

dent of Southminster retirement center, he was a native of Charlotte but had spent a large part of his career engaged in mission work in Japan.

He received degrees from the University of North Carolina (B.A., 1932) and Virginia Theological Seminary (M.Div., 1935). He was ordained deacon in 1935 by Bishop Penick and priest in 1936 by Bishop Binsted in Japan. When World War II broke out he returned to America and served parishes in DeRidder, DeQuincey, and Mansfield, La. (1941-1953), before returning in 1953 to Japan, where he remained until his retirement in 1972.

Messiah for the Millennium

RALEIGH—The Carolina Ballet will premiere the complete Handel's *Messiah* in performances scheduled here for Dec. 22-23 and 26-28 in the Raleigh Memorial Auditorium.

During its inaugural season, Carolina Ballet premiered the Christmas portion of Handel's *Messiah*. This season, to celebrate the millennium, Carolina Ballet will premiere the complete work. This new, expanded version will delight the entire family and is certain to become a Triangle Christmas tradition, said the ballet company's artistic director Robert Weiss.

Music will be performed by the National Opera Company, the Opera Company of North Carolina, the chorus of the Raleigh Oratorio Society—conducted by Alfred E. Sturgis—and members of the North Carolina Symphony.

Performances Wednesday, Thursday, and Monday, Dec. 22, 23, and 27, will be at 8:00 p.m., performances Sunday, Dec. 26, at 3:00 p.m. and 8:00 p.m., and on Tuesday, Dec. 28, at 2:00 p.m. and 7:00 p.m. For further information, one may call (919) 303-6303.



New Clergy Orientation

Bishop Robert C. Johnson Jr., right, makes a point with humor during a luncheon for participants in the New Clergy Orientation at Diocesan House in Raleigh on Nov. 10. Listening, from left, are the Rev. Melanie Mudge, assistant to the rector, All Saints', Roanoke Rapids, the Rev. Heather McCain, chaplain at Canterbury School, Greensboro, and the Rev. Julia Boyd, assistant to the rector, Christ Church, Charlotte. They and several others present began the day with Morning Prayer in the Bishop's Chapel, heard presentations by diocesan staff, and after lunch had opportunities to meet with the bishops. (Photo by E. T. Malone Jr.)

HCSC Committee highlights

Christ Church, Raleigh, involving young people in outreach

EDITOR'S NOTE: *The Helping Churches Serve Children (HCSC) Committee was formed as a result of a resolution on child advocacy passed by the 1997 General Convention of the Episcopal Church. An explanatory story on the Committee appear in the October 1997 issue of The Communicant. The following is the fifth in a series of articles highlighting programs at churches around the Diocese which serve the needs of at-risk children.*

By Mary Brooks Zuccarelli

OUR YOUNG VOLUNTEERS of today are our adult volunteers of tomorrow.

One church in the Diocese that is really focusing on getting young people involved in its outreach program is Christ Church in Raleigh.

In early 1998, Christ Church decided to expand outreach to the community's at-risk children.

"We felt that working with at-risk children was one of the areas of greatest need. As the children are our future, we wanted to give them a good back-up and send-off," explains Jenny Herbert, head of the Christ Church Christian Social Ministries Committee. Jenny's committee allocates all church funds put into the community.

When a subcommittee was formed under Christian Social Ministries, committee members wanted response from the congregation's young people also. They wanted youth focused on outreach in addition to their community service projects which are a part of the confirmation process.

But the outreach aim was not just toward the congregation's youth. It was to the whole family. In fact, the great variety of possible volunteer positions pointed toward all family members.

"We wanted to offer families a chance to do volunteer work together," says Ami Dombalis, head of the subcommittee that became known as TOY—Team Outreach for Youth.

What a great idea for families that feel they don't have enough time to spend with each other in this busy time!

And who better to chair TOY than Ami, who is a developmental psychologist.

Focus on existing programs

But how does a group go about finding out where to put the time and effort of its volunteers with the at-risk children in the community?

"We called people in different parts of the country to find out how they identified needs and what they did to meet

these needs," Ami explains. "And we wanted to find out about our own parishioners—what interested them and what times they could be available," she adds.

"Crowing for Christ Church, a fair-like gathering put on by the Episcopal Church Women of the parish, was a good way for volunteers to discover what programs were available and to sign up to become involved.

"We published a description of our committee and what we hope to accomplish in the church's weekly newsletter. At the Spring Fling of our Episcopal Church Women, we distributed a questionnaire to match volunteer activities to members of the congregation. We also had a luncheon speaker, Sylvia Wiggins of the Helping Hands Mission."



Youth from Christ Church working with Children at New Bern House.

Ami says the subcommittee decided that events would be the focus in the beginning.

"There have been Valentine and Easter parties for homeless families at the New Bern House, which is a part of Helping Hands Mission. We are looking toward events on a regular basis," Ami adds.

After a number of meetings and much discussion as to their approach, TOY members decided they would focus on three already-existing areas. "We decided there were enough programs in the community; we didn't need to establish new activities. We would support programs which were already active," she explains.

"What we wanted to do was to offer different ways the congregation could contribute and a variety of hours for volunteers. We were very conscious of not just locking into after-school hours."

Ami and deacon Albert Moore of Christ Church, also a member of TOY, were familiar with programs offered in the community. They both serve on the

Christ Church Christian Social Ministries Committee. And they are on the Helping Churches Serve Children Committee of the Diocese, which seeks to bring to light the needs of at-risk children and to assist churches to discover ways to meet these needs. Judy Gloster and Jo Rankin are co-chairmen of the diocesan committee.

"In choosing which programs to support we looked toward organizations that would offer training to our volunteers," Ami explains.

TOY also needed church members to be liaisons between the agencies and the volunteers. Susan Hawes and Missy Sherburne agreed to take on this task.

The three active programs TOY chose to concentrate on initially were

The tutorial program is the third emphasis of the clubs. Volunteers give the young people special and individual attention with their school work.

What a variety of jobs were available to volunteers in the 1999 Special Olympics World Games! TOY chose to make the Games its second focus. Raleigh was the main host city for the Games. More than 5,000 volunteers—before, during, and after the Games—were needed.

Wake Medical Center's Friends of the Children, the third already existing agency chosen by TOY, is geared to the special needs of pediatric patients and their families. Here, too, volunteers find an enormous variety of places in which to serve.

In Reach Out and Read (ROAR), workers read to children in one of several clinics at any chosen hour between 8:00 a.m. and 9:00 p.m. every day except Sunday.

Volunteer workers are also needed to help with holiday parties and special events.

Under the guidance of a Child Life specialist, volunteers known as pediatric assistants provide interventions for the children by reading to and playing with them.

Working as partners, workers conduct hearing tests for all the hospital's newborns.

"A Visit to Wake Medical Center" is also on the program for children in this TOY activity. In this presentation, volunteers visit kindergartens throughout the county to teach about the hospital.

Volunteers interested in this program need to complete an application and be screened for TB.

To Ami Dombalis, TOY chairman, an exciting new aspect of her work is the idea of volunteer teams from different congregations working together.

In February 1999, a meeting of Christian Social Ministries committee members from all the churches in the Raleigh Convocation was held at Christ Church. After breaking into groups, attendees identified topics on which to focus. One area was at-risk children.

"We invited members of other churches to join us in TOY," Ami explains. "TOY is now on a convocational level," she adds excitedly.

"We have met several times with members of other congregations. By getting people from different congregations to be on volunteer teams, we can build a bigger volunteer base and address the needs of more children in the community."

Mary Brooks Zuccarelli is a Charlotte-based free-lance writer and a parishioner at Christ Church, Charlotte.

Girls Club and Boys Club, 1999 Special Olympics Summer World Games, and Wake Medical Center's Friends of the Children. TOY couldn't have offered a greater variety of volunteer opportunities than those in these three areas.

The Girls Club and Boys Club were designed to develop the community's youth. They are informal and offer extra-curricular learning for youngsters of all racial, cultural, economic, and social backgrounds.

Opportunities for volunteers

The three main programs of the clubs are available for volunteers. The activities include crafts, sports, tutorial services, teaching life skills, and mentoring.

A second program the clubs offer is that of big sister/big brother. Each child has the possibility to take part in recreational, social, and cultural events while enjoying the companionship of a big sister or brother.

ECW focus: everyday spirituality

CHAPEL HILL—"Everyday spirituality is not boring," keynote speaker Katerina Whitley told about 100 women gathered at the Chapel of the Cross here Nov. 12-13 for the 117th Annual Meeting of the Episcopal Church Women of the Diocese of North Carolina. Whitley, a native of Greece who converted as an adult to the Episcopal Church, has written for diocesan and national church publications and has developed a popular series of dramatic readings about women in the Bible. In her talk she emphasized the importance of the potential for spiritual growth in one's everyday encounters.

Bishop Suffragan Gary Gloster, who preached for the Festival Eucharist, stressed Christ's threefold injunction to Saint Peter: "If you love me, feed my sheep." The women designated the offering from the Eucharist for flood relief.

They adopted a resolution endorsing debt relief and participation in Jubilee 2000 initiatives, which will be sent to the Diocesan Convention.



"YOU DON'T SAY!": Bishop Suffragan Gary Gloster, right, listens intently to a point being made by Nancy Wood of St. Luke's, Yanceyville, at a reception following the Eucharist at the 117th ECW Annual Meeting in Chapel Hill. At left is Meg McCann, Senior Warden of St. Philip's, Durham. (Photo by E. T. Malone Jr.)

Church-building mission finds inspiration in Costa Rica

THE WORD FROM ALL who return from work-mission trips to our companion diocese Costa Rica and other sites in Central America and Haiti is "It will change your life."

It has been repeated so often by virtually every group that makes such journeys, but the expression never becomes trite—because it is a constant truth, said Robert Powell of Oxford, who led a group of over 20 men and women from Vance and Granville counties in Septem-

ber to build a church in the rural community of 28 Millas, Costa Rica.

The group of skilled builders, block masons, and general volunteers from St. Stephen's and St. Cyprian's, Oxford, Church of the Holy Innocents, Henderson, and a scattering of other congregations began from scratch and in a week's time built the concrete walls and bell tower of a new building for an Anglican congregation, Cristo Rey.

At a planning meeting in Oxford before making the trip, there was a debate about whether to carry long pants or shorts for work. "There are a lot of things crawling around on the ground," said one man. "I think I'll wear long pants." But the argument was settled by a differing opinion. "I'm wearing shorts," declared one robust participant. "If something's crawling up my leg, I want to see what it is!"

They were followed the second week by another group of 15 from Chapel of the Cross, Chapel Hill, and 7 from its sister parish, St. Paul AME, Carrboro. The Rev. Bill Joyner, deacon, at Chapel of the Cross, was the clergyman accompanying this group.

Both groups lived while there in a house maintained by the Diocese of Costa Rica and connected with the parish church in the nearby town of Siquirres, where the Rev. Donald Wilson is priest-in-charge.

Picking up where the first crew left off, the workers from Chapel of the



GROUP SHOT: Episcopalians and friends from Vance and Granville counties made up the work crew for the first week at Waldick/28 Millas, Costa Rica.

Cross and St. Paul built the pilasters, or corners, of the building.

Many local children came out and watched the process and sometimes helped with the work, said Powell.

Many of the volunteers in both groups were returnees from a trip two years ago, when they reconstructed the Anglican church in the village of Germania. It was not quite completed when they left then, and the group this time made a side trip to Germania to see

the final finished product. Among those making the trip a second time was 83-year-old Rebecca Clark of Carrboro, a member of St. Paul.

The Rev. Stephen Elkins-Williams, rector of Chapel of the Cross, said, "I am glad for the opportunity for our parish to participate again, particularly working side-by-side with the people from St. Paul. It's one thing to attend services and dinners together, but doing hard work together really forms strong bonds."



Mrs. Rebecca Clark, 83, of St. Paul AME Church, Carrboro, was part of work crew the second week. Her church is sister parish of Chapel of the Cross, Chapel Hill.

(Photo by Janet Turchi)

Letter from the Bishop Suffragan

Dear Friends,

As we travel around the Diocese, more often than not when Judy and I arrive at a Church there is a feel of excitement in the air. The Bishop is coming! A steady caravan of covered dishes, cookies, brownies, pies, fried chicken, casseroles is making its way to the tables set up in the Parish Hall with their bright clean table cloths. Flowers for the tables and the altar are brought in and seem to have just a tad more care than usual.

There are always people who add to the excitement: parents, grand parents, aunts, uncles, old friends and occasionally a God parent from some years back who is still faithful in their presence. They have come for the Baptism or the Confirmation. It is a joy-filled and exciting time, a time of hope for the future of a loved one.

The baby to be baptized is dressed in that very special dress that may be ancient because "...His grandmother was baptized in that dress and so was I."

The older kids have been urged to dress up and the boys for a short while will wear that tie. Every one is at least almost ready for this big day.

The procession is formed. The choir has just rushed from its last rehearsal of the Anthem and the acolytes tutored

so that a minimum of mis-cues will besmirch the hoped-for perfect service.

All of these preparations, hopes, dreams, expressions of love, smiles, and tears are gifts of the Spirit who helps us deal with the power and the gravity to which this band of folks is now beginning to process. We are now processing toward and anticipating the coming of the Holy Spirit. It is an extreme act of trust—one of which we are only partially aware.

A story may help to illustrate. A traveling high wire artist would go from town to town and set up his wire across some expanse. It might have been a ravine or a valley or between two roof tops. As he began this process a crowd of people would gather. When he was all prepared he would turn to the crowd and ask, "Who believes that I can walk on this high wire over the ground and chasm beneath?" "I do, I do!" the crowd would call back hoping to see him attempt this breathtaking feat.

Then the high wire artist would take his balance beam and move out on to the wire and over the ground far below. From there he could see and know and feel and experience the world in a totally new and different way. Then he would return to the small platform at the edge of the chasm he had just spanned. He would look out over the crowd and ask,

"Now, who will climb on my back and ride with me over the chasm?"

Dead silence. More often than not no hand went up. Only occasionally did someone venture forth and trust him enough to ride out over the chasm high above the ground below. Only occasionally did anyone leave their protected safe solid ground place and cross over the chasm to see and know and feel and experience the world in a totally new and different way. Only a few knew and felt the grace and the strength of the high wire artist. Only a few found a new thrill of life because they were willing to trust. Only a few were willing to risk death to experience life in this new and exhilarating way.

Maybe we don't think of it in this way, but in Baptism, Confirmation, and the Holy Eucharist we are climbing on the back of the High Wire Artist. Sacraments are all about Trust! Trusting is a vital part of our sacramental life.

Parents and God Parents and older candidates are asked, "Will you put your whole trust in his grace and love?" In our baptismal vows we, out of our trust in God the Father, God the Son, and God the Holy Spirit promise to look at the world differently by seeking and serving Christ in all persons loving our neighbors as ourselves. We promise

to strive for justice and peace and respect the dignity of every human being. These are awesome undertakings and we cannot do them without the help of God.

The High Wire Artist lifts us up above the chasms of this world so that we can see things differently and begin to walk in life as Christ calls us to walk. Only as we trust in God's strength giving love, only as we ride on Christ's shoulders through life can we accomplish these breathtaking feats.

The Eucharist too is an act of trust. I, a vulnerable, incomplete, weak, fallible, sinful human being hold up my hands hoping that God will feed me, give the Divine life and strength to me. And you know what? God does!

The next time we line up in all of our humanness to process even when the bishop isn't there let's be prepared to trust enough to climb on the back of the High Wire Artist and see the world in a new and exciting way. And then when we've been fed to take those new visions and dreams and excitement with us to work and school and play on Monday.

Peace,



Gary Gloster

Diocesan Council Summary

October 21 meeting highlights

Council took the following actions:

- Heard report from Bishop Johnson about status of flood relief in eastern part of the Diocese, including fact that cash contributions through Oct. 21 amount to \$312,000, to be administered through Rocky Mount Convocation.
- Heard report from Bishop Johnson about insurance coverage issues raised at Clergy Conference—benefits of incorporation, directors and officers coverage, community involvement coverage, and coverage for mission and work trips outside the Diocese. He referred these issues for advice to Council Dept. of Business Affairs & Administration.
- Heard report from Bishop Gloster on plans for celebration of Jubilee 2000 and projected pastoral letter on this subject.
- Received from Bishop Johnson a petition calling for moratorium on capital punishment in North Carolina.
- Mr. Sprye commended work of Christian Social Ministries Coordinator the Rev. Kathleen Awbrey in coordinating diocesan flood relief efforts.
- Heard report from Ms. Chalaron on

flood damage and aftermath in Rocky Mount.

- Heard report from Diocesan Administrator on her efforts to bring financial records up to date.
- Authorized expenditure of up to \$15,000 for hiring temporary financial department help, to be funded from 1998 budget surplus monies.
- Designated up to \$2,000 from surplus to pay for computer at Duke Episcopal Campus Center.
- Heard report from Mr. Paschall, in response to letter from the Rev. Dr. Earl Brill, that current insurance coverage for retired clergy is "the best we can do" at this time.
- Heard report from Mr. Paschall that he has received another request from the Rev. William Pilcher for an exception to the insurance coverage policy for retired clergy.
- Adopted a motion that the Diocese conform to its stated policy regarding insurance coverage for retired clergy.
- Heard report from Mr. Wright that clergy at St. Alban's, Davidson, are engaged in student ministry at Davidson College and may require some future financial support.

- Heard report from Ms. Chalaron on work of Bishop's Transition Committee.
- Discussed and adopted proposed 2000 diocesan budget.
- Received from Mr. Smith a report on current responses to askings, and various Council members agreed to contact unresponsive churches. He said he feels it would be unwise to budget more than the current Budget Committee recommended line item amounts.
- Adopted as an additional budget priority for 2000 "to provide adequate funding for an efficient and responsive diocesan staff."
- Agreed that members will attend designated November Convocation meetings and present the proposed 2000 diocesan budget.
- Designated the Diocesan Administrator as an officer of the Diocese authorized to carry out various aspects of financial management.
- Agreed, in fulfillment of Canon 15, Section 7, that Council will continue its study of the Diocese through comprehensive annual reports to Convention; and requested that the Council Committee on the State of the Church prepare a written review of all chartered commit-

tees, beginning in the fall of year 2002, to be submitted at the Council's September 2003 meeting.

- Received from Ms. Herring a draft of Council's annual report to Convention 2000. She requested additional participation and suggestions for priorities.
- Mr. Smith reported that the diocesan Commission on Constitution and Canons has ruled that existing canons provide that the two bishops may be considered voting members of Diocesan Council and that a quorum shall now be a majority of 17 rather than 15 members present.
- Adopted a motion stating that any increases in accepted askings be applied to adjustments of Diocesan House staff salaries.
- Amended the By-Laws of Council by deleting By-Law Number 1 and renumbering the following by-laws as necessary.
- Amended existing By-Law Number 2 to delete the word "Business" and insert in its place the word "Diocesan," and to insert after the word "shall" the word "each." The effect of this is to recognize that the Treasurer and the Diocesan Administrator are two different individuals, and to provide seat and voice for each.

Letter from the Bishop

Dear Friends:

With a mixture of sadness and gladness, I announce to you that the Rev. Sally Harbold has submitted to me her resignation as Diocesan Youth Coordinator and Christian Education Resource Person, effective at the end of the Bishops' Ball, Dec. 5, 1999.

I am sad because this Diocese is losing an excellent youth minister and education leader. For over four years, Sally has guided and built our diocesan youth program into one of the strongest youth ministries in the Episcopal Church. Professionally and personally, I will miss her as a staff colleague.

I am glad because Sally is not leaving the Diocese. Beginning Jan. 1, she will

be Assistant to the Rector of St. Paul's Church in Cary; and we can all continue to enjoy her friendship and her priesthood.

The search for Sally's successor will begin promptly. Gary Gloster and I will consult with the Youth Committee and will welcome suggestions and nominations and applications from anyone!

At my request, Sally will continue to represent me as diocesan coordinator of our "Happening" program.

Sincerely,

Bob

Robert C. Johnson, Jr.

A letter from Sally Harbold

Colleagues and Friends of the Diocese,

I am writing to inform you of my decision to resign my position as Coordinator of Youth Ministries and Christian Education, effective Dec. 5. Over the past six months three factors converged and contributed, each in their own way, to my arriving at this decision.

I have been more and more overwhelmed by the growth of the programs my assistant and I administrate. We have grown in numbers and the scope of the program has broadened greatly since I began in 1995. Late this summer over a five-week period I met with a discernment committee whose work led to a recommendation that we split the job into two positions. Clearly this is not the time for the Diocese to take on such a structural change and yet I know that I cannot continue in the current structure. I want to thank publicly the members of that committee who volunteered their time and energy to my process and who have helped me so much in finding peace through a difficult time. They are: Joe Hensley, Ginny Herring, Anne Hodges-Copple, and Dee Zeller. Thank you, my friends.

During the work of this committee in late August I became ill and took a medical leave of absence. Although I am not completely well at this time, I have recovered quite a bit and, most importantly, have learned that I need to change the way I do things. If I want to return to full health I must take better care of myself by not over working, by traveling a bit less, and by making my health and well-being a number one priority.

Lastly a new opportunity for ministry presented itself and after a mutual discernment process I have accepted a call to the position of Associate Rector of St. Paul's in Cary. I am very excited

about joining the staff and parishoners of St. Paul's as they move forward in this important time in their life as a community of faith.

Never have I known such agony over a decision. I am comforted by the prospect of staying involved with the youth of the Diocese through the Happening program. I am so pleased to be staying in North Carolina and moving back to the Triangle area. I am especially blessed to be a part of a great Diocese which has supported and encouraged me in countless ways. I look forward to our continuing in ministry together.

Faithfully in Christ,

The Rev. Sally L. Harbold

VISITATION SCHEDULES

Bishop Johnson

November 21
St. Cyprian's, Oxford - morning
St. Stephen's, Oxford - morning
November 23-24 (Tuesday-Wednesday)
Trinity Center, Salter Path
LARC Conference

December 5
Bishops' Ball, The Summit
December 12
Good Shepherd, Rocky Mt. - morning
Saviour, Jackson - afternoon

Bishop Gloster

November 21
St. Patrick's, Mooresville - morning
St. Mark's, Huntersville - afternoon
November 30 (Wednesday)
St. Andrew's, Greensboro - evening
December 8 (Wednesday)
Good Shepherd, Asheboro - evening
December 12
St. Stephen's, Winston-Salem - a.m.
St. Elizabeth's, King - afternoon
December 16 (Thursday)
St. Peter's, Charlotte - evening
December 19
St. Martin's, Charlotte - morning



Sally...a good listener

The Rev. Sally Harbold, right, makes herself comfortable on a sunny bench in the front garden at The Summit during last spring's clergy retreat as she converses with the Rev. Lisa Fischbeck, assistant at Church of the Holy Family, Chapel Hill. After four years as diocesan youth coordinator and Christian education resource person, Harbold has resigned to join the staff of St. Paul's, Cary. (Photo by E. T. Malone Jr.)

Statement of the Presiding Bishop on human rights for homosexuals

I HAVE READ WITH ALARM and deep concern accounts of statements by the presidents of Kenya, Uganda, and Zimbabwe which have become a provocation for the harassment and persecution of homosexual persons. Here I am put in mind of the Lambeth resolution which reminds us that homosexual persons are "loved by God and that all baptized, believing, and faithful persons, regardless of sexual orientation, are full members of the Body of Christ."

Within the Anglican Communion we are seeking to discern a common mind on the issue of homosexuality in the life of the church. However, regardless of

one's views on the matter, there should be no debate among us about human rights for all people—which are enshrined in the United Nations' Universal Declaration of Human Rights.

I have conveyed this concern to the primates of Central Africa, Kenya, and Uganda, and am ready as their brother in Christ to share their burden, which belongs to everyone who has been baptized into Christ's death and resurrection, and thereby called to proclaim and uphold the dignity of all persons.

—The Most Rev. Frank T. Griswold
Presiding Bishop and Primate
October 8, 1999

New Raleigh congregation: GracePoint

RALEIGH—A new congregation started by the Raleigh Convocation and the Episcopal Diocese of North Carolina has a new name and a new meeting place. GracePoint: An Episcopal Community in Christ, which had been meeting in homes as a small core group, is preparing for its "Grand Opening" in February of 2000.

GracePoint congregation is now holding preview and practice services every Sunday morning at 10:00 a.m. in the Raleighwood Theater in Falls Village Shopping Center on Falls of the Neuse Rd. and Sandy Forks in north Raleigh, said church

planter the Rev. Bill Steinberg. The service is done in a way that appeals to non-Episcopalians, yet remains true to Anglican liturgy.

"The new name, selected by the group and approved by Bishop Johnson, describes what the new congregation has as its mission, to focus God's grace in the lives of people in a way they can respond to it," said Steinberg. "We are planning marketing to attract a large group to our service at 4:30 p.m. on Christmas Eve at Raleighwood Theater," he said. For more information, one may call (919) 632-4904.

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News of the National Church

Michigan elects coadjutor

DETROIT—Lay and clergy delegates meeting at the Cathedral Church of St. Paul here on Oct. 2 elected after four ballots the Rev. Wendell N. Gibbs Jr., rector of St. Andrew's, Cincinnati, Ohio, as bishop coadjutor of the Diocese of Michigan. Gibbs will replace the Rt. Rev. R. Stewart Wood Jr., who has served as Bishop of Michigan since his election in 1988. He will work with Wood until the current bishop's announced retirement date. Gibbs was closely contested by the Rev. Robert Trache. On the third ballot Trache received a majority of the clergy votes, and Gibbs had a majority of lay votes. On the fourth ballot, Gibbs received 77 clergy votes (70 needed to elect) and 152 lay votes (133 needed to elect), while Trache got 62 clergy and 113 lay votes, reported *The Record*, the Diocese of Michigan newspaper.

Critics urge dissolution rather than celebration of NCC

WASHINGTON, D.C., Nov. 2—Leaders of evangelical and traditional reform groups in U.S. Protestant churches called for the dissolution of the National Council of Churches (NCC). "Rather than a birthday party, the NCC should be given a funeral service," said Diane Knippers, president of the Institute on Religion and Democracy.

The NCC was to observe its 50th anniversary Nov. 9-12 in Cleveland, Ohio. Including 35 member Protestant and Orthodox denominations, it claims to be "the primary national expression of the movement for Christian unity in the United States." However, said Knippers, NCC member denominations have only one-third, or 52 million, U.S. church-goers. Twice as many Americans, some 105 million, belong to denominations outside the NCC.

"The NCC is a hindrance to the cause of Christian unity," said James V. Heidinger II, president of the United Methodist Good News. "It does not include the Roman Catholic Church and the NCC's extremely liberal theological and political views have made 'ecumenism' a negative word for evangelicals." Parker Williamson, editor of the *Presbyterian Laymen*, called for a new ecumenical movement. The National Council of Churches, as presently constituted, "has too much baggage to play a constructive role in ecumenism

in the next millennium," he said.
—Association for Church Renewal

Debt relief major victory for churches; Episcopal Church said key to efforts

WASHINGTON, D.C.—Against long political odds, Episcopal, Catholic, and Protestant churches came together and successfully pushed a package through Congress to provide debt relief for poor countries. "We haven't seen this sort of push from the churches since the anti-Apartheid movement," said Thomas H. Hart, director of government relations for the Episcopal Church.

On Nov. 17, congressional and White House negotiators overcame lingering disagreements on how to let the International Monetary Fund cancel some of its loans to poor countries. "The odds were against us," Hart said. "We faced budget constraints, public cynicism, congressional resistance to foreign assistance, a complex international financial subject, not to mention that, on its surface, cancelling debts is a tough sell."

All of these challenges were present, amid the common perception that the mainline churches have been in decline, both in membership and influence. "This is an important demonstration of what we can do," Hart continued.

Supporters of debt relief on Capitol Hill particularly noted the work of the Episcopal Church. "The Episcopal Church was a key organization in this effort, effectively translating the biblical vision of Jubilee into workable public policy and achieving real results on behalf of poor people around the world," said Congressman Jim Leach, a Republican from Iowa and lead sponsor of debt relief legislation. "As an Episcopalian, I am particularly grateful for our Church's leadership in securing congressional approval for debt relief."

Sen. Joseph Biden, ranking Democrat on the Senate Foreign Relations Committee and a co-sponsor of debt relief legislation, concurred: "I applauded the efforts of the Episcopal Church."

There is still work to be done, but the current deal includes money to write off the debt owed directly to the U.S., approval for the IMF to use gold and some contingency accounts for debt relief, and a mandate to direct the relief to the poor in a transparent and accountable way.

—Anglican Communion News Service

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Presidential address

President Gail Fennimore of Holy Comforter, Charlotte, addresses the annual meeting of the diocesan Episcopal Church Women on Nov. 12 at Chapel of the Cross, Chapel Hill. See story, page 13.

(Photo by E. T. Malone Jr.)

THE COMMUNICANT

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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

DECEMBER 1999

Presiding Bishop's Fund sets campaign

NEW YORK—The Board of Directors of the Presiding Bishop's Fund for World Relief, in consultation with the Presiding Bishop, has decided to mount a major capital campaign to enable the Episcopal Church to demonstrate its compassion for those who suffer and through development and rehabilitation opportunities to help them find hope for the future.

The campaign will address selected humanitarian initiatives worldwide.

The Fund, founded during World War II to meet the needs of European refugees, will celebrate its 60th anniversary in June 2000.

Former President and Mrs. Gerald R. Ford have agreed to act as honorary co-chairs of this campaign. Working co-chairs are Bishop and Mrs. Frank H. Vest Jr. (Bishop Vest is former Bishop Suffragan of North Carolina).

The next few months will be spent in careful and prayerful planning to determine how best to undertake the campaign.



REMAINS RETURNED: The Rt. Rev. Mark McDonald, Episcopal Bishop of Alaska, joins the Anvik Tribal Council in reburying remains of seven Native Americans whose bones and funeral ware were returned by the American Museum of Natural History. They were removed in 1903 from the site of an Episcopal mission.

(Episcopal News Service photo by Gwendolyn Cates)

No favorite seen among the seven bishop nominees

By E. T. Malone Jr.

RALEIGH, Dec. 15—Somewhat surprised that the number of nominations for Bishop increased, at the last minute, from four to seven, a number of people around the Diocese have voiced complaints about a lack of information about the candidates, five of whom are from outside North Carolina. Others have speculated that—with no clear favorite among the group—it is possible that no candidate is capable of winning a majority of lay and clergy votes, and no one will be elected.

Bishop Suffragan J. Gary Gloster, who plans to continue in office beyond the announced summer 2000 retirement of Bishop Robert C. Johnson Jr., has made it clear that he very much hopes that a new Bishop will be chosen. Bishop Gloster's workload

would increase tremendously if there was a gap between the retirement of Bishop Johnson and election of his replacement, although it would likely be possible for the Diocese to secure the temporary services of a retired bishop as assistant to Gloster.

However, Alfred L. Purrington III, chairman of the Nominating Committee, has said that the Committee feels comfortable with all of the final five that it nominated. "The Committee thinks that any one of them would be a good bishop. We have presented the Diocese with diversity."

The Committee announced on Nov. 1 that it would place into nomination the names of the Rev. Canon J. Neil Alexander, Professor of Liturgics and Homiletics at the University of the South, Sewanee, Tenn.; the Rev. Michael B.

(Continued on page 7)

Black clergy retirements show need for Absalom Jones Initiative

By E. T. Malone Jr.

RALEIGH, Dec. 15—Interesting conversations are going on about attracting more African-Americans to the ordination process in the Episcopal Church, but in the short term the Diocese of North Carolina is rather rapidly running out of black clergy.

Of the four parish-sized historically black congregations in the Diocese—St. Ambrose, Raleigh, St. Titus, Durham, Church of the Redeemer, Greensboro, and St. Stephen's, Winston-Salem—three of their rectors have recently retired or will have retired by the end of 1999.

The only one remaining, the Rev. Dr. Clifford C. Coles,

rector of St. Stephen's, Winston-Salem, and born Dec. 14, 1928, turns 71 this month and faces mandatory Episcopal Church retirement at age 72 at the end of the year 2000, said Bishop Suffragan J. Gary Gloster.

Following the retirement on Dec. 31, 1999, of the Rev. Carlton Morales, rector of Church of the Redeemer, Greensboro, of the thirteen historically African-American congregations in the Diocese, only three will be led by black clergy. An interim rector has not yet been located for Redeemer, Gloster added.

These retirements, said Gloster, emphasize the importance of stronger recruitment efforts for black Episcopal

clergy—and point up the timeliness of the Diocese's recently inaugurated Absalom Jones Initiative.

After initial discussions, the Absalom Jones Initiative came into existence early in 1998 to address a felt need for increasing the black representation of ordained clergy in the Diocese of North Carolina.

In its mission statement, the group, whose membership consists of black clergy and selected lay persons—all appointed by the Bishop—states that it will aid the Bishop by identifying and assembling a pool of potential black candidates for the priesthood and diaconate. It aims also to institute a system of on-going support and mentoring of such

persons through the regular process of discernment, ordination, and deployment.

The Initiative proposed to prepare a general profile of the types of persons who might be potential candidates, to involve predominantly black congregations to encourage likely persons to come forward, to make contacts at the three black Episcopal colleges—St. Augustine's, Voorhees, and St. Paul's, and to arrange periodic two-day workshops for interested people.

An Absalom Jones Initiative retreat was held at The Summit in March 1998 and 15 people interested in the process attended, said Gloster.

Then on Aug. 27, 1998, the group met with the diocesan

Commission on Ministry to discuss issues related to African-Americans in the Episcopal ministry.

Morale on the Initiative suffered a blow, however, when one of its original members, the Rev. Dr. Raleigh Hairston, chaplain at St. Augustine's College, was dismissed by college president Dr. Bernard Franklin after a disagreement over scheduling of a service in the historic college chapel during the national meeting of the Union of Black Episcopalians, June 23-July 2, 1998.

Members complained to diocesan Bishop Robert C. Johnson Jr., raising the question of how the Diocese might protect or intercede in the fu-

(Continued on page 7)

Around the Diocese

January convocation meetings

RALEIGH—The seven convocations of the Diocese will hold pre-Convention meetings Jan. 10-13 to discuss resolutions and nominations filed by the Dec. 20 deadline, as well as any other business deemed necessary. They will meet before the Bishop nominees' visits to the Diocese, which will take place Jan. 18-20. The convocation meetings are scheduled as follows:

Raleigh: Monday, Jan. 10, at St. Augustine's College Chapel, Raleigh—7:00 p.m.

Charlotte: Monday, Jan. 10, at All Saints', Concord—7:00 p.m.

Durham: Tuesday, Jan. 11, at St. Luke's, Durham—7:30 p.m.

Greensboro: Tuesday, Jan. 11, at St. Mary's, High Point—7:30 p.m.

Rocky Mount: Thursday, Jan. 13, at Good Shepherd, Rocky Mount—7:00 p.m.

Sandhills: Thursday, Jan. 13, at Auditorium, Penick Village, Southern Pines—7:00 p.m.

Winston-Salem: Thursday, Jan. 13, at St. Stephen's, Winston-Salem—7:00 p.m.

All newly-elected Convention delegates and delegates continuing in their terms are encouraged to attend and participate in these meetings. At least one member of the Diocesan Council will be at each meeting.

Persons desiring agenda time at Convention must contact Dispatch of Business chair

GREENSBORO, Dec. 13—Convention Dispatch of Business chairman the Rev. Fred Warnecke has issued his annual warning that all organizations, commissions, committees, boards, and institutions that wish to have time on the agenda at Diocesan Convention must request time in advance from the Dispatch of Business Committee.

"Groups will not be given time *pro forma*," he said, adding that "succinctness will be appreciated" in all reports in consideration of the fact that an election for bishop will be going on during the 184th Convention. The deadline for making requests for agenda time is Friday, Jan. 7.

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The preferred method of communicating such requests is by e-mail: fwarnecke@aol.com. Telephoned requests, to (336) 288-0221, should be followed up by a letter to facilitate record-keeping, addressed to the Rev. Fred Warnecke, 3017 Lake Forest Dr., Greensboro, N.C. 27408.

Election for Standing Committee

DURHAM, Dec. 13—Scott T. Evans, president of the Standing Committee, has reported that a fourth person will need to be elected to the Standing Committee because of the resignation, effective Dec. 31, 1999, of the Rev. T. Scott Allen of Pittsboro, who is moving out of the Diocese.

Convention will elect one member of the clergy and two lay persons for full three-year terms to replace the Rev. Dr. Clifford Coles, Sydenham B. Alexander Jr., and Evans, whose terms expire at the close of the 2000 Convention.

It will be necessary also now to elect an additional member of the clergy to fill Allen's unexpired term, for two years, through Convention 2002. Rules of Order for the Convention specify that "When elections are to be conducted for different terms of office...the nominator shall state for what term the candidate is proposed." Further, printed ballots must indicate when candidates are running for different terms for the same office.

Blanchard Episcopal Scholarship available at UNC-Chapel Hill

CHAPEL HILL—A generous scholarship to the University of North Carolina at Chapel Hill is available for students who are Episcopalians. Known as the Blanchard Scholarship, it has recently been changed from need-based to competitive, and it has criteria that are academic and that relate to family background and upbringing in the Episcopal Church.

The Blanchard Scholarship provides annual, renewable flat grants of \$6,000 for in-state students and \$10,000 for out-of-state students. The Financial Aid Office at UNC-CH handles the applications and makes the decisions. The first deadline is Feb. 1 for a letter of interest and a statement of meeting the criteria. Interested students should contact Catherine Loftin at (919) 962-4168 for more details.

Awards will be based on academic success. High school students who are applying for a Blanchard Scholarship will be judged on the basis of many factors, including SAT scores and GPA, an index for which is developed by the University when a student submits his or her application package. Students at UNC must maintain a 2.75 GPA to re-



Companion Diocese visit

A delegation from the Diocese of North Carolina's Companion Diocese Subcommittee attended the Diocesan Convention of the Diocese of Costa Rica on Nov. 17-23. Shown from left visiting a church built by North Carolina volunteers in the village of 28 Millas, are the Rev. Douglas Hodsdon, rector, St. Thomas', Sanford; the Rev. Kathleen Awbrey (diocesan Coordinator for Christian Social Ministries); Dan Jones, St. Francis', Greensboro; Gaynell Jennings, St. Christopher's, Garner; Martha Alexander, Christ Church, Charlotte; the Rev. Worth Jennings, vicar, St. Christopher's, Garner; the Most Rev. Cornelius Wilson, Bishop of Costa Rica and Presiding Bishop of Central America, and his wife, Eulalia. Mrs. Alexander addressed the Convention in Spanish, Fr. Jennings presented reflections, and Mrs. Jennings helped with the music. The group also visited schools in San Jose and Limon.

(Photo by Jim Alexander)

tain the scholarship all four years. How competitive these scholarships are each year depends on how many students apply for them. The fund is substantial.

The terms of the scholarship have several additional criteria that applicants must meet. They must be "cradle Episcopalians," i.e., Episcopalians from birth, or have a parent who is a member of the Episcopal clergy; and they must be of colonial ancestry. At this time documentation is not required, and a statement from the applicant that these criteria are met is accepted.

The Rev. J. Bryan Griswold, 72, died in Durham on December 13

DURHAM, Dec. 13—The Rev. James Bryan Griswold, 72, died here at Duke Hospital today. A native of Durham, he attended the University of North Carolina (A.B., 1949) and Berkeley Divinity School, Connecticut (M.Div., 1953). He was ordained deacon in 1953 by Bishop Penick and priest later that same year by Bishop Baker.

He served as priest-in-charge, St. Matthew's, Mooresville, and St. James', Iredell County (1953-1956); priest-in-charge, St. Alban's, Davidson (1955-1956); vicar, Holy Apostles', Savannah, Ga. (1956-1958); rector, St. Michael's, Brooklyn, N.Y. (1958-1969); part-time assistant, St. Joseph's, Durham (1971-1972); vicar, St. Andrew's, Haw River (1972-1995).

He was the author of several articles published in the *Historical Magazine of the Episcopal Church*.

The family has scheduled a private interment on Dec. 27, and a requiem mass will be celebrated sometime in January at St. Joseph's Church, Durham.

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

Editor
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This & that

St. Michael's, Raleigh, has hired as its new business administrator **Norris Thurston of Raleigh**, a member of **St. Mark's, Raleigh**, who brings to the job 30-plus years of experience in human resources management.

The **Rev. Charles Philip Price**, 79, retired professor of systematic theology at **Virginia Theological Seminary**, died Oct. 13 in **Alexandria, Va.** A long-time member of the national church's **Standing Liturgical Commission**, he was one of the primary architects of the **1979 Book of Common Prayer** and also contributed several hymn texts for the **1982 Hymnal**, reports the *Virginia Episcopalian*.

Floyd's floodwaters struck not only eastern North Carolina but also south-eastern Virginia. One of the places hardest hit was the town of **Franklin, Va.**, where rising waters from the **Blackwater River** entered the basement Sunday School area and flooded the utility room of **Emmanuel Episcopal Church**, located about four blocks uphill from the river. The church, whose rector is the **Rev. Ed Pickup**, a native of **Eden** and former assistant at **St.**

Mary's, High Point (1988-1991), was unusable for five Sundays while repairs were made, but was generously provided worship space by the local Presbyterian congregation, reports *The Jamestown Cross*. Heating and air conditioning systems in the basement were under 4 1/2 feet of water.

St. Mary's, High Point, has designated its Christmas offering for **flood relief** and will send the money to the Rector's Discretionary Fund at **St. Timothy's, Wilson**.

We were sorry to hear of the death on Dec. 5 of **Dorothy Collins**, wife of the **Rev. Claude A. Collins** (ret.) of **Salisbury**. They had been married for 54 years. A funeral service was held Dec. 7 at **Christ Church, Cleveland**, with burial in the church cemetery. Mr. Collins was rector there from 1966-1985.

The **North Carolina Community Foundation**, through the endorsement of its foundation supporters in **Wilson**, has granted \$15,000 to **St. Timothy's, Wilson**, to assist flood victims in the purchase of much-needed stoves and refrigerators.

THE MEN'S GROUP of **St. Timothy's, Raleigh**, reports that its **Bell Tower Project** is nearly complete. After months of work, the men plan to have the big bell tolling proudly by Christmas. **Peter Bourey**, Men's Group president, says that much credit goes to **Britt Davis**, for his engineering expertise in designing a new type of system to allow the bell to ring. In the past, the bell, which stands outside on the Six Forks Road side of the church and is supported by four steel girders, was rung by a wooden mechanism which had deteriorated through weathering. The church has not been able to use it for the last couple of years.

If you are not getting *The Communicant*, please contact your parish office first before you write, call, or e-mail us at Diocesan House. There are 20,000 households on our mailing list, and the newspaper is supposed to be sent free of charge to every household in the Diocese. If you are a **newcomer**, or if your **address has changed**, ask your parish secretary to send us that information. Periodically, or upon request, we send a print-out of subscribers to each church, to be updated locally and returned to us. Increased use of e-mail has caused many people to begin contacting us directly, but it is much easier for the staff here if we can deal with one person from each congregation. Thanks.

Bishop Johnson has appointed **Ann Butler of St. Paul's, Winston-Salem**, to a three-year term on the **Chartered Committee on Stewardship**, to serve until 2003.

It is not easy to come up with an appropriate name for those times in the history of the Diocese when nominees for bishop visit public gatherings of delegates prior to an electing Convention. There is some reluctance to use the term **Candidates' Forum**, as it sounds too secular and too much as if the folks involved are actively seeking the office—too much direct enthusiasm being seen as an unhealthy and indecorous sign of dark ambition. The insiders' slangish term **Dog and Pony Show** is deemed inappropriate because it lacks dignity and shows insufficient respect for the exalted and holy office to which its par-

ticipants aspire. The powers of propriety this time around are promoting use of the term "**Walk-about**s" to describe the meetings—a usage no doubt stolen from the Brits, perfecters of all things relative to the terminology of religion, if not of its practice.

St. Paul's, Winston-Salem, has a new web page—<http://www.stpauls-ws.org>.

In some places the **elves** host the Christmas party, but in **Roanoke Rapids** it's the **Alves**.

Lucille Edmonds Robinson has generously donated \$5,000 to **St. Titus' Church, Durham**, to furnish the **Helen G. Edmonds Room** in the church's new multi-purpose building and to provide furnishings for clergy offices.

Who we are: Episcopalians & the Season of Advent

WHEN THERE ARE big events in our lives, we make certain there are periods of preparation leading up to the events. Marriages, graduations, or family members and old friends coming to pay a visit, are instances when the proper amount of preparation is necessary.

We would not think of attempting to carry on a wedding without the endless details being addressed. The Church since the sixth century has seen fit to provide a proper period of preparation for Christmas. There is not now nor will there be a bigger event in human history than the Incarnation. The taking on of flesh in the person of Jesus Christ is an event that changed human history, and indeed the entire universe and our very existence were affected. What could warrant preparation more than that?

This period of preparation called **Advent**, from the Latin *adventus* or *coming*, is the time the Church has given us to prepare for Christmas. Jesus is *coming* into our lives. The preparation is necessary for the birth of Christ and the preparation in Advent is also intended for the preparation we must make for the end of our lives.

We need to be aware that Jesus comes to us year by year as Christmas comes around, and we also need to be reminded that He is coming again from His heavenly throne at the end of time. This is the Second Coming. In the Creed, Sunday by Sunday, we say we believe that Jesus Christ will come again: "...and He shall come again, with glory, to judge both the quick and the dead; whose kingdom shall have no end." When this Second Coming hap-

pens, Jesus will claim all the faithful living and dead and take them with Him to live in perfect harmony with Him. Since we do not know when this will happen, we are enjoined always to be prepared so that we will be included with those who are judged worthy to go with Him.

The wonderful thing—probably by God's design—is that the preparation we make for Jesus to come as the Baby Jesus at Christmas and the preparation we ought to be making for the Second Coming are the same.

For our hearts, minds, and souls to be ready to meet Jesus at Bethlehem or to meet Him at The Great Last Day, we need to turn to prayer and repentance. Those are the proper spiritual exercises if we are going to have Him give us the grace of forgiveness and everlasting life. The Church has quite rightly put this penitential season before the big event at Christmas. The reason we use purple in Advent and Lent is that they are penitential seasons, or opportunities to put things right in our souls.

Advent prepares us for Christmas, and the preparation we do for Christmas we ought also to be doing our whole lives. Then, if Jesus comes in the next moment, or if we should die, we will be prepared to meet Him. If we are prepared, those meetings will not be meetings to fear or dread, but meetings of great joy and wonder. "Come Lord Jesus, enlighten the hearts of your faithful people."

—The Rev. Jay C. James, Rector
St. Timothy's, Raleigh



The **Rev. Robert G. Trache**, rector of **St. James' Church, Richmond, Va.**, was elected **Ninth Bishop of Atlanta** on Oct. 23 by a special Council of the Diocese of Atlanta. He was elected on the fifth ballot. Trache, an assistant at **St. John's, Wilmington (1977-1980)**, was a candidate for Bishop of North Carolina at the Dec. 4, 1993, Special Convention that elected **Robert C. Johnson Jr.**

News of Episcopal Schools

Suber takes official reins of St. Augustine's College

RALEIGH—On Dec. 1 the leadership of St. Augustine's College passed from Interim President A. Melvin Miller to Dr. Dianne Boardley

Suber, with the transfer of the symbolic key to the college.

Suber, who leaves her position as vice president for administrative services at Hampton University in Virginia to assume the presidency at St. Augustine's, was treated to a special welcoming ceremony

in front of the Boyer Building, which houses the president's office. The college choir performed, and a reception followed in the Martin Luther King Student Union building.

She is the first woman to be president of St. Augustine's.



Diane B. Suber

Doctor of Ministry program enters 26th year at Sewanee

SEWANEE, Tenn.—The Doctor of Ministry program of the University of the South begins its twenty-sixth year this summer.

The Doctor of Ministry program is one of the few in the U.S. which operates only during the summer months. This means that clergy can participate in the program without a major interruption in their parish responsibilities. It affords an opportunity for students to study in an Episcopal seminary in a university setting.

The program stresses the relationship between the practice of ministry and biblical, historical, and theological knowledge. A Master of Sacred Theology program focusing on research skills is also available. The program usually takes three or four summers to complete.

The D.Min. program consists of 30 semester hours. Students are required to complete a major project, which is a study of some dimension of one's ministry or the ministry of the church. Financial aid is available.

Anglican Heritage Tour course will be offered June 1-14, 2000. Instructors will be Dean Guy F. Lytle et al.

Church Development Institute dates this summer will be June 11-23.

Inquiries about the Anglican Tour course and CDI should be addressed to the Programs Center, School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001.

The dates for the Advanced Degree

summer courses of 2000 are June 21-July 26.

Courses offered this summer in the Advanced Degree program will be "Liturgy and Sacraments for a New Millennium" by Dr. Neil Alexander; "Issues in Recent American Church History" by Dr. Donald Armentrout; "A Study of St. Paul's Letter to the Romans" by Dr. Christopher Bryan; "Anglican Pastoral Theology and Pastoral Care: Critical Issues and Social Trends" by Dr. Joe Burnett (three weeks, June 21-July 12); and "Introduction to Spiritual Direction" by Dr. Robert Hughes (three weeks, June 21-July 12).

Inquiries about the Advanced Degrees summer courses should be addressed to Don S. Armentrout, Advanced Degrees Program, School of Theology, 335 Tennessee Ave., Sewanee, TN 37383-0001. Telephone (800) 722-1974 for all of the above courses.

St. Augustine's launches effort to renovate historic St. Agnes Hospital and Nursing School

RALEIGH—St. Augustine's College has announced a major fund-raising campaign to help renovate the historic St. Agnes Hospital Building. The St. Agnes building, now more than 90 years old, was for many decades after its completion in 1908, the home of one of the south-east's most renowned African-American health care facilities: the St. Agnes Hospital and Training School for Nurses.

James W. Albright, president/ceo of Rex Healthcare (and a St. Augustine's trustee), and his wife, Patricia, UNC-Chapel Hill School of Nursing faculty member and a family nurse practitioner for the Wake County Department of Health and Human Services, are co-chairs of the St. Agnes Campaign.

The renovation is funded in part by generous grants from the UNCF/Lilly Initiative and the U.S. Department of Defense. The college must raise a significant portion of the funding in order to receive matching funds from Lilly/UNCF's challenge grant. The campaign, named "The St. Agnes New Dimensions of Excellence Campaign," is well underway and campaign staff are available to discuss funding opportunities, the college reports.

Years ago, Josephus Daniels, editor of the *Raleigh News and Observer*, wrote in support of a St. Agnes fund-raising campaign in 1922: "Let us in this case be generous to the point of sacrifice." Daniels spoke on behalf of a wonderful community resource, but today his words are a great reminder of the historical significance of the St.

Agnes Hospital and School of Nursing. The building now sits vacant, surrounded by construction equipment and fencing, but its state of disrepair hides a wonderful history of education and public service.

The hospital was founded in 1896 by Sarah Hunter, wife of St. Augustine's fourth principal, the Rev. Dr. Aaron Bertis Hunter, an Episcopal clergyman and principal from 1891-1916 of what was then St. Augustine's Normal School and Collegiate Institute. Mrs. Hunter and a few friends established a health care facility for blacks, calling it "St. Agnes Hospital and Training School for Colored Nurses."

Virginia Theological Seminary awards scholarship to Varner

ALEXANDRIA, Va.—Joshua Varner of Chapel Hill, N.C., a member of this year's entering class at Virginia Theo-

logical Seminary, has been awarded a Howard King and Ruth King Mitchell Scholarship for academic excellence.

Varner, who received a Master of Theological Studies (MTS) degree from Harvard in June, entered the Seminary as a middler because he was able to have credits from the MTS applied toward the Master of Divinity. Varner met with the Commission on Ministry for the Diocese of North Carolina while in the MTS program and applied to the Seminary as he completed his MTS degree. While in Boston, Varner was a professional singer at Trinity Church, Copley Square, and participated in a 14-member Renaissance choral group, the Schola Cantorum of Boston, which performed works by Palestrina and others.

He and his wife, Elizabeth, who married in June, are living at Catholic University where she is an Area Coordinator for Residence Life.

—News from the Hill
(Virginia Theological Seminary)

The Holy Eucharist will be celebrated over all three days of Convention

Labyrinth to be present in prayer room

WORSHIP at the 184th Annual Convention will begin on Thursday evening, Jan. 27, at 7:00 p.m. with the Collect for Purity and Song of Praise. The closing meditation will be the Collect of the Day.

The schedule of worship will continue in this vein throughout the Convention, with the Liturgy of the Word/First Lesson and a hymn on Friday morning prior to the opening of the second legislative session. At noon will be the reading of the Gospel and the Bishop's homily. The Nicene Creed will open the afternoon session. The closing worship of the day will include the Prayers of the People, Confession, Absolution, and the Peace. Saturday morning worship will be the Great Thanksgiving and administering of the bread and wine. The final session will close with the Prayer after Communion, the Commissioning of the Deputies and Alternate Deputies to General Convention, the Benediction, and the Dismissal.

Another aspect of worship this year will be the presence of a labyrinth in the prayer room. On loan to the Convention from Holy Trinity in Greensboro, it will be set up in the North Room on Thursday evening, following the close of the hearings of the Committee on National and International Affairs.

Long a tradition in the church, a

labyrinth was laid in the stone floors of some cathedrals in medieval Europe for use by the faithful who were unable to make a pilgrimage to Jerusalem. Its path is a reversing spiral which leads one into the center and out again.

Along the way in, one is encouraged to walk with an open heart and mind. The walk into the center is seen as a way of letting go of the busy-ness of one's life and of quieting the mind. At the center, one may rest for a time with one's thoughts and prayers. The way out is a time to feel in union with the many who have taken the path before.

The prayer room will be open and the labyrinth available throughout the Convention. Delegates and guests are encouraged to make use of it, even in the middle of the night! There will be literature on hand about the tradition of the labyrinth and its present-day use. Sandy Hurt and the Rev. Jamie L'Enfant, Holy Trinity, Greensboro, and the Rev. Jane Bruce, St. David's, Laurinburg, helped make this a reality.

Convention registration begins at 3:00 on Thursday. The Bishop's Pastoral Address and the first legislative session will follow the 7:00 p.m. worship. Hearings on resolutions will be held Thursday evening, and the second legislative session will begin with the Bishop Suffragan's Pastoral Address at 8:45 Friday morning. Further details about Convention will be featured in the January "Convention issue" of *The Communicant*.

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Large crowd attends "welcoming church" conference

By E. T. Malone Jr.

BROWN SUMMIT, Dec. 11—An overflow crowd that completely surprised conference organizers came away challenged and energized after the Rev. Stephen H. Wendfeldt's lively presentation on "The Welcoming Church."

Planners had originally designed the conference for 30 people, but registrations poured in—finally totaling 130.

The Rev. Canon Vicki Wesen, Canon for Congregational Support, said the level of interest is an indication of both the desire of many congregations to do a better job and of the reputation that Wendfeldt, Director for New Congregational Development, is gaining for bringing new life to the concept of church growth.

What will attract unchurched?

Wendfeldt, who says that he "converted" and became a Christian at age 27, tried to get the conference attendees to look at their own church buildings, practices, liturgies, and terminology as a non-believer would see them.

He described the experience of visiting a church in which no one spoke to him.

"Too often we talk about the church and forget about the people who are not part of the church," he said, pointing out that there are an estimated 110 million unchurched people in the United States today.

That's about half our population, he explained. Of that number, about 30% are completely unacquainted with religion, 30% have been driven away for some reason, and 30% have drifted away.

"We expect that the new people who will come to our churches are already Episcopalians—but there aren't any more!" he declared. "People out there are unchurched, and they are different from us who have grown up in the church."

"Family" is understood differently, he noted. Today, 50% of children under 14 are being reared in a single-parent household.

Younger people today are accustomed to ease of use; immediacy is their norm. We assume trust, but they come out of an environment in which trust has been broken many, many times, he said.

"How can we present this loving, graceful, wonderful God in terms that people can understand?" he asked, when even the term "father" may be negative for those who have suffered from an abusive parent.

We must remove barriers

Even when we think we are friendly, a variety of barriers may exist, Wend-

feldt contended, pointing out that 5% or fewer of visitors are retained by most churches.

Emphasizing the point that his entire church experience has been in the Episcopal Church, Wendfeldt said that, in making helpful changes, "We are not trying to be something we are not, but to try to be who we say we are."

Begin in the parking lot, says Wendfeldt. If it is full, there is nowhere for newcomers to park, and they will leave. "Take down all the 'reserved' signs—except those for the handicapped. If you have signs for reserved clergy parking, tear them down! Put up signs with parking reserved for guests, and have regular members and clergy park down the street if necessary," he said.

For unchurched people to come to church is a difficult decision, he noted. And 75% of growth is going to come from the unchurched. "They're looking, searching for something to fill the void in their lives. They've tried crystals and New Age stuff, but none of it works. They try our place to find out what might be the completion of their lives. We should see this as a great thing. We should prepare for them as we would for an honored guest at dinner," he urged.

"Why don't we treat people at church as we would at home? Trying to be Christ-like is every way we can is simple but not easy. This is the principle behind being welcoming," Wendfeldt emphasized.

He also pointed out, that in learning techniques for being more welcoming, one should not "get lost in the method" but always keep in mind the underlying reason for worship and godly community.

Clarity is crucial

People should be able to understand what a church's phone message means, he said. For an unchurched person, "Many wouldn't know what a eucharist is if it bit them. Would Christ use language that people do not understand?"

Advertising is an invitation. "If you can't get them through the door, you can't share the Gospel with them."

There is a 90-second rule. "You have ninety seconds to win them, else they will not return."

And there is a six-months rule. "If newcomers are not involved within six months, they will leave."

He urged that every congregation have greeters who are not ushers. The greeters need to be on duty beyond the time of the start of the service because many newcomers arrive late. How one greets people is important. "The two basic needs—to know and to be known—are the initial stages of community," he

said. So name tags are important. And it is important not to use words that point out that the "newcomer" is not a "member." Instead of saying, "You're new here, aren't you?" it is better to say, "I'm John Smith. I don't believe I know you."

At existing congregations it is more difficult to get people to wear name tags than it is in new churches. Hence, a special effort is needed.

Children should be greeted at eye level.

"Most of us have churches that are architecturally impaired," said Wendfeldt. Guests can't tell which is the entrance, or where to go. Greeters should not just tell them where to go, but walk with them.

Have a guest book and name tags handy in the narthex, and invite visitors to sign the book when they first arrive, he said.

Greeters should know about children's programs. "Ask them if they want to take their baby to the nursery," he said. "And then go with them."

Would anybody want to leave their precious child in your nursery? he asked. Is it dirty? Unpainted? Broken toys? Torn books? Ripped, stained carpet? The nursery should have sign-in and sign-out sheets. The attendants should have Red Cross first aid training and infant CPR. It should have all new toys.

Bathrooms. "We've done a good job of hiding all our bathrooms," he declared, pointing out that one survey showed lack of access to bathrooms as the number one cause visitors didn't return.

"Do the best with what you have," he said. Use signs to show where things are.

Greeters are not ushers

Greeters are not ushers, said Wendfeldt. Their jobs are different. Greeters should introduce guests to someone in the congregation, ask guests if they are familiar with the Episcopal service, and find someone for them to sit with during the service if they need help. Our service is complex for someone who comes from a non-church background, he said. "About 50% will accept the invitation of help, if it is offered."

He urged members to volunteer to sit with newcomers. "Why do you go to church? To honor and praise God. Once in a while we might sacrifice our private worship and help someone new."

He said he sees nothing wrong with clergy using verbal rubrics, explaining terms and procedures, and giving page numbers. Prayers should not be said too quickly. Give people a chance to participate and keep up, he said.

Clergy should use broad, graceful, expansive gestures in the liturgy, to make it clear to guests what is going on.

At the peace, one shouldn't hug a newcomer unless invited, he warned. This invades someone's private space and will offend younger people especially. Newcomers should not be asked to introduce themselves at the peace, he added. Don't do anything that puts people on display without their permission.

After communion, greeters should go directly to the narthex to continue speaking with newcomers and to invite them to coffee hour.

At the coffee hour, members should not be engrossed in conversations with each other, but be on the lookout for guests and concentrate on welcoming them. "Newcomers at coffee hour often see only our backsides," he said.

Clergy should be available then to speak to all newcomers, who could even be invited to lunch with parishioners.

"I'd take a chance on doing too much to welcome people rather than doing nothing," said Wendfeldt.

"Remember," he urged, "the purpose of the church is to serve those who do not yet belong."

No more brand loyalty

"Brand loyalty" doesn't exist today with people out in the culture, he declared. They "church shop" and have a "mall mentality." People live their lives today in sound bites, whether we like it or not.

So, one shouldn't expect brand loyalty. "Marketing" is a dirty word to many, but we have to sell our church, to make it seem worthwhile, he said.

Reed's book on parallels between John, Revelations gratis to Convention-goers

CAROL ANN REED, a parishioner at Church of the Redeemer, Greensboro, has written a volume called *The Book of Truth—the product of many years' labor—which is a study of the Book of Revelations through parallel interpretation keys in the Gospel according to St. John.*

Through arrangements with Education/Liturgy Resources, the diocesan book store, Reed's book will be available in the book store exhibit at Diocesan Convention and given away free to anyone who wishes to have a copy.

In 1994 and again in 1996, Reed visited the island of Patmos, where the Revelation of Jesus Christ was given to the beloved apostle John, during his exile from 95-97 A.D. Inspired by these visits, she completed the manuscript based on insight given her in 1984 about parallels between the two New Testament documents.

News of the Diocese

Inquiring and Discerning Heart Conference lists workshops

BROWN SUMMIT—Some of the workshops have now been announced for the "Inquiring and Discerning Heart" Diocesan Conference scheduled for March 16-18, 2000, at The Summit.

"Religion, Ethics, and Public Policy" will be led by the Rev. Dr. Earl Brill. "Food for the Journey" will be led by the Rev. Phil Byrum. Gail Rogers will lead "The Bible Workbench," and Linda McDonough will lead "Teaching Peace." Yvonne Johnson and Linda Brown will lead "Racism Awareness." "Language: The Power to Heal" will be led by the Rev. Jim Melnyk and the Rev. Lorraine Ljunggren.

Keynote speaker for the event will be the Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts and the first woman consecrated bishop in the Anglican Communion.

Music will be provided by the Rev. Timothy Kimbrough and friends.

"Plan to spend this time together learning and listening, singing, sharing, and praying, while we consider the many ways we may keep our baptismal promises," said the Rev. Kathleen Awbrey, diocesan Coordinator of Christian Social Ministries and overall coordinator for the conference.

Brochures with registration information will be mailed soon. For more information immediately, one may call Awbrey at (800) 448-8775.

Raising Spirits 2000 hosted by Christ Church, Raleigh

RALEIGH—Christian women are invited to celebrate the 21st century by participating in Raising Spirits 2000, hosted by the Episcopal Church Women of Christ Church, Raleigh.

This year's theme is "Mental, Physical, and Spiritual Healing through the Christian Faith," and the conference will be held at Saint Mary's School on Friday evening, Feb. 4, and Saturday, Feb. 5.

The keynote speaker is the Rev. Dr. Margaret B. Guenther. She is currently on the staff of St. Columba Episcopal Church in Washington, D.C. She is former director of the Center for Christian Spirituality at the General Theological Seminary in New York. She is author of Holy Listening: The Art of Spiritual Direction and The Practice of Prayer.

Raising Spirits 2000 also features Dr. Dianne Ricks, a counselor and psychologist who lives in Wilmington. She will speak on "The Healing Power of

your Sacred Self." She will emphasize the new directions in emotional healing, the power of the sub-conscious mind in bringing healing to the spirit, soul, and body, and the importance of a positive and uplifting stance in all issues of life.



Bells of Celebration

Members of the Bell Choir of Church of the Nativity, Raleigh, help to celebrate the church's Nov. 20 groundbreaking for its new worship building. From left are Emily Sigel, Ailsa Tessier, Ruth Brown, and David Brown.

(Photo by E. T. Malone Jr.)

Highlights will include a workshop on "The History of Herbs in the Old Testament" by Tim Elliott of the North Carolina Herb Society and a workshop on "Stretching the Mind and Body" by yoga instructor Mary Penn Sherlin.

Other speakers include Dr. Mary Susan Fulghum, Raleigh obstetrician and gynecologist; Anita Burroughs-Price, Raleigh music therapist and harpist for the North Carolina Symphony; and Midge S. Spong, MSW, wellness coordinator and therapist with Hospice of Wake County.

The retreat begins on Friday evening, Feb. 4, with a cocktail buffet, worship and the keynote address. Saturday, Feb. 5, opens with an optional wake-up yoga stretch, followed by Morning Prayer, singing, and two workshops. The retreat will conclude with lunch and a healing service.

Fee for the entire program is \$50.00. Individuals may attend one day only for \$25.00. Brochures will be mailed during the Christmas holidays.

For further information, one may contact Christ Church ECW, P.O. Box 25778, Raleigh, N.C. 27609, www.christ-church-raleigh.org, (919) 834-6259, or Martha Brinn Gray (919) 787-7015 or Carolyn O'Brien (919) 781-3864.

St. Matthew's hosts Kernersville event benefitting flood victims

KERNERSVILLE—St. Matthew's Church here was host for a lively ecumenical Thanksgiving Service that brought together all corners of the community to reach out to help flood victims in eastern North Carolina.

"We decided to 'adopt' the town of Princeville, which was particularly devastated by the floods, and took up an offering of over \$4,000, in addition to groceries, bottled water, and toiletries," said the Rev. Chuck Smithers, rector at St. Matthew's.

Glenny Matthewson, former mayor of Princeville and head of the blue ribbon committee for rebuilding the town, addressed the congregation.

Eight congregations and the Chinese Bible Fellowship were represented in the service, which had two goals—to raise money for flood victims and to bring the various races and cultures together.

Both goals were met. Over 160

people packed the church.

Smithers said the combined congregation was treated to music from "two terrific choirs," one from Pine Grove United Methodist and another from Providence Baptist. The Rev. Derioux Johnson of Providence Baptist offered a stirring sermon.

Stewardship Committee offering specially made day planners

RALEIGH—The Stewardship Committee is offering a "week-upon-opening" planner for the year 2000.

"These handsome, comb-bound, linen-covered day planners are available in dark blue or gray and feature the Diocesan Seal on the front cover, a contemplative offering for each week, and daily appointment logs in half-hour intervals," said diocesan Stewardship Officer Bill Wrenn.

They are hand-made, measuring approximately 8.5 by 11 inches and priced as cost (\$7.00 each, including postage), and make excellent personal investments and/or gifts, he said.

"We're not in this to make money; it's an offering from us to you: the opportunity to improve management of the most precious gift our loving and gracious God bestows," Wrenn added.

To order, one may contact Michelle Corbett or Bill Wrenn, P.O. Box 17025, Raleigh, N.C. 27619, (919) 787-6313 or (800) 448-8775, or mcorbett@episdionc.org.

OBITUARY

The Rev. Wilbur Henry Tyte, 87, died Dec. 16 at the Friends Home, Greensboro. A native of Texas, he was a graduate of the University of Texas (B.A., 1933, M.A. 1938) and Duke University (B.D., 1942). Ordained priest in 1944, he served churches in Kentucky, Missouri, and New York. He was rector of St. Thomas', Reidsville (1969-1977). Funeral services were held Dec. 20 at St. Barnabas', Greensboro.

Web presence at Convention

For those with Internet access, news from the 184th Diocesan Convention will be available on the World Wide Web. Just go to the Episcopal Diocese of North Carolina web site (www.episdionc.com) and follow the link to the Diocesan Convention. Regularly updated postings will include balloting for the new bishop, resolutions passed by Convention, and results of diocesan elections. Other features may include stories and photographs of Convention activities.

Bob Howell, chair of the Planning Committee on Office Administration and teacher/webmaster at the O'Neal School in Southern Pines, will be doing the postings from the Convention office.

No favorites seen

(Continued from page 1)

Curry, rector of St. James', Baltimore, Md.; the Rev. Leslie C. Smith, rector of Trinity, Princeton, N.J.; the Rev. Jeffrey H. Walker, rector of Christ Church, Greenwich, Conn.; and the Rev. Pierre W. Whalon, rector of St. Andrew's Church and School, Fort Pierce, Fla.

Walker withdrew his name from consideration after the announcement, but he later rejoined the process after the death of his mother on Nov. 9. He reentered the race at about the same time that the names of two more nominees—the Rev. Stephen J. Elkins-Williams, rector of Chapel of the Cross, Chapel Hill, and the Rev. Virginia N. Herring, assistant to the rector of Holy Trinity, Greensboro—were put forward during a Nov. 1-15 period allowed for additional nominations.

All of the five nominees from the Nominating Committee slate have reportedly been candidates for bishop in other dioceses. The Rev. Leslie C. Smith is currently also a nominee for Bishop Coadjutor of Mississippi, his name having been one of five brought forward by the nominating committee of that Diocese on Dec. 1. The Mississippi election will not take place until Feb. 26.

Neither Elkins-Williams nor Herring has been previously a nominee for bishop in any diocese. "I have not been and don't intend to be," said Elkins-Williams in response to a question.

The Nominating Committee issued guidelines which it hopes will govern conduct of the election process. "It is our hope...that our election will not become a political campaign," they said. They called on nominees and their supporters to refrain from mass mailings to delegates and on nominees to refrain from participating in private meet-the-nominee events.

One nominee, the Rev. Michael Curry, nevertheless, has had some visibility in the Diocese. A former rector of St. Stephen's, Winston-Salem, he preached at the church's recent 90th anniversary celebration, spoke Nov. 11 at a religion and ethics forum at Winston-Salem State University, and was interviewed by the Winston-Salem newspaper. He was also Episcopal preacher for the *Protestant Hour* national radio show on Oct. 24, Nov. 14, and Dec. 12.

All of the nominees are scheduled to visit the Diocese for public forums, or "walk-abouts," on Jan. 18 (7:00 p.m., Christ Church, Raleigh), Jan. 19 (7:00 p.m., Christ Church, Charlotte), and Jan. 20 (7:00 p.m., St. Andrew's, Greensboro). They will be given questions from the Nominating Committee

to answer at that time. According to one nominee, they have not yet received the question or questions.

Purrrington said that, in order to provide more detailed information for the delegates, he has considered having copies of the nominees' full resumes available for the delegates who attend the three forums.

In order to be elected bishop, a nominee must obtain a majority of both lay and clergy votes on the same ballot.

According to the Special Rule of Order established for the election, if there is no election after the eighth ballot, the presiding officer will ask the delegates to vote on whether they wish to continue balloting.

Not only must the successful candidate obtain a majority, but it must be a majority of all those eligible to vote—whether they are present or not. If there are a lot of "no-shows" at Diocesan Convention, it will spell trouble for the election process.

There will be 570 delegates eligible to vote. Of this number, 313 are lay representatives from parishes and missions, and 257 are clergy—bishops, priests, and deacons. Retired clergy are eligible to vote if they are canonically resident in this Diocese and still reside within the boundaries of the Diocese.



HYMNAL CELEBRATION: Members of All Saints', Charlotte, celebrated the purchase of 55 copies of new *Lift Every Voice and Sing* hymnals with a potluck lunch, hymnal dedication, and hymn-sing. Memorial and celebratory bookplates were read aloud at the service. The Fellowship of Christ Christian Center, which uses All Saints' facilities, joined in the celebration.

Black clergy

(Continued from page 1)

ture for Episcopal chaplains whose salaries are not paid by the Diocese.

St. Augustine's College Chapel is a mission in union with the Convention of the Diocese of North Carolina, but the vicar's salary is paid by the College.

Dr. Robert Bridges, a lay member of

the Initiative, has continued to advise the Commission on Ministry on matters regarding black aspirants for Holy Orders, but no retreat was scheduled in 1999 because of cost factors.

The Rev. Dr. Clifford Coles is co-chairman, along with Bridges, of the Absalom Jones Initiative.



DANCERS AT HONDURAN EUCHARIST: Dancers were part of an exuberant Eucharist service in the Catedral El Buen Pastor of the Diocese of Honduras in San Pedro Sula this fall during a meeting of the Executive Council of the Episcopal Church. (Episcopal News Service photo by James Solheim)

News of the National Church

Archbishop of Sydney vetoes controversial measure to allow lay presidency at the Eucharist

SYDNEY, Australia—Archbishop Harry Goodhew of Sydney, Australia, has vetoed a controversial measure approved by the diocesan synod that would have allowed lay people as well as priests to celebrate Holy Communion.

"Having carefully and prayerfully weighed these matters I have decided to withhold my assent to the ordinance," Goodhew said in a statement sent to synod members. "I hope that members of the diocese [of Sydney] will understand my reasoning even if they cannot share it. I hope that those elsewhere who may be pleased with my decision will exercise similar restraint when dealing with the moral issues on which the bishops at Lambeth expressed such a clear view."

The synod voted two to one on Oct. 19 to inaugurate a five-year trial of lay presidency, provided the bishop gave his approval. Had the bishop assented, the Diocese of Sydney—the largest in Australia and one of its most evangelically-minded—would have been the first in the Anglican Communion to allow lay people to preside at the Eucharist.

Opponents of the measure at the synod meeting said that such a move was a fundamental break with Anglican tradition and practice, and warned it could split the Australian church and cut the Sydney diocese off from Anglicanism.

One opponent said the proposal was an attack on the priesthood itself. But supporters of the move claimed that to prevent lay people from celebrating Holy Communion was going against Gospel teaching.

The archbishop pointed out that a 1997 opinion of the Appellate Tribunal, the highest legal body in the Anglican Church of Australia, said that an individual diocese did not have the power to pass an ordinance of this kind without the authority of a General Synod canon.

Impact on the Australian church and the wider communion weighed heavily in the archbishop's decision. In the months since the 1998 Lambeth Conference, Goodhew has been active with a number of other archbishops and primates in Asia, Africa, and South America in calling on "liberal" bishops in the United States, Canada, and the United Kingdom not to act unilaterally on certain moral issues, including the ordination of non-celibate homosexuals and church recognitions and blessings of same-gender unions.

Goodhew said since he has called on others not to act unilaterally, "to act unilaterally myself and without wide consultation would undermine my cred-



New homes in Honduras

Presiding Bishop Frank T. Griswold and Bishop Leo Frade of Honduras led the procession in late October to a groundbreaking ceremony for a new church in a village under construction outside of San Pedro Sula by the Presiding Bishop's Fund for World Relief in partnership with the diocese. The concrete block houses in the background are the type being built with donations from the Diocese of North Carolina.

(Episcopal News Service photo by James Solheim)

ibility in those ongoing debates."

The Archbishop of Canterbury declared his opposition to lay presidency. "I am firmly committed to the priesthood of all believers," he said in a statement, "but ... the ordained ministry...has been central to our understanding of the church."

—Episcopal News Service

Duggan prods Executive Council to make budget process flexible

TEGUCIGALPA, Honduras—The Executive Council of the Episcopal Church, meeting here in late October, was consistently prodded by the church's treasurer, David Duggan, to continue its efforts to design a more flexible budget process, one that can respond to emerging challenges. He expressed frustration with the resolutions passed at the Philadelphia General Convention that had financial implications with way to respond. "Can we build a budget pro-

cess that is flexible and accountable, one that expresses a dynamic church?" he asked. Presiding Bishop Frank Griswold asked a similar question in his opening remarks: "How is the budget a manifestation of the Gospel for the purpose of mission? How could we structure the budget so that it is possible to respond creatively to new opportunities?"

—Episcopal News Service

Bishops with divergent views on gays gather for discussion

WEST PARK, N.Y.—Ten Anglican bishops, including three primates, met in November at Holy Cross Monastery here to discuss their "diverse convictions" about homosexuality.

The meeting was set up at the request of Archbishop of Canterbury George L. Carey. Presiding Bishop Frank T. Griswold was host.

The consultation followed a decision at last year's Lambeth Conference of Anglican bishops, which voted 526-70,

with 45 abstentions, that homosexual practice was incompatible with Scriptures, and that it "cannot advise the legitimizing or blessing of same-sex unions, nor the ordination of those involved in such unions." The resolution also called for the bishops "to listen to the experience of homosexual persons."

Present besides Griswold were Bishop Simon Chiwanga of Tanzania, president of the Anglican Consultative Council (ACC), Bishop Terence Finlay of Canada, Bishop Josiah Idowu-Fearon of Nigeria, Bishop Chilton Knudsen of Maine, Archbishop Peter Kwong on Hong Kong, Archbishop Glauro Soares de Lima of Brazil, Bishop John Lipscomb of Southwest Florida, Bishop Michael Scott-Joynt of England, and Bishop Peter Watson of Australia.

The bishops issued a joint statement saying that trust and mutual respect grew as the group shared their convictions and that the process of dialogue was beneficial.

—Episcopal News Service

Books, music, the arts

New volume of North Carolina colonial records documents history of Church of England in N.C.

RALEIGH—The award-winning North Carolina Colonial Records Project has produced a new volume in its ongoing series that makes available in printed form the most significant documents of North Carolina's rich and varied colonial past. The new tenth volume of *The Colonial Records of North Carolina [Second Series]* presents records relating to the Church of England in North Carolina.

Edited by Robert J. Cain, *The Church of England in North Carolina: Documents, 1699-1741* is the first of three volumes devoted to the Church of England in colonial North Carolina. The new volume 10 contains edited letters, reports, petitions, journal entries, statutes, and similar items, as well as minutes of the vestry of the parish of St. Paul, Edenton. An introduction by the editor surveys the establishment of the Church of England in North Carolina and its history in the colony during the first four decades of the eighteenth century. A chronological listing of all the letters and papers and an exhaustive index to proper names and subjects fur-

ther enhance the usefulness of the documents in volume 10.

Previous volumes of *The Colonial Records of North Carolina [Second Series]* have published records of the executive council and of North Carolina's higher courts during the proprietary period. Taken together, documents of the higher courts, executive council, and the Church of England are rich resources for insights into many aspects of colonial life in North Carolina.

The editor of *The Church of England in North Carolina: Documents, 1699-1741*, Robert J. Cain, received the A.B. degree in history from Wake Forest University and the M.A. and Ph.D. degrees in history from Duke University. After teaching at Wake Forest and Acadia University, he became resident researcher in London for the British Records Program of the North Carolina Colonial Records Project. Since 1975, Dr. Cain has edited *The Colonial Records of North Carolina [Second Series]*.

Volume 10 of *The Colonial Records of North Carolina [Second Series]* (Lix, 615 pages, clothbound, illustra-



BOOK PRESENTATION: Dr. Robert J. Cain, left, editor of *The Colonial Records of North Carolina* series, signs and presents a copy of its newest volume, *The Church of England in North Carolina: Documents, 1699-1741*, to Diocese of North Carolina Bishop Robert C. Johnson Jr., right. Looking on is the Rev. Canon E. T. Malone Jr., Historiographer of the Diocese. (Photo by Allen Westmoreland/N.C. Dept. of Cultural Resources)

tions, index) costs \$75.00 plus \$4.00 shipping. North Carolina residents please include 6% sales tax. Order from: Historical Publications Section,

Division of Archives and History, 4622 Mail Service Center, Raleigh, N.C. 27699-4622. For credit card orders call (919) 733-7442.

450th anniversary of Book of Common Prayer

Wright chronicles Prayer Book for ecumenical LARC Conference

By E. T. Malone Jr.

PINE KNOLL SHORES, Nov. 23-24—The Rev. Canon J. Robert Wright, a professor at General Theological Seminary in New York who is often called the leading ecumenist in the Episcopal Church, addressed the LARC (Lutheran, Anglican, Roman Catholic) XIV Conference here, explaining the origins, context, and evolution of the Book of Common Prayer.

Wright, who is St. Mark's Professor of Ecclesiastical History at General, spoke to a group of about forty Episcopal, Lutheran, and Roman Catholic ecumenists gathered for their annual meeting at Trinity Center here, camp and conference center for the Episcopal Diocese of East Carolina.

His remarks were tailored both for Episcopalians and for church historians from other traditions, familiar with the Reformation period but perhaps less familiar with the development of the English prayer book.

This year is the 450th anniversary of

the first Book of Common Prayer, written by English Archbishop of Canterbury Thomas Cranmer and first printed in March 1549.

Wright explained that even after King Henry VIII established a separate national Catholic Church called the Church of England, there was a great deal of variety in liturgical practice. On Jan. 21, 1549, Parliament passed the Act of Uniformity, mandating that one liturgical use was to be uniform throughout the realm. Use of the new prayer book was to be obligatory after June 9, 1549.

Not everyone was happy about this, said Wright. Bishops in the House of Lords only voted 10-8 in favor of the Act of Uniformity, and the Bishop of London was imprisoned for failure to use the new book.

The first prayer book did not include the psalms, which were not bound with the Book of Common Prayer until its 1662 edition.

The book was revised and reprinted in 1552, but its history is complicated. In 1550 the Book of Common Prayer Noted—the first with musical notation—was published. That same year

(Continued on page 10)



E. T. MALONE JR.

J. Robert Wright

Music notes

Harold G. Andrews, Ph.D., organist and choirmaster at St. Mary's, High Point, was honored on Nov. 21 for 36 years of service. The parish gave him a cash gift and a reception following the service. Writing in the parish newsletter the following week, Andrews said, "The Anglican traditions of liturgy, preaching, and music are a precious inheritance which have been bequeathed to us. But, as inheritors, it is also our responsibility to insure that future generations will be able to enjoy those same benefits. In an era when many churches have compromised or abandoned their standards, St. Mary's remains a stable beacon in a rising sea of mediocrity. I consider myself among the most fortunate of church musicians to be working with knowledgeable and enlightened clergy and colleagues, helpful and supportive vestries, talented and dedicated choir mem-

bers, and appreciated, contributing congregations."

Musical groups from Triton High School will perform twice at St. Stephen's, Erwin, during Advent—with the school's Ensemble Choir singing at a covered dish supper on Dec. 7 and the Barber Shop Quartet entertaining for the Parish Christmas Party on Dec. 17.

The Episcopal Media Center, Atlanta, Ga., will sponsor the most listened-to holiday radio program in the United States this Christmas. "The Festival of Nine Lessons and Carols" will be broadcast Dec. 24 live from Kings College, Cambridge, England, airing on more than 260 stations nationwide thanks to a grant from the Media Center and its supporters. (Please consult local listings for the time and radio station in your area.)

Clergy changes & moves

Bishop Johnson has assigned the **Rev. John N. Ogburn Jr.** to serve as deacon at St. Andrew's, Haw River, effective Dec. 5. He had been non-parochial since Aug. 31 and prior to that had served at Good Shepherd, Asheboro.

The **Rev. Sally L. Harbold** is new assistant to the rector, St. Paul's, Cary, effective Dec. 5. She has been serving on the diocesan staff since 1995 as Coordinator for Youth Ministries and Christian Education.

The **Rev. Carlton O. Morales**, rector of Church of the Redeemer, Greensboro, since 1979, has retired, effective Dec. 31. A native of the island of Jamaica, West Indies, he served in the Royal Air Force (1944-1948) and attended St. Peter's Theological School (1956-1958) and Guilford College (B.A., 1977), with additional studies at several other institutions. He was ordained to the diaconate in 1957 and to the priesthood in 1958, serving as assistant curate, St. Thomas, Kingston, Jamaica (1957-1958), assistant, St. Paul, Panama City, Panama, and Palo Seco Leper Colony (1958-1959), priest-in-charge, St. Alban's, Paraiso, Panama (1959-1966), chaplain, Corozal Mental Hospital, Panama (1959-1966), chaplain, Gamboa Penitentiary, Panama (1960-1966), secretary, Panama Convocation (1962-1966), priest-in-charge, Church of the Redeemer, Greensboro (1966-1979), and rector (1979-1999). He has also served as staff chaplain, Moses Cone Hospital, Greensboro (1985-1999). In the Diocese of North Carolina, he has served as a trustee of

the Murdoch Society (1983-1985) and on the board of Canterbury Episcopal School, Greensboro. He is an associate of the Society of St. John the Evangelist.

The **Rev. Mary Page Curtis**, who has served as assistant to the rector at Emmanuel Church, Southern Pines, since 1993, has resigned, effective Dec. 5. Her status will be non-parochial, but she will continue as Dean of the Sandhills Convocation through the end of her term, January 2001.

The **Rev. Randal A. Foster** has resigned as vicar of All Saints', Hamlet, and rector of Church of the Messiah, Rockingham, effective Oct. 31. He had served both congregations since 1993, and his status is now non-parochial.

New vicar at the Chapel of Christ the King, Charlotte, effective Nov. 14, is the **Rev. Michael Bye**, who comes from the Diocese of Delaware where he has served since 1988 as rector of St. Paul's, Georgetown.

New headmaster at Canterbury School, Greensboro, effective July 1, is the **Rev. Lee H. Bristol III**, who comes from the Diocese of New Hampshire where he was from 1995-1998 chaplain at Holderness School, Plymouth, N.H.

Anna Louise Reynolds Pagano of Chapel Hill has voluntarily resigned and renounced the ministry of the Episcopal priesthood, and Bishop Johnson, with the advice and consent of the Standing Committee, has accepted her resignation, effective Oct. 18, 1999. She has been received into membership in the Roman Catholic Church.

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BLACK CLERGY CONFERENCE: Wendell Gibbs Jr., who was elected Bishop of Michigan two days before the start of the 5th Triennial Black Episcopal Clergy Conference in October, receives the laying on of hands for healing and empowerment during the final Eucharist of the conference. More than 150 Afro-Anglican clergy from around the world met Oct. 4-7 in Miami, Fla. (Episcopal News Service photo by Nick & Pat Studio)

450th anniversary

(Continued from page 9)

also saw publication of the first Ordinal, which included the oath of King's supremacy (rather than submission to the Pope). It includes the principle that prerogative for ordination lay with the bishop rather than with a congregation.

Cranmer was the first Archbishop of Canterbury ever to be married—and he was married to a Lutheran, thus subject to various Protestant influences from the Continent. He wrote the marriage rite, including the word "obey"—which was not dropped until the 1979 book.

Cranmer, said Wright, blended a Catholic doctrine of Holy Orders with a Lutheran doctrine of justification. He

removed the concept of "merit" from his translations of medieval collects.

"Far too many of us Episcopalians are tempted to think we can be justified by political correctness, or pious acts, or material success—but that is not the basis of the Christian religion and cannot take the place of faith," Wright declared. He asserted that Cranmer made a case for uniformity of usage in order to insert the Reformation doctrine of justification. The avowed purpose of the prayer book was to purge the liturgy of medieval corruptions and create unity. One of its greatest legacies was to provide a means for understandable public worship in English rather than Latin.

Diocesan Council Summary

November 17 meeting highlights

Council took the following actions:

- Heard report from Bishop Johnson that the Rev. Sally Harbold has resigned as diocesan Coordinator of Youth Ministries and Christian Education. He has not yet determined whether to hire an interim or a permanent replacement.
- Heard report from Bishop Johnson that there are now seven official nominees for XI Bishop of North Carolina.
- Upon advice of the Chancellor, amended Oct. 21 Council resolution designating Diocesan Administrator as an officer of the Diocese by inserting after the phrase "The Diocesan Administrator shall be an officer of the Episcopal Diocese of North Carolina" the new phrase "subject to the general supervision of the Treasurer of the Diocese, and, subject to such supervision" and

adding it as a new By-Law Number 5 of Diocesan Council.

- Instructed Secretary to compile amended By-Laws of Diocesan Council and distribute them with minutes of this meeting.
- Heard report from Bishop Gloster on plans for Jubilee 2000 celebration.
- Heard that former Council member Ira Folsom died in Charlotte on Nov. 10.
- Heard report that Committee on Ministry in Higher Education has decided to use \$1,000 of its budget to make a grant to the chaplaincy at St. Augustine's College. It will also contribute \$1,500 to Episcopal chaplaincy work at Davidson College.
- Determined that the Council's August 1997 motion giving authority for expenditure of ACTS funds for mission expansion to the Committee on New Congregational Development is still in effect, that requests for expenditures

must be made to the Committee, and that approval of expenditures should be made with the reality in mind that sufficient funds must be retained to pay the salary and benefits of the Director of New Congregational Development through 2001.

- Heard report from Finance Dept. chairman Mr. Smith that sufficient asking pledges have been made to fund the proposed 2000 budget.
- Heard reports from Council members on November Convocation meetings they attended.
- Directed the Diocesan Administrator to bill 17 churches that have not paid their theological education assessment.
- Received proposal from Mr. Wright to prepare for the December Council meeting a draft of a new resolution reaffirming canonically-required offerings for diocesan institutions, to be presented at the 2000 Diocesan Convention.

- Heard report from Mr. Sprye on distribution of flood relief funds in Rocky Mount Convocation and on diocesan conference "An Inquiring and Discerning Heart" planned for March 2000 at The Summit.
- Heard report from Ms. Hargrave on Christian Social Ministries activities, including information that video on Hispanic ministry is still in process of production.
- Heard report from Ms. Sherrod that updated manual on employee policies will not be ready for December Council meeting.
- Discussed content of Diocesan Council Report to 2000 Diocesan Convention, including proposed budget priorities for year 2001.
- Heard announcement that Diocesan Council overnight will be held Feb. 18-19, 2000, at The Summit.

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Presiding Bishop's Christmas message

WE MOVE along, through days and years, trying to be faithful. Yet, for all our prayers, our pondering of scripture and our participation in the sacraments and life of the church, in our hearts there is often a still small voice of accusation which judges us continually, and finds us wanting. Incarnation is an assault upon our own spirit of self-judgment, as God's unwavering compassion ruthlessly breaks through all of our defenses. Through Jesus, God entered our narrow, limited world and set us free—overriding our self-judgment with mercy and assuring us that his grace is always sufficient and his power is made

perfect in weakness.

As we approach a new millennium, let us do so with expectance and humility. May we assume an open and welcoming attitude toward God's compassion made flesh and dwelling among us in Jesus. As we receive God's compassion into our hearts they fill and overflow. Compassion thus moves out from God through us: compassion toward one another across all the divisions that plague us as a church and as a nation and subvert all notions of being members one of another for the common good; compassion across cultures and national identities that make us creditors

and debtors, rich and poor; compassion for the stranger and the other who is a potential angel of God rather than an enemy; compassion for the earth our home, whose resources we squander and misuse.

A young woman pregnant before her marriage, a rude shed for animals behind an inn and thus God's word of compassion comes among us in the fragile form of a newborn child entrusted to our faltering human care. So it was two thousand years ago, so it is today. Such is God's trust in us. Such is God's hope for us. And, out of his store we are given "grace upon grace."

*You come to us, O Christ,
at the turning of the year and the
dawn of a new millennium:
You are the Alpha and the Omega
The beginning and the end. All times
and seasons are yours, and in you
all things hold together and are
brought to completion.
Draw us by your Spirit into commu-
nion with you and one another
and make us and all things
whole and free in the full force
of your deathless love.*

Amen.

Frank T. Griswold
Presiding Bishop and Primate



The Millennium Dome, with spires in background, will be site of national celebration in England on Dec. 31. At right are Becky Parsley and Bishop Henry Parsley of Alabama (formerly of Christ Church, Charlotte) during cruise on River Thames at 1998 Lambeth Conference. (Photo by E. T. Malone Jr.)

The Archbishop of Canterbury's Christmas message

"When they saw the star, they were overjoyed" (Matthew 2:10)

The joy of the Wise Men is understandable. The Gift of Christ to our world is beyond our comprehension. Christmas is always a joyful time for Christians, a time to reflect, with thankfulness to God, upon the full richness of his gift to the world of the Word made Flesh. How profoundly blessed we have been over the past two thousand years by the faith and the hope we have been given in Jesus Christ, that in him the world in all its pain and suffering as well as in its goodness and glory, might be saved.

But this year is special. Across the world, Christians and non-Christians will be united in marking the dawn of a new millennium. There will be global celebrations which acknowledge in a symbolic way the indelible mark which Jesus has made on history, and I hope there will be much rejoicing!

On 31 December, I will be joining

many leading figures from Britain, including the Queen, the Prime Minister and a wide range of religious and civic leaders, for a national celebration in the Millennium Dome. I will have the great privilege and joy of leading the nation in prayer and thanksgiving. At that moment, with half the world having already entered the year 2000, and the other half just about to, I shall be very conscious of being at one with you all as we thank God for his goodness and ask him to bless our future together as part of his one creation.

Of course, being at the Millennium Dome, which has deliberately been developed on the Greenwich Meridian, I am sharply reminded that, for several centuries, we have looked at the world in a very euro-centric way. For a long time, maps have been centred around Europe, often exaggerating its size in comparison with other parts. Much of the language which we use to describe the world—the Far East,

the Antipodes, the West Indies—assume that everyone sees the globe from a London perspective.

Well, the Anglican Communion demonstrates so well how those perspectives have changed as we enter the new Millennium. We are truly a worldwide Communion, and we are called to value, respect and care for one another. There continue to be so many places and so many people who are weighed down by the burden of human suffering. We are at one in that suffering as we are at one in the joy of faith. Indeed, it is by growing in that sense of oneness that our pain is transfigured as we each seek to express God's love in our own lives.

It is in that spirit that many people have become very involved in the campaign to lift the burden of unpayable debt from the poorest countries of the world. This campaign, led by the Jubilee 2000 Coalition, has been very successful in drawing attention to the moral dimensions of the problem,

and we must ensure that the momentum is maintained, and developed into a challenge to ensure that the UN targets on poverty reduction by 2015 are achieved.

Let me then end this Christmas message by recalling that the 'euro-centricity' of our modern world is a recent phenomenon. Many of the medieval maps which exist—we have a wonderful example in Hereford Cathedral—place Jerusalem at the centre. As we remember with joy God's presence with us, and dedicate ourselves afresh in his service as we begin the new Millennium, let us pray for the peace of Jerusalem, spiritual home for millions of people, Christian, Muslim and Jew. May the Prince of Peace reign in our hearts and our lives this Christmas, and may the peace of God, which passes all understanding, invade this world, bringing joy and hope in our believing.

Your brother in Christ,
George Carey

Calendar of Events in the Diocese

January

Monday, Jan. 3. New Year's Holiday. Diocesan House, Raleigh, is closed.

Wednesday, Jan. 5. Convention Planning Meeting at 2:00 p.m. at the Carolina Hotel, Pinehurst.

Monday, Jan. 10. The Standing Committee will meet at 10:00 a.m. at Diocesan House, Raleigh.

Monday, Jan. 10. Raleigh Convocation Pre-Convention Meeting at 7:00 p.m., St. Augustine's Chapel, Raleigh.

Monday, Jan. 10. Charlotte Convocation Pre-Convention Meeting at 7:00 p.m., All Saints', Concord.

Tuesday, Jan. 11. Durham Convocation Pre-Convention Meeting at 7:30 p.m., St. Luke's, Durham.

Tuesday, Jan. 11. Greensboro Convocation Pre-Convention Meeting at 7:30 p.m., St. Mary's, High Point.

Thursday, Jan. 13. Rocky Mount Convocation Pre-Convention Meeting at 7:00 p.m., Church of the Good Shepherd, Rocky Mount.

Thursday, Jan. 13. Sandhills Convocation Pre-Convention Meeting at 7:00 p.m., Auditorium, Penick Village, Southern Pines.

Thursday, Jan. 13. Winston-Salem Convocation Pre-Convention Meeting at 7:00 p.m., St. Stephen's, Winston-Salem.

Sunday-Tuesday, Jan. 16-18. Church Development Institute (CDI) session at The Summit.

Tuesday, Jan. 18. Nominees for Bishop will visit the Diocese for first of three open forum "Walkabouts" at 7:00 p.m., Christ Church, Raleigh.

Wednesday, Jan. 19. Nominees for Bishop will continue their visit to the Diocese with second open forum, this time at 7:00 p.m. at Christ Church, Charlotte.

Thursday, Jan. 20. The third and final visit of nominees for Bishop will take place at 7:00 p.m.

at St. Andrew's, Greensboro.

Thursday-Saturday, Jan. 27-29. Diocesan Convention, with election of the new Bishop, to take place at the Carolina Hotel, Pinehurst.

February

Friday-Saturday, Feb. 18-19. Diocesan Council overnight and orientation for new members will take place at The Summit.

Saturday, Feb. 19. Sexual Misconduct Prevention Workshop at Holy Comforter, Charlotte, with registration at 8:00 a.m. for Child Sexual Abuse Prevention workshop (8:30 a.m.-12:30 p.m.) and registration at 12:30 p.m. for Adult Sexual Harassment Prevention workshop (1:00-4:30 p.m.).

March

Thursday-Saturday, March 16-18. Diocesan Conference, "An Inquiring and Discerning Heart," at The Summit, featuring Bishop Barbara Harris as keynote speaker. This event will include worship, music, and a variety of workshops related to fulfillment of the Christian Baptismal Covenant.

Tuesday, March 21. "Church Leadership for the 21st Century" will be a program on congregational development, featuring consultants Bill Easum and Tom Bandy. The first session will be in Charlotte, with details to be announced later.

Wednesday, March 22. "Church Leadership for the 21st Century" session in Greensboro.

Thursday, March 23. "Church Leadership for the 21st Century" session in Raleigh.

June

Saturday, June 17. Consecration of new Bishop at Duke Chapel, Duke University, Durham.

July

Wednesday, July 5-Friday, July 14. The General Convention of the Episcopal Church will meet in Denver, Colorado.

October

Monday-Wednesday, Oct. 9-11. The Fall Clergy Conference will take place at the diocesan conference center, The Summit.

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Bishop on a Backhoe

Bishop Robert C. Johnson Jr., complete with purple hard hat, revs up the back hoe as he prepares to break ground for the new 340-seat worship building at Church of the Nativity, Raleigh, on Nov. 20.

(Photo by E. T. Malone Jr.)

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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

JANUARY 2000

184th Convention hopes to elect Bishop

By E. T. Malone Jr.

PINEHURST—The 184th Annual Convention of the Episcopal Diocese of North Carolina will get underway here on Thursday afternoon, Jan. 27, and continue through midday Saturday, Jan. 29, with up to 570 lay and clergy delegates from across the Diocese hoping to elect a new Bishop of North Carolina to replace the Rt. Rev. Robert C. Johnson Jr., who will retire this summer.

Site for this year's Convention is the Carolina Hotel here.

The delegates will have to choose from among seven nominees, five of whom were selected by an official nominating committee chosen at the 1999 Diocesan Convention, and two who were nominated during an extra period for additional nominations, Nov. 1-15.

Slate of nominees

The nominees are the Rev. Canon J. Neil Alexander, Professor of Liturgics and Homiletics at the University of the South, Sewanee, Tenn.; the Rev. Michael B. Curry, rector of St. James', Baltimore, Md.; the Rev. Leslie C. Smith, rector of Trinity, Princeton, N.J.; the Rev. Stephen J. Elkins-Williams, rector of Chapel of the Cross, Chapel Hill; the Rev. Virginia N. Herring, assistant to the rector, Holy Trinity, Greensboro; the Rev. Jeffrey H. Walker, rector of Christ Church, Greenwich, Conn.; and the Rev. Pierre W.

First ballot to be taken, results announced on Thursday night

Bishop Johnson has announced that the first ballot in the election for XI Bishop of North Carolina will be taken during the opening business session on Thursday night, Jan. 27, of the 184th Diocesan Convention. There will also be an opportunity for late nominations for Bishop from the floor. If results from the ballot are available before the business session concludes, they will be announced. Otherwise, the results of the vote will be posted on a bulletin board at a location to be announced, convenient for delegates to see before they retire for the evening. Results will also be posted on the diocesan web site: www.episdionc.com.

Whalon, rector of St. Andrew's Church and School, Ft. Pierce, Fla.

Among dignitaries to be present at the Convention are Dr. Dianne Suber, new president of St. Augustine's College in Raleigh, and representatives of the Diocese of Costa Rica, companion diocese to the Diocese of North Carolina.

The entire Convention will operate in the context of an extended celebration of the Holy Eucharist, to emphasize the spiritual nature of the gathering and its work.

A labyrinth, on loan from Holy Trinity, Greensboro, will be installed in the prayer room. It will be available to participants on a 24-hour basis, and there will be literature available about its history, tradition, and use.

For the first time ever, reports of elections and of the individual ballots for Bishop will be available on the web page of the Diocese of North

Carolina, at www.episdionc.com.

An orientation for new delegates will be conducted at 4:30 p.m. on Thursday in the South Room of the hotel by the Rev. Kenneth Henry, rector of St. Michael's, Raleigh.

Bishop Johnson will present his annual address during the opening business session, and Bishop Suffragan J. Gary Gloster will deliver his annual address on Friday morning.

Ten resolutions on tap

Delegates will be asked to consider ten proposed resolutions, plus any late resolutions submitted at the opening business session. They will be referred to committees for hearings, which will begin at 9:30 p.m. on Thursday, shortly after the close of the opening business session.

Their subject matter ranges from mundane canonical changes to an appeal for sup-

port for the boycott against the Mt. Olive Pickle Co.

It is rumored that a late resolution may be brought forward from the Charlotte Convocation calling for a boycott against resolutions!

Additionally, delegates will be electing members of the Standing Committee, Diocesan Council, Penick Village Board, The Summit Board, Ecclesiastical Court, and Trustee to the University of the South.

Texts of the resolutions and names of the persons nominated for office are printed in this issue of the paper, starting on page 21.

Participants who have completed the Presiding Bishop's Leadership Program for Music will be awarded certificates during the Convention.

On Friday afternoon, from 3:00-4:00 p.m., the Convention will adjourn into a non-legislative committee of the whole to allow time for del-

egates' expressions of their "hopes and concerns."

Lay and clergy deputies to the next General Convention, which meets this summer in Denver, Colo., will be commissioned on Saturday.

Sandhills Convocation hosting Convention

The Sandhills Convocation, in which Pinehurst is located, is host for this year's Convention. The Rev. Mary Curtis is dean of the convocation, and general chairman for the Convention is Alice Robbins of Emmanuel Church, Southern Pines. Howard Broughton, also of Emmanuel, is lay warden.

Planning Committee chairs include Janice Costello, registration; "Pete" Broughton, hospitality; Bob Howell, office administration; Larry and Anne Oliver, arrangements and set-up; J. Crenshaw Thompson, sergeant-at-arms; Anne Cook, publicity; Fred Pless, bookstore/exhibits; Cackie Kelly, pages; Leta Vess, acolytes; the Rev. Douglas Hodsdon, worship master of ceremonies; Johnny Bradburn, worship music; Ann Stark, altar guild; Joanne Kilpatrick, worship flowers; Pritz Davis, packet/notebook; deacons, the Rev. Talmage Bandy, the Rev. Dr. Sarah Lemmon, and the Rev. Carol Burgess; and committee-at-large, Pat Byer, Lucy Davis, Ann Saunders, and Nancy Neal.

Upton and Associates of Raleigh is the Convention planner.

Penick Village Board invites delegates to dedication of land

SOUTHERN PINES—Early arriving delegates to Diocesan Convention and all interested persons are invited to a special ceremony to be held at 1:30 p.m. on Thursday, Jan. 27, to dedicate the land for the new Canterbury Hill Apartments to

be constructed at the Penick Village here.

Bishop Robert C. Johnson Jr. will preside at the service, to be held on the grounds of the Penick Village at Rhode Island Avenue Extension. Refreshments and an Open House

will follow the ceremony.

The apartments—scheduled for completion in late 2001 or early 2002—are part of an approximately \$20-million major expansion program at Penick Village, the diocesan home for the aging, designed to provide

better housing and facilities for the 21st century. Canterbury Hill Apartments will have 100 fully-equipped units, with one and two bedrooms, full kitchens, laundry areas, some with added den, computer hookups, cablevision, tele-

phone, smoke/fire detection monitoring, a security and emergency intercom which is monitored 24 hours a day, individual control of heat and air conditioning. There will be five floor plans from which to choose, from 880 to 1,521 square feet.

Nominees answer questions from *The Communicant*

EDITOR'S NOTE: Each of the seven nominees for 11th Bishop of North Carolina has answered a pair of questions asked them by *The Communicant*. We hope that their replies will provide additional insight of use to our Convention delegates.

J. Neil Alexander

Why do you want to be Bishop of North Carolina?

Why would anyone want to be a bishop? Many aspects of a bishop's ministry are quite fulfilling and bring a great joy to the bishop's life—preaching and celebrating sacraments, supporting the clergy and their families, overseeing an effective diocesan administration, being with the children and youth of the Diocese, helping to raise up new leadership, and beginning new congregations and watching them grow. And such joys are just the tip of the iceberg!

But then there are the other days. There are those days when conflict emerges on many fronts, when misconduct requires the bishop's intervention, when the bishop becomes a target for misplaced anger, when tough decisions must be made about budget and people are disappointed—just to mention a few such days. Even with the skills and experience to manage such times, no one wants the job on days like these.

Bishops are called and equipped by the power of the Holy Spirit. Previous experience, pastoral skills, and administrative ability are important, but nothing in the life of the church fully prepares a person for the work of a bishop.

The question for me is “am I called to this ministry?” After months of prayer and discernment, I believe that I am. I sense the hand of God at work. I am prepared to bring my gifts and experience—and my ability to listen and learn—to the Diocese of North Carolina and commit myself to the ministry of bishop.

Michael B. Curry

Why do you want to be Bishop of North Carolina?

I recently finished reading Archbishop Desmond Tutu's book *No Future Without Forgiveness*. In it he tells the story of the work of the truth and reconciliation commission in post apartheid South Africa. The book tells a painful story of unspeakable horrors and wrongs. And yet, it is a testimony to a profound and real hope. The depths of evil and suffering are great. But God is greater still. And in spite of the awesome odds we can make a difference because we are children of God.

I live by the conviction that we really can make a difference in this world. We are not just hapless victims of fate, society, or history. And, more to the point, I believe that the Gospel of Jesus Christ can make the profoundest difference of all. The purpose of the evangelical, missionary, and prophetic work of a bishop is to help us all make that difference in the world for Christ's sake. I have committed my life to making that kind of difference wherever I am. I have a sense that as a bishop I may be able to help us as a church to make that difference in the world.

Stephen J. Elkins-Williams

Why do you want to be Bishop of North Carolina?

I am not completely certain that I do! I see this as a discernment process, and I am relying on the delegates to play a crucial part in discerning what God wants. I do have a strong desire within me for “leading, supervising, and uniting the Church” (Preface to the Ordination Rites) in the Diocese of North Carolina. The opportunities as Bishop for strengthening the spiritual lives and ministry of the clergy and people who comprise our congregations, our convocations, and the entire Diocese, excite me very much. God has given this Diocese many gifts: a rich tradition, a strong sense of identity and mission, diverse and multi-faceted ministries, a deep and lively faith, and a wealth of people, facility, and financial resources. I feel drawn—I believe by the Holy Spirit—to offer myself to help lead, supervise, and unite this Diocese in its stewardship of these gifts. To lead the Diocese, for example, in fostering racial reconciliation, in strengthening our ministry with youth and college students, in caring for our increasing population of elders, in beginning new congregations, in serving the needy, is a great pull within me.

It is a specific call to be Bishop of North Carolina, not a general call to be bishop, that I sense. Over the past seventeen years, this Diocese has become home for me. I love its people, and it is home for our family. No matter whom the Convention discerns God calls to be our Bishop, I will be immensely grateful for the gift of continuing to live and work in the Diocese of North Carolina.

Virginia N. Herring

Why do you want to be Bishop of North Carolina?

I find it difficult to talk about “wanting” to be Bishop of North Carolina. To me, that sounds as if the job is some-

thing to which I might be expected to aspire. To be elected bishop is a great honor, and I might desire such an honor, but it is not something I “want.” The job of Bishop is one ministry among many, one order out of several established within the Church. Scripture teaches that there are varieties of gifts, services, and activities, but one God. “To each is given a manifestation of the Spirit for the common good.” My personal experience has been that God calls forth gifts as needed, and the church responds to this action of the Holy Spirit with some form of ordination or affirmation.

I believe I have gifts and skills which would be well used in the episcopacy. If it is the desire and will of the Body of Christ in this Diocese, and of the Holy Spirit, I will be invited to exercise them in that way. I will accept that charge with enthusiasm and delight. To be bishop is a tremendous opportunity to serve God, and that is what I want—to serve God with all that I am. I believe my particular experiences working in this Diocese, both as lay person and as parish priest provide me with a unique perspective on our past, present, and future. If I can offer that through the work of the episcopacy, I will be grateful.

Leslie C. Smith

Why do you want to be Bishop of North Carolina?

“Almighty God, send us anywhere in the world you would have us go, only go Thou with us to guide us....” That old Baptist benediction has thrilled me for thirty years. It is at the heart of what I feel about Carolina. It's not so much that I want to be Bishop of North Carolina (of course, that would be a challenge and honor) but rather that I have heard a call to minister once again with clergy; to be a colleague and pastor in the development of our ordained leaders. It is *doing* the work of a bishop, not being a bishop, that draws me.

For five years I offered that type of ministry on a diocesan level, assisting clergy in seeking appropriate calls, advising newer clergy, staying with clergy who found transitions especially burdensome, assisting others to gather resources for strong advances. Today's Carolina clergy are well-trained and motivated. I'd welcome the challenge of developing a partnership with them so that the Diocese has the most stable, well-supported clergy corps possible, and consequently, the Diocese has the most vibrant congregations and resulting growth.

My call to enter ordained ministry was deeply influenced by Paul's wis-

dom, “God was in Christ reconciling the world to Himself.” I have a vocation to be part of a Christian community that offers the healing of Christ to culture, institutions, and governments, however flawed, as well as to individuals, however wounded. I have learned that Carolina too has that call.

Jeffrey H. Walker

Why do you want to be Bishop of North Carolina?

In order to begin to answer this question, it would be important for you to know how much I love this Church. Being a priest of the Episcopal Church is my life's privilege. Living sacramentally is my life's goal. To be a better priest continues to be my hope and desire. So, in a sense, it really isn't about what I want at all. It is more about a sense of calling. I took vows a long time ago to serve God to the very best of my abilities and with whatever gifts I may have.

I do believe that I have a capacity for leadership in the life of our Church. Because I have always tried to remain open to what God might be calling me toward, I feel called to be part of this sacred process. And I am grateful for that. I want to serve God and God's Church to the very best of my capacities. I believe that I have gifts that might be offered as Bishop of North Carolina. And I find the very idea of doing so both humbling and exhilarating. The thought of possibly helping lead such a vibrant and diverse Diocese in the first decade of a new century is a remarkable thought. Yet, what God is calling the Diocese toward and your own sacred task of discernment will decide who the right person will be.

Pierre W. Whalon

Why do you want to be Bishop of North Carolina?

The only way to have real peace and joy and love, I have learned, is finding God's purpose for one's life. Each of us should try to discern this purpose, trusting the church to confirm the calling. Over the years, many people have told me they believe I have a call to the episcopate, and asked to nominate me in a process. I did not give this much consideration until, at the end of a retreat in 1995, my vestry surprised me by saying they felt I am called to be a bishop. This leads me now to present myself to you, placing the selection of God's choice for Bishop of North Carolina into God's hands—and yours.

My experience of the process here

has been a delightful surprise, especially since I did not seek the nomination for North Carolina. It is a high honor to be a finalist for bishop of this great Diocese. You have tremendous potential for growth—not just numerical growth, but also growth in grace and in joy from ministries expanding in all directions.

The thought of becoming your Bishop fills me with both excitement and terror. It is a great challenge. Yet I am confident that if God wants us to grow together in ministry, it can only turn out well.

J. Neil Alexander

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

It is difficult to see what others see in you, but these are some of the qualities I hope I bring to the ministry of bishop. I genuinely enjoy all kinds of people and I tend to put people at ease. People find me easy to talk with and my presence with them a "safe place." In conflict I rarely panic and in stressful situations I tend not to be hasty about coming to quick-fix conclusions. I am comfortable in a wide variety of racial, cultural, ethnic, and socio-economic settings. Most people find me pleasant, even fun, to be around. I love my family.

My spiritual qualities are those I would hope to find in any well-formed priest. I am faithful in my daily dependence upon the Word of God and Common Prayer. Preaching the Gospel of Jesus and celebrating the Sacraments of the Church are my greatest joy. I regard confidentiality, both personally and pastorally, as a sacred trust. I think of the church not as an enclave of like-minded individuals, but as a sacred community of believers who draw their life and strength from "the great tradition" of those of every time and every place who claim Jesus as Lord. The qualities I try to embody in my life and ministry are those captured by the writer of the Epistle to the Hebrews: "Pursue peace with everyone, and the holiness without which no one will see the Lord" (Heb. 12.14).

Michael B. Curry

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

A friend recently sent me a cross with the following prayer attached: "May this cross encourage me to be a bridge across the waters of life. May I be a bridge-person who spans those an-

cient racial, religious, ethnic, social, and sexual divisions that have so fractured our weary world."

Much of my adult life has been spent seeking to be a person who both builds bridges and is in some sense a bridge. That is a matter of both Christian conviction and a part of my personality as well. I believe that God is calling us in the Episcopal Church to be and become such a bridge between differing people both within and beyond the Church. That is the ministry of reconciliation that St. Paul talks about (2 Corinthians 5:19) and that our Prayer Book Catechism speaks of as the ministry of the laity and of Bishops (page 855).

I believe that I have the ability to both learn and grow as well. I've never really been one who has to either know it all or be it all. I'm pretty comfortable being "me," strengths and weaknesses.

Lastly, I bring a conviction about the love of God that can set us free. That's love is real. I've known it in my own life and in the lives of others. And while I certainly cannot claim God's love as a capability of mine, I am who I am greatly because of that love.

Stephen J. Elkins-Williams

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

I have a deep faith in God and a dedication to the Church, which have sustained me my whole life. In the words of the Diocesan Profile, I do "love our Lord and his Church," am "grounded in a sound spiritual life," and am growing, I hope, in becoming "a skilled communicator." Through gifts of preaching and liturgical leadership, as well as of writing and teaching, I can articulate that faith to others and help them encounter the mystery of God at work in their lives and in the world.

As a leader I value the participation and contribution of all parts of the Body of Christ. I enjoy working with different groups of people and connecting them to each other. My leadership style is one of collaboration and consensus when possible and of encouraging and drawing out the leadership and strengths of others. I know how to supervise others, encouraging them and giving them room to operate, but also guiding them and holding them accountable. I am a "non-anxious" presence, especially in times of crisis, who can help a difficult situation, not make it worse.

I have twenty-five years of ordained experience, but I am only 55. I have the experience of supervising a large staff,

including many clergy, and of administering over a million-dollar budget. I have been privileged both to act as pastor to many in life's critical moments and to help a number of future priests and deacons discern and develop their vocations.

Finally, I have a good knowledge of the Diocese of North Carolina: of its people, of its ministries, of its structures. I experience a good relationship with Bishop Gloster, with whom I would very much enjoy working.

Virginia N. Herring

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

I am passionate about my relationship to God, and about the Episcopal Church. I cherish Jesus Christ as lover of my soul, and I am devoted to those who constitute his Body, particularly in the Diocese of North Carolina. These passions provide me with great energy. I am a hard worker. I have served both small and large congregations, doing a multiplicity of tasks. I mothered a large family, which taught me to be practical, and depend on common sense. Raising six children honed the gift of flexibility and taught me to listen and give credence to many points of view. Parenting is a major administrative task, and I bring strong administrative abilities to my work in the Church. I am healthy, physically, mentally, and emotionally.

The Church has taught me to work in community, to share wisdom, experience, and ideas. I have learned to care about details as another way to love. I have an intense desire to see justice done, and I struggle with the truth that justice for one can be injustice to another. I know life is more gray than black and white, and I'm very clear that I do not have all the answers to *anything*. I have been blessed with a sense of humor, which sustains me and gives me courage to keep going on days when I would prefer otherwise. I am persistent in prayer, which fills me with strength and hope.

I believe these are qualities of a good bishop. They are what I have to offer, with God's help.

Leslie C. Smith

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

I was born to see God in others, and am a born-again Christian. Consequently, I offer leadership through partnership. That is how I would summa-

rize the gifts I've received from the Creator and that I offer to the Church. My approach is that of a servant who leads. At Trinity Church, Princeton, Christ's service to the world occurs because ministry is shared by a community of servants. Vestry meetings are led by a rotation of servant leaders, one of whom is the rector. Healing is offered, money is spent, buildings are renovated, children are nurtured, the dead are buried, couples are married, God is worshiped, through a network of teams, on some of which the rector serves. I have the ability and experience to use communications fully, to make decisions as needed, and to recognize and affirm the gifts of others, thus making real the ideal of a ministry of partnership.

The more I am willing to be open to the myriad wonders in creation, and the more I encounter the depth of various human lives, all the more am I aware of the capacity of God to make the cosmos whole. I welcome the challenge of joining North Carolina in seeking and finding Christ in people and ideas, however unfamiliar.

I am a friend of Christ, restored by Him, who chooses to follow Him through the maxim carved beside the library doors at my seminary: "Seek the truth, lead whence it may, cost what it will."

Jeffrey H. Walker

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

The answer to how I, as a priest, might see myself as a bishop sounds somewhere between a hope and a prayer. I don't really know what I am not. I believe that I have God-given talents and skills that make me a good priest. I would hope that these would equip me as a bishop as well. I have a good reputation as a communicator, especially in preaching, teaching, writing, and presiding at the liturgy.

My sense of humor has not only been the caretaker of my own sanity, but also has been a bridge to other people. It has given me a wider perspective about the human condition. I have found that a sense of humor is possibly the best guard against spiritual arrogance. Jonathan Winters once said that the most dangerous person in the world is a person without a sense of humor. I would add that the most dangerous person in my world would be a bishop without a sense of humor. I have a history of dealing with complex institutions and complicated institu-

(Continued on page 4)

Nominees answer

(Continued from page 3)

tional issues.

I am a collaborative administrator who usually leads by encouragement. I will fight for what I believe, but I do not think I am the only person in the room with a good idea.

I am known for having a capacity for relating well with a wide variety of people from many walks of life, and places of disagreement.

I have a spiritual life that sustains me personally and corporately.

I have a love of our Church that is deep and unwavering.

I like clergy.

I am not impressed with myself.

I would bring the gift of not being from the Diocese of North Carolina.

Sometimes "fresh eyes" can bring a new perspective to old ways of being.

Finally, in one way I feel particularly gifted. You should know that my wife, Elizabeth, has been my best friend for over thirty six years. In such an isolating vocation as the priesthood, having such a friend and knowing that kind of love is life saving. She is smart and beautiful and encourages what is best in me even as she forgives what is far less than my best. At times she is my partner in ministry, especially when we talk about our dreams and fears for our Church. At other times she is my retreat from ministry. She seems to know when I have overestimated my own capacities for stress and knows that the most healing thing for me to do on that day is to make some tea, pull the covers up, and work some crossword puzzles. You would like her very much. Whatever next comes in my life, Liz will be as much a part of that decision as I will.

Pierre W. Whalon

What personal and spiritual qualities do you have that, in your opinion, would make you a good bishop?

I would seek to be the kind of bishop I like to work for.

As a rector, I need to know that the

bishop is my pastor, and is available to me for advice and support. The bishop should show concern for any clergy family in trouble. At the visitation, the bishop should lead the liturgy in a way that affirms the lay ministers as well as the clergy. The bishop should be a cheerleader for my parishioners' accomplishments, and challenge them to do even more. Our bishop should lead the diocese with vision, and administer it well. And we should feel proud of our bishop's participation in the House of Bishops as well.

I believe I have the qualities necessary to achieve this.

First, the most important element of my life is my intimate relationship with Jesus Christ and the trust in God's grace and love that is given to me. I love being in the ordained ministry, even though it still amazes me that God would call me to what I am doing.

Secondly, I am a strong leader. Leadership and executive ability are critically important to a parish, a diocese, or the church at large. These are my strengths. I have a wealth of leadership experience, including successes in leading troubled parishes to health, launching a fast-growing church, pastoring clergy in trouble, and developing effective lay ministries of outreach. I also have strengths as pastor, liturgist, and theologian. My passion to see the whole church (not just my parish) prosper, and my gifts in communicating, delegating freely, and administering with humor seem to match us together.

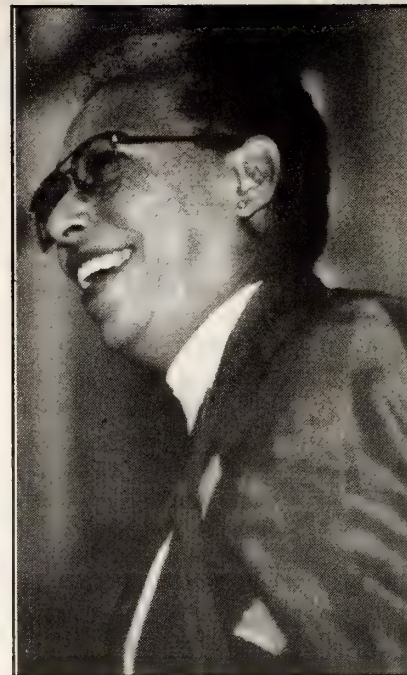
Jubilee 2000 Workshop at Holy Trinity, Greensboro

GREENSBORO—In response to Presiding Bishop Frank Griswold's proclamation of the Jubilee year, beginning 1 Advent 1999 and continuing until the Day of Pentecost 2001, the Episcopal Diocese of North Carolina is offering a workshop for church educators, youth leaders, clergy, and social activists to introduce the Year of Jubilee and relevant ministry ideas and concepts.

The workshop will be held on Saturday, Feb. 19, from 9:30 a.m. to 3:30 p.m. at Holy Trinity Church, 607 N. Greene St., Greensboro.

Focus points for the workshop will include concrete Jubilee 2000 program and ministry ideas, introduction to materials from the National Church, and opportunities to network with people from throughout the Diocese.

Registration of \$20, covering lunch, break refreshments, and materials, should be sent to James Keith, Jubilee 2000, 516 Simpson St., Greensboro, N.C. 27401. Deadline is Feb. 10. One may get further information by contacting the Rev. Anne Hodges-Copple at (919) 286-0624, or annehc@duke.edu.



The Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts, comes to The Summit on March 16-18 to keynote the conference, "An Inquiring and Discerning Heart." For registration or further information, one may contact The Summit at (336) 342-6163 or the Rev. Kathleen Awbrey at Diocesan House (800) 448-8775.

OBITUARIES

The Rev. Gordon Lyall, 82, died in Southern Pines December 24

SOUTHERN PINES—The Rev. Gordon Lyall, 82, died here Christmas Eve day. He was a priest associate at Chapel of the Cross, Chapel Hill, from 1986 until early in 1999, when he and his wife Dorothy moved to Penick Village.

A native of London, England, he attended the University of California (B.A., 1939), University of Southern California (M.A., 1940), and General Theological Seminary (S.T.B., 1955, M.Div., 1972, D.D., 1975). Ordained priest and deacon in 1943, he served as chaplain at the University of Southern California and curate, St. John's, Los Angeles, Calif. (1943-1944); curate, St. Luke's, Germantown, Pa. (1944-1945); rector, St. Matthias, Trenton, N.J. (1946-1951); chaplain, New Jersey state prison, hospital, and home for girls (1946-1951); rector, St. Luke the Evangelist, Roselle, N.J. (1951-1958); Diocese of New Jersey Examining Chaplains (1954-1958) and Standing Committee (1955-1958); rector, St. David's, Glenview, Ill. (1958-1984); Diocese of Chicago Examining Chaplains (1961-1968), Cathedral Chapter (1968-1971), and Standing Committee (1974-1977); interim dean, Christ Cathedral, New Orleans, La. (1985-1986).

He was an associate of SSJE and SSM.

Dr. Lyall is survived by his wife, Dorothy Elizabeth Helmick Lyall, whom he

married in 1944, and three children.

A funeral service was held Jan. 8 at Chapel of the Cross, Chapel Hill.

The Rev. Allen Webster Joslin, 84, died January 1 in Salisbury

SALISBURY—The Rev. Allen Webster Joslin, 84, died here on Jan. 1. A native of West Warwick, R.I., he attended the University of the South (B.A., 1942), Berkeley Divinity School (S.T.B., 1945), and the University of Rhode Island (M.A., 1968). Ordained deacon in 1944 and priest in 1945, he served congregations in Conway, Myrtle Beach, Andrews, Abbeville, and Greenwood, S.C. (1945-1957), and was rector of Christ Church, Swansea, Mass. (1958-1980). In retirement he served as priest-in-charge of St. Paul's, Salisbury, in the Diocese of North Carolina (1980-1992).

Funeral services were held Jan. 5 at St. Luke's, Salisbury.

Absalom Jones Celebration

TARBORO—The entire diocese is invited to attend the annual diocesan Absalom Jones Celebration, to take place this year on Sunday, Feb. 13, at 4:00 p.m. at Calvary Parish here, with joint sponsorship by St. Luke's Church, Tarboro's historically African-American Episcopal congregation. Clergy are invited to process (white stoles) and acolytes to carry church banners. Those participating should arrive by 3:00 p.m., according to the Rev. William E. Smyth, rector of Calvary and vicar of St. Luke's. A reception will follow at the Blount Bridgers House. Coordinator for the event is Velinda E. Hardy of St. Luke's.

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

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2000 ANNUAL REPORT

REPORTS

Chartered Committee on the Budget (no report submitted)

Department of Business Affairs and Administration of the Diocesan Council

The Department of Business Affairs and Administration consisted of Kaye Lasater Culp, chair of the Communications Committee; Thomas C. Church, chair of the Property Management Committee; and Diocesan Council members C. Thomas Fennimore, the Rev. Henry A. Presler, and the Rev. Dr. Fred W. Paschall, Jr.

Our department reviewed all of the budget requests that were submitted to us, and in turn, forwarded these requests to the Treasurer for consideration by the Diocesan Council and inclusion in the Proposed Diocesan Budget for 2000.

Minimum clergy salary guidelines were again reviewed, and the recommended increases were forwarded to Council for action.

The Diocesan health care coverage was also reviewed, and the recommendation was made to continue our existing program through Blue Cross/Blue Shield of North Carolina for the coming year. A recommendation has been made to form a task force to review our existing coverage in greater detail, and to forward a recommendation to Council.

The Rev. Dr. Fred W. Paschall, Jr.

Chancellor (Summary Report)

During the calendar year 1999, the Chancellor attended and acted as Parliamentarian at the annual Diocesan Convention in January; served as an *ex officio* member of the Commission on Constitution and Canons, and on Dispatch of Business; and otherwise performed the canonical duty imposed on the Chancellor "to advise regarding any questions of law which may arise in the administration of Diocesan affairs," such advice being given variously to the Bishop, the Diocesan Business Administrator, departments of the Diocesan Council, and numerous clergy and lay people, all regarding a great many matters, both legal and otherwise, arising in the administration of diocesan, institutional, and congregational affairs, the details of which will be more fully and appropriately related in the Chancellor's Full Report for 1999 for publication in the *Journal* of the forthcoming 2000 Convention.

In passing (and in repetition of previous summary reports), it is my continuing observation that a great many questions directed to the Chancellor by individual clergy, parishes, and/or parishioners involve matters that are plainly answered by resort to the Canons of the Diocese that are always available in the current diocesan *Journal*, and that a resort to them first would often obviate the necessity of asking the particular question. Also, it might be well to note again that the Chancellor's canonical duty is "to advise" and not "to rule."

Joseph B. Cheshire, Jr., Chancellor

Chartered Committee on Christian Education and Formation

The mission of this committee is "To know God and to make God known.

To serve and strengthen the ministry of Christian Education and Formation in our Diocese. To support our congregations in the life-long process of nurturing, forming, and equipping each member to carry out the ministry to which they are called through Baptism." The ministry of this committee is to aid congregations through parish visits, conferences, the resource center, scholarships, and program start-up grants; this committee promotes Christian Education and Formation at the congregational level.

In an effort to carry out our mission, this committee supported local convocations who sponsored two very successful conferences, which offered training to teachers and leaders in areas from curriculum design to actual formation training. These conferences communicate new concepts and proven strategies in Christian Education and Formation. Plans are underway for future conferences next fall.

Funding has been granted to individuals seeking to learn more about Christian Education through continuing education. These people have committed to share their knowledge with those in this Diocese.

The Diocesan Resource Center has been successfully moved to the Summit. New bookshelves and storage units have been installed and a new TV/VCR has been purchased to review videos. The center now offers a nice environment for people to come and review materials. Robert Sitton has been hired as Director of the Resource Center. We have designed and published a new brochure and Web Site at www.episcopalsummit.com/resources/index.htm. We welcome all congregations to utilize and borrow these resources.

In an effort to promote Christian

Education and Formation and aid congregations on a parish level, the Rev. Sally Harbold has been very instrumental in assisting parishes with teacher training. Over the last year she has conducted 12 training sessions and made 33 parish visits to help committees review and assess their individual programs. Sally has established a diocesan network for those parishes using the Rite 13/Journey to Adulthood curriculum. This committee would like to take this time to thank the Rev. Sally Harbold for the great job she has done and to say how much we appreciate her efforts on our behalf.

It has been an exciting and challenging year and this committee continues its commitment to look for ways in which to support and strengthen the ministry of Christian Education and Formation in our Diocese in every possible way.

Priscilla Laite, Chair

The Department of Christian Formation of the Diocesan Council

The Department of Christian Formation is composed of four members of Diocesan Council (the Rev. Fiona Bergstrom, the Rev. Pat Earle, J. Ward Purrington, and Robert E. Wright, Chair), together with the chairs of each of the three Chartered Committees within the Department: Christian Education and Formation (Priscilla Laite), Ministry in Higher Education (William T. Wells), and Youth (Dee Zeller).

The Department met twice in 1999, and communicated on other occasions through e-mail, telephone calls, and personal visits. The first meeting (on July 10, at the Chapel of the Cross, Chapel Hill) provided an opportunity for the Department members to learn about the work and ministry of each of the Chartered Committees within the Department, to share ideas, and to explore areas of further cooperation and collaboration. At the second meeting (on September 2, at Wake Forest University), the Department heard and reviewed the budget requests of each of the Chartered Committees, and arrived at consensus for recommendations to Diocesan Council.

The work of these three Chartered Committees reflects our Diocese's commitment to the goals of the Department: to promote the Christian formation of people throughout our Diocese at their respective ages and stages in life and faith; in so doing, to strengthen the future leadership of the Church—lay and ordained—and to develop Christian discipleship among all members. Particularly significant

achievements during 1999 were (1) the development of a markedly increased sense of mutual understanding, support, and shared ministry, and (2) preliminary but concrete plans to involve college students in the youth ministry of the Diocese. Please refer to the report of Diocesan Council, as well as to the reports of the Chartered Committees on Youth, on Ministry in Higher Education, and on Christian Education and Formation, for further details on the Department's work.

Robert E. Wright, Chair

Chartered Committee on Christian Social Ministries

The mission of the Christian Social Ministries Committee is to educate and enable Episcopalians in the Diocese of North Carolina with God's help to live into our Baptismal Covenant.

We serve as a support network and educational resource for outreach ministries within our Diocese. The Christian Social Ministries Committee is comprised of one representative from each convocation with voice and vote. In addition, there is one representative from each of the following committees: Aging, AIDS/HIV, HCSC (Helping Churches Serve Children), Episcopal Hispanic Ministry of North Carolina, Episcopal Farmworker Ministry, Neighbors in Ministry, Peace Initiatives Network, Pastoral Concerns on Homosexuality, Racism, Episcopal Appalachian Ministries, Criminal Justice, and Jubilee, and the diocesan liaison with the Presiding Bishop's Fund for World Relief. Two at-large representatives, the CSM chair, and the Diocesan Coordinator for Christian Social Ministries also serve.

Our goals are

- To address the broader issues of racism, sexism, peacemaking, social and economic justice, and child advocacy;
- To support diocesan and General Convention resolutions pertaining to these issues, and to work toward their implementation;
- To work together with our bishops, the Diocesan Council, the Department of Outreach, and our convocations and congregations to facilitate communication among all those whose ministries address these issues with care and compassion.

A highlight of 1999 was the dedication of El Centro Episcopal in Newton Grove on April 17. The center houses the program and sacramental ministries of the Episcopal Farmworker Ministry, a ministry shared with the Diocese of East Carolina. During the devastation brought by Hurricane Floyd this fall,

the center also served as a distribution center for food and clothing. The Farmworker Ministry hosted a well-attended Farmworker Festival in September.

The Peace Initiatives Network, in response to the Jubilee Resolution of the last General Convention, put together a packet of material on global peace and liberation issues. The packet was mailed to all congregations within the Diocese. PIN also worked with the Jubilee Peace Center of the Mennonite Church in providing information to high school students on alternatives to military service. Members of the PIN committee worked at the Peace Booth at the N.C. State Fair in Raleigh, providing information to the public on peace and justice issues.

The AIDS/HIV Committee co-sponsored with the Diocese of Upper South Carolina a retreat at the Oratory in Rock Hill, S.C., in April 1999. Twelve persons living with HIV/AIDS were able to attend from our Diocese. Debra Smith-deal, chair of our HIV/AIDS Committee served as the chairperson of the Province IV Network of AIDS Ministries at their annual retreat at Kanuga in June which focused on health, life, and spiritual issues for those living with AIDS/HIV. Scholarship assistance was given to those attending the Rock Hill retreat and those going to Kanuga.

The Racism Committee, with Gail Stroud as chair, held several education workshops in racism awareness during the year, in March, September, and October. They will be doing a workshop at the coming conference and have a full calendar of workshops planned for 2000.

Helping Churches Serve Children (HCSC), Judy Gloster and Jo Rankin co-chairs, hosted a conference, "Making Miracles Happen: Inspiration for Advocacy," at Thompson Children's Home in October. The keynote speaker was the Rev. Robyn Szoke, Director of Children's Ministries at the Episcopal Church Center in New York. They are working to enable people in our congregations to assume leadership in child advocacy in our communities.

There are three new Christian Social Ministries committees being formed. The Criminal Justice/Prison Ministry Committee will be headed by Sarah Sanders from Holy Family, Chapel Hill. The Rev. Beth McKee-Huger of St. Mary's House, Greensboro, will chair the new Economic Justice Committee. In response to the church's call to recognize this as the Year of Jubilee, we have formed a Jubilee Committee, with the Rev. Anne Hodges-Copple serving as chair.

A large number of people from our committee attended the Jubilee 2000 Conference at Kanuga in December.

Committee members represented the Diocese at the Episcopal Peace Fellowship

vigil in Nevada and the National Farmworker Ministry conference in Raleigh.

The Christian Social Ministries Coordinator, the Rev. Kathleen Awbrey, represented the Diocese at the Episcopal Urban Ministry Caucus, at the Economic Justice meeting in February, at the Jubilee Officer's Conference in August, and went with the Companion Diocese Committee to Costa Rica in November. She also attended the Jubilee 2000 Conference at Kanuga. During the recent hurricane and flood problems, she organized the initial flood relief work and continues to encourage parishes in their work to help those "down east."

Christian Social Ministries is planning a diocesan conference at The Summit March 16-18, 2000. The conference, "An Inquiring and Discerning Heart," will have the Rt. Rev. Barbara Harris, Diocese of Massachusetts, as the keynote speaker. The Rev. Timothy Kimbrough, Holy Family, Chapel Hill, will be the musician, and there will be a variety of workshops.

There are many programs and ministries going on in our Diocese which are supported or enabled by CSM. All meetings of our committee are open and anyone interested is invited to attend. Contact the Rev. Kathleen Awbrey for the current meeting schedule.

The Rev. Thomas Garner, Chair

Bishop's Committee on Clergy and Clergy Family Wellness

The Wellness Committee has been less active in 1999. The revision of the manual and other new initiatives were postponed until late in the year 2000. We did provide significant funds for speakers and scholarships for the clergy spouse conference. We also provided speakers and workshops for the fall clergy conference. The conference focused on pastoral care issues, especially as they are affected by awakened concerns for the safety and well-being of all persons. We were honored to have as keynoters the Rt. Rev. Clay Matthews, Officer for Pastoral Development in the House of Bishops, and Ms. Sally Johnson, legal counsel for the Church Pension Fund.

This Committee remains constituted at the request of the Bishop.

The Rev. Virginia Herring, Chair

Chartered Committee on Congregational Support

The Committee on Congregational Support has taken several steps during 1999 to strengthen its ability to do meaningful work for congregations in the Diocese of North Carolina.

During 1999, the Committee continued its commitment for the training of

Diocesan Partners for their eventual work with congregations, especially those congregations in transition due to changes in growth patterns, leadership, or other factors that affect a congregation's vitality, stability, and overall health. Year One training was completed in May. The training for Year Two beginning with the November '99 session has been revised and is being continued under the leadership of the Church Development Institute out of the School of Theology in Sewanee, Tenn., with input from the Rev. Canon Vicki Wesen and the Rev. Steve Wendfeldt. The revised CDI program incorporates the training strengths and backgrounds of both the School of Theology and Steve Wendfeldt. The last session of 1999 covered four main areas: scenario planning, evangelization, transformational leadership, and generational theory. Because of the need to get congregations involved with this important training, clergy-lay leadership teams from several congregations are enrolled in the program, assisted with some grant funding from the Committee.

The Committee itself has undergone a process of self-examination to better focus on its mission of helping congregations. By using the valuable training resources of Vicki Wesen, Steve Wendfeldt, and Bill Wrenn, Stewardship Officer for the Diocese, the Committee has rededicated its efforts. The result was the development of both a mission statement and an action plan that will move the Committee's work forward more quickly. The Committee's statement says: Our mission is to provide resources to help congregations celebrate who they are and become all that they discern God is calling them to be. The Committee's action plan to carry out its mission states four main needs: 1) "Get our arms around a congregation"; 2) Find ways to say yes to what congregations want; 3) Help people move forward; 4) Plant seeds for positive change.

Working under the direction of Vicki Wesen, the Committee intends to begin implementing the action plan in January and February of 2000 and is very excited about the work ahead. Your prayers and continued support are appreciated.

Susan Brown, Committee Chair

Congregational Support and Deployment

This year the dream of having sufficient and useful resources to support the development of healthy, vital mission-minded congregations has been realized.

With Steve Wendfeldt and Bill Wrenn on board we have been able to respond to the needs of congregations with coaching, mentoring, cheerleading,

teaching, networking, and in some cases providing grants.

As Deployment Officer I have found that having useful resources to offer to congregations during times of transition increases the likelihood of calling a priest well-suited for the continued development of a congregation.

In 1999, 15 congregations called new rectors, vicars, or assistants, 20 congregations are currently engaged in a search process, and 11 interim clergy have been called.

Diocesan House staff hosted two New Clergy Orientations attended by 22 clergy. Interim clergy met every six weeks for support and continuing education. Thanks to Ralph Macy, who convenes this group.

Meetings:

Meetings with vestries, search committees, and congregations in the search process: 47

Meetings with vestries, committees, or congregations regarding congregational development: 32

Interim support group meetings: 6

Department and committee meetings: 27

Deployment interviews or consultations: 31

Events:

- Leadership Development workshop
- 3 CDI (Church Development Institute) sessions

Conferences:

- 2 Deployment Ministry Network meetings
- CODE (Conference of Diocesan Executives)
- Trinity Institute (St. Patrick's, Mooresville, was featured in the Zaccheus Project video)
- Congregational Development Conference (Church Building Fund)
- Transformation and Renewal Conference for Black congregations

The energy, vision, and possibilities for mission within this Diocese are enormous. The harvest is more than we can count or imagine. Ours is an exciting journey. I am grateful for the opportunity to walk alongside and watch what God can do through us.

*The Rev. Vicki Wesen,
Canon for Congregational Support
Deployment Officer*

Department of Congregational Support and Development of the Diocesan Council

It has been a busy year for the members of this Department: Dan Brown, Evangelism Officer; Bunnie Collura, Stewardship Committee chair; Pat Earle, Small Church Committee chair; Susan Brown, Congregational Support Committee chair; Bo Millner, New Congregational Development Committee chair; Renee McSwain, Member at Large; Steve Wendfeldt, New Congregation Development Officer; Vicki Wesen, Canon for Congregational Sup-

port; Bill Wrenn, Stewardship Officer; and Janice Chalaron and Judy Lane, Diocesan Council members. The reports of these committees (*q.v.*) describe the exciting and productive activities of those who are working with the congregations of our Diocese.

Judy Lane, Chair

Canonical Commission on Constitution and Canons

The Commission on Constitution and Canons presents for action at this 184th Annual Convention of the Diocese of North Carolina the following proposals:

1. Amend Article VIII, Section 3, of the Constitution of the Diocese by deleting from the last sentence of that Section the phrase "proceedings relative to the impeachment of" and substituting therefor the phrase "considering and dealing properly with threatened or existing disciplinary proceedings against."

2. Amend Article IV, Section 2, of the Constitution of the Diocese by placing a period after the word "inquiry" and striking the remainder of the section.

The foregoing proposed amendments to the Constitution of the Diocese are presented for second and final reading. These amendments were adopted by the 183rd Convention to conform the language of the Diocesan Constitution and the Canons of the Episcopal Church.

3. Amend Canon 18, Sec. 2, by changing the reference, "of Canons 19 or 21" to "Canon 20 or 21."

4. Amend Canon 20, Sec. 6(a), by changing the references to "Canon 16" to "Canon 17" and "Canon 16(f)" to "Canon 17(f)."

5. Amend Canon 20, Sec. 6(g), by changing the reference to "Canon 17" to "Canon 18."

6. Amend Canon 21, Sec. 4(h), by changing the reference to "Canon 16" to "Canon 17" and "Canon 16(f)" to "Canon 17(f)."

7. Amend Canon 21, Sec. 4(i), by changing the reference to "Canon 17, Section 3" to "Canon 18."

8. Amend Canon 25, Sec. 1(b), by changing the reference to "Canons 16, 19, and 20" to read "Canons 17 and 20."

Items 3-8 are simply matters of correctly bringing up the date the references within the Canons brought about by recent canonical changes.

9. Amend Canon 10, Sec. 2 (Real and Tangible Property), by adding a new subsection (d) as follows:

"Before the Trustees may engage any unsecured borrowings or other similar financing transactions in amount in excess of 50% of the normal operating income of the parish, mission, or other diocesan institution, the repayment of which may extend beyond a term of twelve months, they shall obtain the written consent of the Ecclesiastical

Authority, acting with the advice and consent of the Standing Committee of the Diocese."

10. Amend Canon 23 (Legal Powers of a Parish Vestry), Sec. 2, as follows: "Before the vestry of any parish shall be authorized to sell, mortgage, or otherwise convey or encumber any real property held by it or by a corporation or other entity formed or controlled by or affiliated with such parish, including encumbrances arising from purchase money obligations, 'Or engage any unsecured borrowings or other similar financing transactions in amount in excess of 50% of the normal operating income of the parish, mission or other Diocesan Institution, the repayment of which may extend beyond a term of twelve months,' it shall obtain the written consent of the Ecclesiastical Authority, acting with the advice and consent of the Standing Committee of the Diocese."

11. Amend Canon 17 by adding a new section "K" as follows:

"No vestry, trustee, or other diocesan institution shall borrow except as provided in Canons 10 or 23."

Items 9, 10, and 11 were referred by the Standing Committee and recommended for adoption by the Commission on Constitution and Canons. Currently very significant amounts of money are being borrowed and because they are unsecured the Ecclesiastical Authority's approval is not necessary. Such borrowing is not wise or prudent without approval. The Commission on Constitution and Canon supports this change.

12: Amend Canons 10 and 23 by adding the following new section to both canons:

"Notwithstanding any other provision of this canon, no consent of the Ecclesiastical Authority or the Standing Committee shall be required for any of the following transactions involving real property that is not consecrated for the use as a church or chapel: (1) leases that can be canceled without penalty upon notice of 30 days or less to the lessee, (2) temporary easements of less than 12 months duration, and (3) cemetery lots or other interment rights."

Item 12 also came to the Commission on Constitution and Canons from the Standing Committee and expresses their desire to simplify the canonical approval process. The Commission on Constitution and Canons supports this change.

*The Rev. Frederick J. Warnecke, Jr.,
Chair*

The Diaconate

During 1999 we continued to develop deacons for this Diocese as well as the dioceses of East Carolina and Southern Virginia. Deacons ordained in

June were the Rev. Talmage G. Bandy, assigned to Emmanuel, Southern Pines, the Rev. John E. Blazer, Jr., assigned to St. Paul's, Winston-Salem, and the Rev. Russell L. Settles, assigned to St. John's, Charlotte. There are currently four participants in the Formation Program. The academic portion of the Deacon Formation Program is now open to lay people who are interested in increasing their knowledge of Christian faith and life. Other activities of the Committee include:

- the annual spring retreat with Bishop Johnson where the deacons discussed servant leadership.
- the Rev. Carol J. Burgess and the Rev. Roger M. Cromack represented the deacons of the diocese at Living the Covenant, a ministry consultation convened by Associated Parishes Council and the North American Association for the Diaconate (NAAD) in Northfield, Minn.
- a summer preaching workshop attended by five deacons and one lay person.
- a regional information session on the diaconate which was held at Holy Comforter, Charlotte, coordinated by the Rev. Kermit M. Bailey.

• four quarterly meetings. Our November meeting at the Episcopal Student Center at Duke University, Durham, was followed by luncheon with the students in the Formation Program.

Anyone interested in more information about the diaconate should contact the Rev. Dr. Earl H. Brill, Director of the Deacon Formation Program.

The Rev. Roger M. Cromack, Chair

Diocesan Council

Canonical Requirements:

Canon 15.6 directs the Council Committee on the State of the Church to present an annual report to the Council and Convention which shall include:

1. Long-range objectives for the Church's work in the Diocese
2. An evaluation of the present work and program of the Diocese in the context of its long-range objectives.
3. Specific recommendations for the program and the budget of the Diocese for the fiscal year next following that for which the budget is being adopted.

Canon 15.2(h) directs the Council to furnish to each annual Convention a full report of all its actions and all moneys expended under its direction during the preceding year, including a report from each department of Council with respect to the work done by such department.

Part I – Long range objectives for the Church's work in the Diocese.

Department of Christian Formation

Through the Chartered Committees on Christian Education and Formation, Ministry in Higher Education, and

Youth, to promote the Christian formation of people throughout our Diocese at their respective ages and stages in life and faith. In so doing, to strengthen future leadership of the Church, lay and ordained, and to develop Christian discipleship among all members.

Department of Outreach

- Maintain full partnership with the National Church by our participation in its programs and through giving our requested apportionment of financial support to the National Church budget, as determined by General Convention.
- Continue the support of the Christian Social Ministries Coordinator, who assists congregations in the development of outreach programs and works with our bishops to remind us that outreach is the life blood of Christian community.
- Strengthen the support of Overseas Ministry and our Companion Diocese relationship through the work of the Committee on Global Mission and communicate the work of the committee throughout the Diocese.

Department of Congregational Support and Development

- Continue diocesan support of each individual church and its members through the work of the Bishops, the Diocesan Council, the Department, and the diocesan staff, especially the Canon for Congregational Support, the Stewardship Officer, and the New Congregational Development Officer.
- Maintain a strong diocesan role in the establishment of new congregations: with financial support, training of planting committees and new planters, and ongoing oversight and support.
- Strengthen the relationships among churches through increased community within Convocations.

Department of Finance

- Work with the departments of Council to formulate annual budgets for the Diocese based on anticipated revenues from parishes and missions considering the changing ministry and needs of the Diocese.
- Continue to study the asking formula.
- Guide the Diocesan Council in making financial decisions between conventions.

Department of Business Affairs and Administration

- Continue to study and revise minimum salary policy.
- Continue to ensure the renovation and care of Diocesan House
- Continue our efforts to have all congregations e-mail accessible

Council Committee on the State of the Church

- Work with department chairs to increase involvement of Council with departments.

- Initiate a study of the episcopacy in this diocese, with particular attention to workload and staff requirements.
- Continue to support the work of the Deans and Wardens to improve convocation activity and communication.
- Endorse and support The Summit capital funds campaign.

Part IIA – An evaluation of the work and program of the Diocese during 1999 in the context of its long-range objectives from the Council Report to the 183rd Convention.

Department of Christian Formation

The Chartered Committee on Christian Education and Formation supports the work of the parishes and missions of the Diocese through Christian Formation Conferences, Committee and diocesan publications, parish visits and program start-up grants, and the Diocesan Christian Education and Formation Resource Center. With changes in staffing and volunteer leadership underway, the Committee is in the process of reorganizing and focusing its efforts at the conclusion of the year.

The Chartered Committee on Ministry in Higher Education continues to evaluate our Diocese's long-standing commitment to that ministry and to discern effective ways to support and strengthen it, both as the Diocese supports programs on six campuses with diocesan-funded chaplaincies and as parishes located near institutions of higher learning are encouraged to reach out to these campus communities. This year, the Rev. Tom Logan, chaplain at St. Augustine's College, Raleigh, joined in the regular work of the Committee and the diocesan chaplains; the Committee also responded to an invitation from St. Alban's, Davidson, to establish a diocesan role in support of campus ministry at Davidson College. Looking to the future, the Committee, in collaboration with the chaplains, has begun to focus increased efforts on assisting college students in vocational discernment and preparation for leadership in the Church.

The Chartered Committee on Youth continues to support the youth ministries of our parishes and missions by sponsoring various workshops, retreats, and consultations, and by providing a resource center for youth ministry. Young people from throughout the Diocese are given opportunities for fellowship and growth, as well as for leadership, by participating in any of the many Diocesan Youth conferences, work camps, summer camps, and mission trips, as well as by serving on the Chartered Committee itself. The growth and effectiveness of these ministries, together with the development of new programs and expanded outreach, are reflected in the fact that conference and camp programs are at full capacity, with waiting lists over-booked as well.

Department of Outreach

- The Diocese has met the goal of supporting the National Church at the level requested following General Convention during 1998.
- The Christian Social Ministries Coordinator is actively working to support congregations in their present outreach ministries, encouraging the development of new work and developing educational programs around peace and justice issues.
- The Diocese continues to support Overseas Ministry and enjoys a growing relationship with our Companion Diocese.
- The Department continues to support our Hispanic ministry and to encourage awareness and growth in this area.
- The Christian Social Ministries Coordinator coordinated our initial flood relief efforts and continues to be involved in encouraging direct parish response to those in our Diocese affected by the Hurricane Floyd flood.

Department of Congregational Support and Development

A unique Congregational Development Team ministry has been developed by the three diocesan staff persons in this department. They have been visiting and working with churches large and small, new and old, to enable them to be strong, healthy communities.

The Committee on Small Churches has worked with the Congregational Development Team to support and strengthen missions and small churches and to encourage development of regional or cluster ministries where appropriate. The New Congregational Development Officer has been working to establish new congregations as well as to assist all congregations. Two mission plants, in Raleigh and in Charlotte, are well on their way; other missions are blossoming in Clayton and Wendell; St. Mary Magdalene of Troy has moved to Seven Lakes, where it is thriving. The Canon for Congregational Support has used the Church Development Institute and other training to prepare people to work with congregations as they move from one stage to another and develop their own ministries. The Stewardship Officer and Stewardship Committee have completed a manual and video that have won national awards and are distributing the manual, *A Plan for All Seasons*, nationally. In addition to offering several stewardship conferences, the work of the Stewardship Officer has taken him into a majority of the congregations, new and old, small and large, to give support and expertise in their stewardship and ministry.

Department of Finance

- The Department of Finance worked with the departments of Council to formulate an annual budget and presented a budget for the work and ministry of

the Diocese in 2000 to the 184th Diocesan Convention.

- The Diocesan Council reviewed the asking formula.
- The Department of Finance guided the Diocesan Council in making financial decisions between conventions. A record of financial actions is included below.

Department of Business Affairs and Administration

- This was primarily a maintenance year. We anticipate a more active effort with the direction and guidance of the new Diocesan Administrator.
- Salaries were studied and increased.
- Congregations have been encouraged to become e-mail accessible by January 1, 2000.

Council Committee on the State of the Church

The Committee reviewed the boundaries of convocations with the assistance of the deans and wardens. They have agreed to work toward improved communication and a sense of common purpose within convocations. There is no interest at this time in redrawing convocational boundaries. (See Appendix A.)

Diocesan Council determined that an annual review of the structure and organization of the Diocese is accomplished through careful attention to the Annual Report to Convention. The Committee on the State of the Church will undertake a specific review of all chartered committees beginning in the fall of 2002, to be reported and acted upon by Council in the fall of 2003, and reported to Convention in 2004.

Part IIB – A record of 1999 actions of Diocesan Council and the moneys expended under its direction.

The Diocesan Council passed motions:

- approving the proposed budget of the Committee to Select Nominees for the XI Bishop of North Carolina, in the amount of \$60,000.
- including all full-time employees of the Episcopal Farmworker Ministry in Newton Grove to be carried under the Diocese of North Carolina health insurance coverage.
- adding the surplus in the amount of \$13,341.31 from the 1998 budget line item for retired clergy health benefits to the Retirement Benefits common trust fund account.
- providing \$2,500 from undesignated fund balances to the diocesan Communications Committee, if it chooses, to pay the diocesan licensing fee for the Episcopal Media Center television advertising campaign.
- providing \$7,500 from undesignated fund balances to the Stewardship Office for additional copies of the refigured Stewardship video.

- allocating \$2,000 from undesignated fund balances to pay for printing 500 copies of the *1999 Spring Clergy Directory* and for mailing the *1999 Journal of Convention*.
- authorizing Bishop Johnson to meet with Portraits South to discuss having his portrait painted.
- deferring deadline for distributing budget request forms from May 1 to May 24.
- authorizing Bishop Johnson to offer former diocesan Business Administrator and Treasurer Letty J. Collins continuing medical insurance on the diocesan plan, unless and until she obtains other employment that will provide medical insurance coverage.
- deleting Letty J. Collins and adding Margo Acomb and Sara Jo Manning as signatories for diocesan checking accounts.
- adopting the actually used 1999 asking formula for use also in the year 2000 based on the percentages of the 1998 net parish income.
- paying the \$2,500 licensing fee for the Episcopal Media Center television advertising campaign.
- amending the Diocesan House Employee Severance Policy to change subsection B to read: "one week's pay for each year of full-time employment."
- deferring action on approving the Proposed Clergy Minimum Salary schedule for 2000 from the May meeting to the June meeting.
- changing the diocesan health insurance benefit plan to require retired clergy to pay a portion of their health insurance, with increased percentages phased in over a period of time and implementation of a new requirement that all clergy retiring after January 1, 2000, would pay 10% of their health insurance cost. (May 19 meeting)
- removing Letty J. Collins as Treasurer of the Diocese effective April 23, 1999, the date of her termination.
- electing A. Zachary Smith III as Treasurer of the Diocese, effective May 19, 1999.
- amending the Diocesan House Employee Severance Policy to rename Sections A,C, and D as 1,3, and 4; renaming Section B as Section 2 and amending it to read in its entirety "The amount of severance pay that an employee is eligible to receive is one (1) week's severance for each year of full-time employment. Severance is paid according to the employee's regular pay schedule. These payments are subject to the required legal withholding for taxes and Social Security. Medical, dental, life insurance, and pension will be paid by the employer during this period." Adding a new Section 5 that reads: "Life insurance and retirement benefits are subject to the policies set forth in the manual of the Church Pension Fund."
- changing the Policy for Health Benefits for Retired Clergy and Diocesan Employees as follows: "The requirements for continuation of health insur-

ance coverage upon retirement are found in the Diocesan House Employee Policy under Employee Benefits D. Anyone retiring after January 1, 2000, will pay 10% of the monthly premium. Anyone retiring after January 1, 2005, will pay 25% of the monthly premium. Anyone who is hired after January 1, 2000, upon retirement will pay 50% of the monthly premium. This policy, which goes into effect January 1, 2000, does not change the policy of anyone presently on retired health benefits.” (June 15 meeting)

- adopting Department of Business Affairs and Administration’s recommendation to rewrite paragraph 1, section (4) of the reimbursement policy of the Diocese as follows: “(4) expenses which will exceed the appropriate budget line item must be reported prior to usage, to the Chairpersons of the Finance Department and the Business Affairs and Administration Department and presented to Diocesan Council for a decision.” and amending paragraph 3 by deleting the word “vestments.”
- adopting the Proposed Severance Policy for the Diocese.

- amending the Policy for Health Benefits for Retired Clergy and Diocesan House Employees so that the Diocese will not provide retired clergy and diocesan employees health benefits for persons entering employment after December 31, 1999. (September 2 meeting)
- rescinding the Policy for Health Benefits for Retired Clergy and Diocesan Employees adopted at the May 19, 1999, meeting of Diocesan Council.
- adopting a revised Proposed Clergy Minimum Salary Policy, effective January 1, 2000.

- adopting an approximated total compensation range for a new bishop of \$110,000-\$120,000.

- allocating \$2,500 from surplus funds to help with production of Hispanic Ministry video.

- authorizing the expenditure of up to \$15,000 for the hiring of temporary financial department help, to be funded from 1999 budget surplus monies.

- designating up to \$2,000 from surplus to pay for a computer at the Duke Episcopal Campus Center.

- reaffirming (in response to a request for granting of an exception) its intent to conform to its policy of health insurance coverage for retired clergy and diocesan employees.

- adopting as an additional budget priority “to provide adequate funding for an efficient and responsive diocesan staff.”

- designating the Diocesan Administrator as an officer of the Diocese.

- continuing its careful study of the ministry of the Diocese through comprehensive annual reports to Convention; and requesting the Council Committee on State of the Church to produce a written review of all diocesan

chartered committees, beginning in the fall of the year 2002, to be submitted at Council’s September 2003 meeting.

- applying any increases in accepted askings to adjustments of Diocesan House staff salaries. (October 21 meeting)

- amending Diocesan Council By-Laws to provide seat and voice for a separate Treasurer and Diocesan Administrator.

- amending October 21 resolution denoting Diocesan Administrator as an officer of the Diocese by including language that such officer be subject to general supervision of the Treasurer.

- restricting use of designated trust reserves (Account 130500) to balancing the 1999 budget.

- adopting miscellaneous revisions to the proposed 2000 budget. (December 16 meeting)

- authorizing expenditure of up to \$2,500 from the year 2000 salary and benefits of the Youth Ministries Coordinator to fund the search for a replacement.

- approving the charter of the Committee on Insurance.

- officially designating that 20% of congregational askings be the mandatory portion required by canon for support of the episcopacy.

- adopting the Report of Diocesan Council to the 2000 Convention, as amended.

- approving the resolution entitled “On Affirming Diocesan Offerings and Collections” to be presented to the 2000 Convention.

- adopting the recommendation that the Diocese establish a Defined Contribution Retirement Plan for all lay employees of the Diocese eligible for enrollment.

- accepting diocesan-employed clergy housing allowances for 2000.

Part III – Specific recommendations for the program and budget of the Diocese for the fiscal year 2001. (Not listed in any order of priority)

The Diocesan Council recognizes that certain portions of our mission and ministry are on-going budget priorities. It is important that we support the ministry of hospitality in congregations as well as the Diocese. We must be particularly concerned with those who are marginalized within our society. We need to work on improved connections within the wider church: congregation to congregation, congregation to Diocese, Diocese to congregation, and congregations and Diocese with the national Church. To those ends, we understand the following items as key components of the work of this Diocese. These are central in our program and budget planning:

- youth ministry and ministry in higher education
- founding new churches and developing existing ones
- our partnership with the national Church
- outreach work through global mission and Christian Social Ministry programs
- continued support, encouragement

and affirmation for small churches

In addition, we offer the following recommendations for the planning of the 2001 program and budget:

- Increase our efforts to minister within the Hispanic communities.
- Provide adequate funding for an efficient and responsive Diocesan staff.
- Support the Parish Grant Budget as a line item in the diocesan budget, in addition to the amount received through trusts.

Conclusion

At this, the last Convention before his retirement, the Diocesan Council wishes to acknowledge with grateful appreciation the episcopacy of the Rt. Rev. Robert C. Johnson, Jr. His gracious leadership and forthright comments assist us in all our work and his spiritual wisdom keeps us reminded of whose work we do. Our time together has been productive and pleasurable. We ask God’s blessings upon his new life and ministry.

Appendix A Report of Subcommittee to Review Boundaries and Number of Convocations.

The Deans and Wardens of the seven Convocations have met twice this year with Bishop Gloster to address some perceived deficiencies in our Convocational System. There has been a general agreement that in such a large diocese as ours more cohesive Convocations could lessen the sense of “distance” that some clergy and lay members have with the Diocese. We have discussed how our Convocations might become more cohesive. There has been a general agreement about two steps that need to be taken.

First, systems of communication between the churches within each Convocation need to be improved. It has been suggested, for example, that each Convocation should send monthly news of the Convocation to the editor of *The Communicant* for inclusion. Ted Malone has agreed to print Convocational news as Convocational news if it is presented to him as such. It has been suggested that the Deans and Wardens communicate regularly with the Convocational churches making use of email. Second, each Convocation should develop a sense of a common purpose. Common purposes will vary according to each Convocation. For example, the founding of new missions has brought the Charlotte Convocation to a greater sense of common purpose. In other cases, it might be other kinds of shared purposes, for example, Convocational services, Convocational workshops, and so on.

It has been suggested that the Lay Wardens might convene the Senior Wardens of the Convocational churches on a regular basis to discuss common problems, to exchange ideas, and to

take a lead in formulating shared purposes.

At this time there is no interest amongst Deans and Wardens for re-drawing Convocational boundaries. There is a general consensus that Deans and Wardens should continue to meet regularly with Bishop Gloster and give the new ideas that are arising in these meetings a chance to work.

*The Rev. Henry Presler
Chair of the Subcommittee*

Ecumenical Officer

Without a doubt, the biggest ecumenical news of 1999 for Episcopalians is the continuing effort to accomplish full communion between our church and the Evangelical Lutheran Church in America. “Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement” was passed with the necessary two-thirds majority by the ELCA’s Churchwide Assembly last summer in Denver.

“Called to Common Mission” was produced by a joint Lutheran and Episcopal drafting team appointed by both churches after the “Concordat of Agreement” failed to pass in the Churchwide Assembly in the summer of 1997. The next step is for our General Convention, meeting next July, to vote on CCM. This vote would be the second consideration of the constitutional changes required for the Episcopal Church to enter into full communion with the ELCA and, hence, passage of CCM would mean the accomplishment of full communion between the ELCA and our church. So, we have to wait until next July to see if the thirty-year dialogue between Lutherans and Episcopalians in this country bears “full communion fruit!”

Another national ecumenical initiative of interest is the new dialogue between our church and the Moravian Church in America. Approved by our last General Convention, efforts to organize the dialogue continue, including the appointment of individuals to represent each church. It is exciting to report that our own Gary Gloster and Tom Rightmyer have been appointed as two of the Episcopal representatives. Having an N.C. flavor to this national initiative seems meet and right, as the impetus for a national dialogue came out of discussions between N.C. Episcopalians and Moravians. There should be more to say about this effort soon.

With regards to diocesan ecumenical initiatives, it is worth noting that it was our year to host the annual LARC conference. This gathering of Lutherans, Episcopalians and Roman Catholics has been held every year since 1986 and meets each November at Trinity Center, Emerald Isle, N.C. Four judicatories sponsor the conference—our Diocese, the Episcopal Diocese of East Carolina,

the Roman Catholic Diocese of Raleigh, and the N.C. Synod of the ELCA—and we Episcopalians are responsible for the program every third year. The Rev. Bob Hobgood, the ecumenical officer for East Carolina, and I were pleased to secure the leadership of the Rev. Dr. Robert Wright for this year's conference. A member of the faculty of General Seminary since 1968 and an expert on patristic and medieval church history, liturgics, and Eastern Orthodoxy, Dr. Wright is considered by many to be the leading ecumenist of the Episcopal Church. He chose as his topic the Book of Common Prayer and explored the significance of the origins of the Prayer Book tradition with regards to theology and ecclesiology. The conference was a wonderful way to commemorate the 450th anniversary of Anglican Prayer Books and all in attendance, including the Episcopalians, learned something about this aspect of Anglican identity. If this sort of opportunity interests you—the opportunity to learn about the three church traditions represented by the conference—then consider attending LARC next November. You won't regret it!

In addition to the ongoing ecumenical interaction that LARC provides, other local dialogues continue with both Methodists and Moravians. Both dialogues meet several times a year and enable meaningful contact and connection between representatives from our Diocese and those two churches. The Methodist dialogue has been particularly fruitful and has organized joint worship and educational offerings. If you would like to be involved with either of these efforts, then you only need express your interest.

Please know too that you would be welcome to be a member of the committee that works with me to oversee our diocesan ecumenical work. The committee is made up of individuals from various parts of the Diocese who have an interest in ecumenism. There is room for you on the committee! Meetings are twice a year in March and October.

On behalf of all those who support the ecumenical work of our Diocese, please know that we consider it a privilege to represent you.

*The Rev. Douglas G. Dailey
Ecumenical Officer*

Chartered Committee on Environmental Ministry

Last year's Convention took place in Greensboro, and the city was almost evacuated because of a lack of water due to a lack of rain; this year's Convention is dampened by the impact of too much rain. With the wisdom of God's Spirit and the skill of modern science we can move ahead and understand these rain and water problems of this planet that God has formed.

Over billions of years the Creator formed globs of gasses that cooled so a solar system was formed; one blob was far enough from the sun to cool on its surface but close enough to contain the appropriate combination of chemicals and energy to form water and eventually air, soil, and life. Without the earth and its ingredients, not to mention the solar system and our galaxy, we would not be here, would not know God, would not have God's son as our Lord and Savior. We believe the earth and all else belongs to God. We stand on it and are completely dependent on it; it is how God reaches us and embraces us. The earth is where we love God with all we have and where we love our neighbor as ourselves. We are easily persuaded that the formation of human life is the culmination of God's creative design, and all that came before us is to support our Christian life-style.

To use the earth so that human beings above all other organisms can enjoy a superior lifestyle is arrogance—to preserve and protect the earth because it belongs to God is the beginning of some humility. To honor and respect the earth is to honor and revere its creator; to neglect and be indifferent to the earth is to be indifferent to its creator. Our relationship to the earth is the most basic component of our relationship to our God. Without the earth—its energy, air, water, and soil—we would not be here and would not have neighbors to love, let alone our communities of faith and our mission as a Church. It is a fundamental belief that the earth is God's possession, not just an economic resource or a convenience of our civilization. Therefore, to modify and try to repair the harm we humans have been to the earth is a basic task of those who believe the earth is an organism. The task of changing the earth-destructive practices of our society, especially Western culture, is more crucial for the Church than any other task of stewardship, justice, and peace.

The task of our Committee is to help all of us relate to the earth as God's creation. The Committee is working on ideas and projects so we can perceive the earth as *sacred* and we will live accordingly. The task is enormous, complicated, greater than this Convention or the Episcopal Church or Christianity. Yet to fail to act will hinder significantly and impact negatively our sister and brother Episcopalians of the 21st Century. Our job is that big, that difficult, that moral, and that holy.

In 1999 our main accomplishments have been:

- Resolution at convention regarding mountain-top removal mining methods;
- Letter to and conference with the Honorable David Price regarding roads in forests;
- Strategic Planning session with a Diocesan consultant;

- Letter to all clergy regarding Earth Day;
- Continued distribution of the tape "Standing on Holy Ground";
- Planning and leadership of Senior High Winter Conference;
- Endorsement of Durham's ordinance for environmental protection;
- Letter to clergy with response card of environmental activities;
- Attendance by three members at the Jubilee 2000 Conference at Kanuga;
- Purchase of letter-head on recycled paper;
- Promotion of Energy Star Congregation program at the clergy conference.

Thomas Droppers, Chair

Episcopal Appalachian Ministries

Episcopal Appalachian Ministries (EAM) serves the needs of the people of Appalachia in the name of the Risen Christ by proclaiming the Gospel in ways which will renew and empower and serve justice, so that all may share in the good creation with which God has blessed us. The mission of Episcopal Appalachian Ministries is to inspire, nurture, and affirm those who serve the unique needs of the people of Appalachia through networking, education, advocacy, consciousness-raising, and other appropriate programs, working through diocesan channels and with the authority of the respective bishops.

- As a regional coalition of dioceses in the Appalachian region, EAM served as co-sponsor of the national conference on total ministry "Living the Covenant" which was held in Minnesota in June and provided funding for a team of three persons to attend.
- EAM published a companion study guide to *Distinctive Thumbprints in Regional Ministry*, the book of case studies EAM published earlier about cluster ministries. The book and study guide have been well-received throughout the country.
- EAM educated dioceses about mountain-top removal, a method of coal-mining which moves whole mountains into the surrounding valleys, burying and polluting streams and disrupting communities. The 1999 Diocesan Convention passed a resolution calling for more study of the environmental impact of mountain-top removal. After a judge ruled that this method of mining should not be done near streams, EAM alerted dioceses to the attempt to overturn this protection through a rider on a congressional bill.
- EAM publishes *Mountain Echoes* which is sent to every congregation in the Diocese to share the culture, news, and issues of the church in Appalachia.
- EAM sponsored three summer work camps, in Athens, Ohio, Monteagle, Tenn., and St. Paul, Va., which rehabbed a total of eight houses. EAM also worked with CORA (Commission

on Religion in Appalachia) to find work sites for eight Episcopal groups to do work camps, and provided cultural and educational materials for the work camp orientations. The 2000 work camps will be in St. Paul, Va., July 30-August 5 and Monteagle, Tenn., August 14-20. Call EAM at 1-800-956-2776 to register.

- EAM serves as an advocate and broker for community groups in CORA's Appalachian Development Projects Coalition as they seek funding from Episcopal Church sources, such as the Presiding Bishop's Fund for World Relief and the United Thank Offering.
- The EAM Board of Governors sent Beth McKee-Huger to a training by EAR (Economics in the Appalachian Region), sponsored by CORA. EAR staff person Jerry Bone came to N.C. to lead a popular education workshop on economics for the Diocese. Popular education draws on the knowledge participants have from their life experience and helps them understand it in a new way. Beth is available to bring these educational exercises to groups within the Diocese.
- The diocesan EAM committee began conversations about agricultural issues: environmental issues around hog wastes, justice issues around family farms, farmworkers, and poultry processors. And then the worst disaster hit, with floods causing family farms to wash away, hog wastes and livestock and chemicals to contaminate everything the rivers washed down, and farmworkers and poultry workers without work. The church's first response has been to send food and clothing for flood victims. But how can we help farmers begin again? What policies must we advocate in order to strive for justice and peace, respecting the dignity of every human being who grows and picks our food and protecting the Lord's earth that sustains us all? EAM invites more discussion of these questions!

The Rev. Beth McKee-Huger

Episcopal Church Women

The end of 1999 brings to a close the 117th year of the Episcopal Church Women's (known as the Women's Auxiliary before 1958) vital involvement in the life of this Diocese and its parishes. The board of the Diocesan ECW continues to plan and implement activities in accordance with its mission: *to provide leadership through communication, education and motivation; and to provide fellowship and spiritual development opportunities for the nurture and enrichment of each woman in this Diocese.* This report highlights key activities on the diocesan level, and it is important to remember that many more activities occur at the branch level.

- There were 63 parishes pledging to the diocesan ECW budget. This repre-

sents about 50% participation across the Diocese.

- Last spring two Spring Seminar meetings were held. One was at St. Matthew's, Kernersville, for the Charlotte, Winston-Salem, and Greensboro Convocations and another at Good Shepherd, Raleigh, for the Raleigh, Rocky Mount, Durham, and Sandhills Convocations. The presentation on how to do oral histories was a wonderful gift to the women present. The presenters, Pat Paige and Melynn Glusman, interviewed Laura Hooper and Marge Frazier respectively offering up delightful slices of personal and church history. With the "how-to," women were encouraged to record oral histories in their parishes to preserve history. There was also officer sharing and much fellowship.

- Our 1999 annual meeting was successfully held at Chapel of the Cross, Chapel Hill, hosted by the women of the Durham Convocation. A very nice time was had by all. The theme was *Everyday Spirituality—A Gift to Ourselves*. Keynote speaker was Katerina Whitley, who spoke eloquently and movingly on the topic *Everyday Spirituality is Not Boring*. There were also workshops on different aspects of spirituality including Benedictine Spirituality, Laughter is a Moral Imperative, Creation Spirituality, African Bible Study, Bible Study for Daily Living, and Daily Prayer. A special treat this year was having Esther Miller, a missionary we support, join us and speak to us of her ministry. During the business session, the women voted to send a resolution requesting the Diocesan Convention to support Jubilee 2000—Debt Forgiveness and to write the congressmen for North Carolina urging their support. New officers for the positions of Secretary of Christian Social Ministries, Coordinator of United Thank Offering, President Elect, Secretary of Missions, and 2 Convocation Chairs were elected. A Chairman of Women's Issues is being sought. This is an appointed position. The delegates voted to allocate \$3,600 to the Migrant Farmworkers Ministry in Newton Grove to assist with flood related hardships the Outside of the Diocese Grant. Inside of the Diocese Grants and Youth Scholarships continue to be awarded through the Convocations.

- This was another good year for the United Thank Offering. Coordinator Gertrude Murchison reported ingathering contributions of \$65,240. The amount is a decrease of almost \$10,000 from 1998. This Diocese remains one of the top 5 or 6 dioceses nationally in giving to UTO. Two UTO grant requests were submitted and received this year. The Ada Jenkins Community Center received \$12,500 for educational materials for its Parish Nurse program with the support of St. Alban's in

Davidson. The Operation Spring Plant, Inc., program also received \$12,500 to buy a refrigerated truck to assist small farm cooperatives in getting produce to market. In non-triennial years, the national UTO committee decides on the grant recipients each June. Each diocese can submit 2 grant requests a year.

- Eva Morriss chaired the Lex Mathews Scholarship for Women Committee and awarded \$5,000 to five women for the 1999-2000 academic year. These scholarships are awarded each spring to assist women who are returning to school for reeducation or training for employment. The brochure has been updated and will soon be distributed to all clergy and ECW presidents. The due date for the applications is changing from May 1 to March 1. Need and a feasible plan for using the skills acquired are the primary requirements for applicants. Contributions are always welcome to further this ministry of self-sufficiency and may be made by sending a check—made out to the Diocese of North Carolina and marked for the Lex Mathew's Scholarship Fund—to the Diocesan House, Raleigh.

- The Secretary of Missions, Sandra Smith, Christ Church, Raleigh, continues to guide our commitment to our seven missionaries. \$3977 was collected and distributed through the Missionary Christmas Offering to the seven missionaries. \$3023 was given for the Epiphany Offering last year and awarded to Eduardo Munzon. The next Epiphany Offering will be awarded to Archer and Jane Torrey.

- CPC Secretary, Sarah Shaw, All Saints, Charlotte, is working diligently to keep the needs of the Church Periodical Club before us. \$5259 was collected this year. This Diocese received a mile of pennies grant for books for Thompson's Child Development Center in Charlotte. \$1650 was awarded to this Diocese's seminarians whose need for books is determined by the Bishop.

- A special program will be held February 25-27, as a combination of the Worship Retreat and Spring Seminars, at Brown Summit. It is entitled "Sisters in Christ Recreated for the Millennium" and will be facilitated by Mary McGregor from the Diocese of Texas. It will be a training and worship opportunity geared towards breathing vitality into our parishes and the ministries of women.

- The newsletter *Patchwork* continues to be published quarterly and sent to a liaison person in each branch and the clergy at each branch. This is the main means of communication between the board and the individual branches. It has increased our effectiveness and decreased expenditures on postage.

Gail Fennimore, President

Episcopal Farmworker Ministry

The year 1999 has been an exciting

year for the Episcopal Farmworker Ministry. The new community center, El Centro Episcopal, in Newton Grove was finally completed. Bishop Gloster and Bishop Daniel dedicated the new building on April 19 with a service attended by many from both Dioceses. Our playground was installed. Telephones were placed outside the building for use by our clients. We have recently purchased a new van to enable us to provide transportation for workers and families and to help us with the distribution of food and clothing to those in need. We are continuing our ongoing work, immigration assistance, citizenship classes, tax preparation, driver's education, and also implementing new programs such as ESL for farmworkers and their families. Working with the Tri-County Clinic we held a successful Farmworker Festival in September. We are planning a smaller 'welcome back' festival in the Spring of 2000.

The Rev. Tony Rojas now holds weekly Eucharists in our building, as well as providing a ministry of hospitality with soccer games, other recreation, and refreshments on Sundays. He continues to visit the work camps, establishing relationships with the workers and holding services there.

The devastation caused by the storms and floods this fall was unexpected and caused great hardship for many. The Rev. Tony Rojas and Lucia Rojas and Keith Merritt, our director, worked to the point of exhaustion while helping our workers and their families with food, clothing, and transportation assistance. We are grateful for all the help we received in terms of food, clothes, and money.

A new brochure is being prepared and will be ready for our conventions. The video about Hispanic Ministries in North Carolina will be completed by then, and we are an important piece of the video.

Our Board Retreat will be held at Trinity Center on April 11-12, 2000. We give thanks for the work of our departing Board members and welcome those who will become our new Board.

Dr. Walker H. Campbell, Chair
Episcopal Farmworker Ministry Board

Evangelism Officer

The Evangelism Officer has continued work within the Department of Congregational Support and Development to integrate evangelism opportunities and messages as requested by the missions and parishes of the diocese. This work is a change from the operation of the former Commission on Evangelism and Renewal and has taken some getting used to on everyone's part. We continue to identify and define the role of the Evangelism Officer under the current structure.

This year I have consulted with one parish on their evangelism program and held a training session at the Summit. This type of consultation is available to any church in the diocese. The Evangelism Startup Kit, from the National Church, is available through Canon Wesen's office to any church that would like to do a self-evaluation of its evangelism efforts.

In June, I attended the Evangelism Congress sponsored by the Brotherhood of St. Andrew, held at Ridgecrest Conference Center, Black Mountain, N.C. A number of contacts with those interested in Evangelism programs were made, including the Rev. J. Hugh Majers, National Evangelism Officer.

In November I met with Bishop Johnson to discuss evangelism effort and strategy in the Diocese. We also talked about the position of Evangelism Officer as presently established, in order for Bishop Johnson to brief our new bishop on this position.

The list of persons involved in renewal ministries has been up-dated, and is available in the resources booklet published by the Commission on Congregational Support and Development.

The Rev. Daniel A. Brown

Department of Finance of Diocesan Council (no report submitted)

Chartered Committee on Global Mission

As one reviews all the information on moneys and gifts received (\$65,000), amount of time volunteered (50,000 hours), budget expended (\$25,500) and donated equipment received and put to good use (over \$100,000), one begins to wonder what is the real focus on overseas mission ministry. While we can be proud of and caught up in what we have accomplished, we can easily overlook what we have received in return—growth in our spiritual walk with Christ. There are real stories I would like to share with you that will not only reflect the work accomplished this year but the more important look at Christ changing our lives as we visit with and assist others in God's Kingdom.

A member of All Saint's, Concord, records what she saw as she arrived in Haiti. "We loaded our two four-door pickups and hired a Haitian to sit in the back of each truck for security. From the airport, we went on the most unforgettable ride of my life. The streets of Port-au-Prince were very narrow, with crowds of people everywhere. The poverty was mind-boggling. Everyone there seemed to have something to sell and everything seemed so dirty. Live chickens, dead chickens, cut-up chicken, piles of fruit on mats and on the ground, baskets of toiletries and

grains, used clothing hanging on fences, people tapping on our windows wanting us to buy sodas or juice. A city of over two million without a sewer system. Think about it. Markets of nothing but rags on poles for shelter, lined up for blocks. Small children, maybe nine or ten years old, with five-gallon buckets on their heads. People bathing, washing and drinking in gutters and run-off ditches. And the crowds of people seemed to go on forever."

This group went on to spend five days working in the mountains on a CODEP water irrigation project. (CODEP is a joint mission program between the Episcopal and Presbyterian churches and operates under the arm of the Episcopal Diocese of Haiti.) They had taken with them over \$10,000 worth of tools (donated by Stanley Tools) and plumbing equipment (donated by Parnell Martin Co.). They set up a ram pump and sent water over 250 feet in galvanized pipe up the side of a mountain to irrigate crops and trees. They installed a computer (donated by ABB) and trained for the office of CODEP to be used to help in record keeping for the many CODEP projects. They worked on helping to finish a guest house for future mission groups to be able to visit and work in this area. They all came back stronger in their walk with Christ.

Then there are the work teams headed up by Robert Powell of St. Stephen's, Oxford, that went to Costa Rica and rebuilt a church from the ground up. This project took two teams a little over two weeks to clear the area, lay the foundation, lay cinder block, construct the roof, build the floor and altar area and put the finishing touches on the brand new church. These teams raised a lot of the money that went into buying the equipment and supplies to make this church a reality. Getting to know and working along side their new Episcopalian Costa Rican friends added to their spiritual walk. They then returned home to raise the money for the needed furniture and altar hangings so that God's glory could indeed be shown.

Twenty six people from Grace Church, Lexington, went to the southwest mountains of Honduras to rebuild houses that were destroyed by Hurricane Mitch. Stanley Tools also donated tools and equipment for this mission trip, as well as farm tools for the Hondurans to use. This team raised the funds needed and worked to rebuild five houses and through Max Walser's efforts bought and had installed six solar panels for lighting—one for each community. The women in the group took time to visit several schools and were touched that the children in the schools were without shoes. They had the children stand on sheets of paper while they traced their feet for size.

Led by Beth Hargrove and Beth McKee-Huger, they returned home to find tennis shoes that they could send to the children of Honduras. They received gifts of money and gifts of tennis shoes from several manufacturers. The shoes fund, named "Showing Honduras Our Empathy," was able to send 1300 pairs of tennis shoes. This team of Episcopalians was also instrumental in sending \$2,500 to the grain fund so that the farmers could buy much-needed seeds for planting.

These are only three of the many examples of very generous, caring, and loving people of this Diocese giving what they could to help make life better for others in Christ's name.

Everyone involved will tell you that their lives have been changed—that God has helped them grow spiritually a little more. This Diocese is a very generous and caring place—the following are some of the things you have done together:

- Sent 86,000 pounds of beans, rice and cooking oil to those in need in Honduras who were without food after Hurricane Mitch. This is over and above moneys given to the Presiding Bishop's Fund for World Relief and moneys sent to the South American Missionary Society from this Diocese.
- \$7,000 taken to the Episcopal Diocese of Honduras by Bishop and Mrs. Gary Gloster to be used to buy food for homeless camps run by that Diocese.
- Three trailer-truck loads of school furniture and equipment including about 40 computers and 1300 pairs of tennis shoes for the school children of Honduras.
- \$8,500 given to rebuild the grain and credit union funds in Honduras.
- \$5,000 received from St. Luke's Foundation in Salisbury for a two-year salary for Juana Iainez, the credit union Honduran coordinator. This will greatly enable Juana to spend more time assisting the loan program for the farmers and their families and to co-ordinate our visits to the southwestern area of Honduras.
- \$3,000.00 received from our diocesan ECW for medicine and expenses for two medical teams to travel to Honduras under the guidance of Peggy Wade of Church of the Nativity, Raleigh. Peggy supervised two complete tours of nurses and people assisting the nurses as they cared for people in the mountains of Honduras and instructed the Honduran health care providers. These teams received other donations of money and medicine for their trip.
- One trailer-truck load of hospital supplies and equipment donated by Episcopalians and a ministry called "Helping Hands Ministry." This ministry helped us send half the food to Honduras via the U.S. Air Force and was instrumental in picking up and storing all the equipment until we could arrange shipment to Honduras. They donated over 25 hospital beds. This was enough to start a

teaching medical clinic outside the capital of Honduras to teach Honduran health care providers from all over the country. Stretchers and transfer boards were given for each of the mountain villages to be used to take people carefully to the hospitals in town. All the beds, examining tables and supplies would be worth tens of thousands of dollars on the open market.

- Under the leadership of Lincoln Balassa we were able to rebuild the water and sewer system in the town of El Corpus, Honduras, that was destroyed by Hurricane Mitch. We are assisting the town in paying the salary of a person to monitor both the water system and the sewer system.

Other groups that gave of their time and money to help others out:

- St. Michael's, Raleigh, sent a needs-assessment team to Haiti to look over the school and cathedral in Port-au-Prince. They are looking into improving the printing school's equipment and other possible mission programs. Two nurses who went assisted in operations at St. Vincent's children hospital.
- College trip led by the Rev. Harriette Sturges to Costa Rica in March.
- All Saints', Roanoke Rapids, hosted nine visiting youth and adults from the Diocese of Costa Rica. This group visited our Diocesan Convention and sang for us then were taken on a tour of Washington, D.C.
- A group from Christ Church, Raleigh, visited Costa Rica in February to look into future projects and programs and returned home and sent a sizable check back to assist in the work of that Diocese.
- Mauricio Wilson, son of Bishop and Mrs. Wilson and a student in the seminary in New York, visited this diocese this summer. He was based at St. Paul's, Smithfield, where he preached and assisted in the services of several churches.
- Martha Alexander and the Companion Diocese Committee held a trip organization meeting in September at Holy Comforter in Burlington. Bishop and Mrs. Wilson from Costa Rica took part in talking about the Diocese of Costa Rica and about the beautiful country itself. This was a very well attended meeting reflecting the interest across our Diocese for our Companion Diocese.
- Martha also led a delegation from this Diocese to the convention of the Diocese of Costa Rica in November. Being a part of each other's conventions in a very important part in our shared ministries with each other.

These are many of the things that went on this past year. If we center our attention on money and accomplishments we will lose sight of how much we received from our relationships and involvements. We will lose sight of our own spiritual growth, of our being aware of Christ leading us in new and exciting ways to serve Him. If we con-

tinue to work for the glorification of God through our service to others, Christ will continue to reward us in ways we can only dream and imagine—as He has done this year.

William Bryant, Chair

Chartered Committee on Grants

This committee is composed of the seven Convocational Wardens, a member of Diocesan Council and a chairperson appointed by the Bishop. The Committee met twice (April and October). We encourage applicants to submit requests well in advance (before April 1 or October 1.)

Parish Grants

Holy Family, Chapel Hill,	
Tutor training	\$1500.
St. Barnabas', Greensboro,	
IHN	7500.
St. Matthew's, Hillsborough,	
Meal Service program	5000.
Grace, Weldon,	
termite repair	3000.
Holy Comforter, Burlington,	
Loaves and Fishes Pantry	5000.
St. Paul's, Smithfield,	
CARE, Inc.	3000.
St. Christopher's, High Point,	
Servant Leadership	3000.

ACTS Grants

From Emergency Fund for	
Eastern NC flood relief	15,000.
From New Programs Fund:	
Christian Counseling	
and Wellness Group,	
Greensboro	7000.
Making It Upstream,	
Greensboro	7000.
Equipping the Saints,	
Greensboro	5500.

We also made theological education grants to the following members of the Laity and Clergy:

Continuing Education Grants for Laity

Virginia Owens, Susan Bowen, Margaret S. Wade, Deborah Burris, William Gore, Elnora Gore, Marsha Coles, Gloria Banks, Harriet Morton, Jauncey McDougal, Christine Lawrence, Julia Congleton-Bryant, John Moore, Madie Smith, Ida Peeler, All Saints', Charlotte, Reginald Moss, Judith Moss, Anna Barnes, Eppie Grandis.

Continuing Education for Clergy

Barbara Platt-Hendren, Robert Alves, William E. Pilcher, Harriette H. Sturges, Rachael Haynes, Virginia Herring, Karen Mosso, Michael Langston, Bill Smyth.

The Rev. James T. Prevatt, Jr., Chair

Canonical Commission on Historic Properties

The Commission on Historic Proper-

ties, created by Canon 45 as a result of the diocesan restructuring at the 1997 Convention, completed its third year of operation in 1999. It is responsible for overseeing the designated historic churches of the Diocese, the historic cemeteries not associated with active parishes, and any other historic properties owned by the Diocese.

On September 12, 1999, a bronze marker purchased by the Commission to commemorate the placing of St. Mark's, Halifax, on the National Register of Historic Places was dedicated by Bishop Gloster.

The Commission received results of a re-survey of the boundaries of the cemetery of the former St. James' mission in Pittsboro and initiated action with the help of a local attorney to remove encroachments on the property. Additionally, conversations were begun with Ruedrich Restorations regarding archaeological and ground survey work to locate all burials within the cemetery.

Repairs were made to broken tombstones in St. Mark's Episcopal Cemetery, Chatham County.

Conversations were held about needed work at St. James', Kittrell; Holy Trinity, Townsville; and the cemetery at the former St. Clement's, Ringwood, Halifax County.

Two glass display sections were built in the Bishop's Chapel at Diocesan House for display of smaller historic properties and artifacts belonging to the Diocese.

Again this year, five of the officially designated historic churches—St. John's, Williamsboro; Grace Church, Lawrence; St. Mary's Chapel, Orange County; St. Andrew's, Woodleaf; and St. Philip's, Germantown—held their annual homecoming services as required by canon. St. James', Kittrell, did not hold a service, and has not held one for several years.

With the Historiographer of the Diocese, the Commission co-sponsored the annual Historians' Day meeting, held this year on November 13 at St. John's, Williamsboro. The Historians have been invited to meet in 2000 at St. James', Mooresville.

Members of the Commission during 1999 were Jane Ruffin House, chairman, J. Robert Boykin III, Thomas C. Church, Jr., Dennis F. Daniels, Lucy C. Davis, Elizabeth Etheridge, Elizabeth W. Matheson, the Rev. Canon E. T. Malone, Jr., secretary, and Bishops Johnson and Gloster, *ex officio*.

The Rev. Canon E. T. Malone, Jr.
Secretary

Interfaith Relations Officer **(no report submitted)**

Investment Committee **(no report submitted)**

Kanuga Conferences **(no report submitted)**

Liturgical Officer

21-23 January

In consultation with the Bishop and the Convention Worship Committee of the Greensboro Convocation, planned and assisted with the Convention Eucharist and Daily Services for the 183rd Annual Convention held at the Koury Convention Center/Holiday Inn Four Seasons in Greensboro, North Carolina.

The Most Reverend Frank T. Griswold III was the preacher at the Convention Eucharist. Additionally, the Revs. Antonio Rojas and Thomas Logan provided meditations at Morning and Evening Prayer. The Revs. Timothy E. Kimbrough and Philip R. Byrum assisted with music for Convention worship, and all hymns used at worship were taken from the Hymnal 1982 and Lift Every Voice and Sing II.

14 February

Supported the annual Diocesan-wide Absalom Jones Festival Eucharist held at St. Michael and all Angels' Church in Charlotte, North Carolina.

22-23 March

Assisted with the liturgies at the Clergy Retreat at The Summit, led by the Right Reverend John Shelby Spong, Bishop of Newark.

1 May

Preached at the ordination of Elizabeth Dowling-Sendor to the priesthood. The ordination was held at St. Philip's Church, Durham, North Carolina.

May and June

Consulted with the Bishops and ordinands regarding the planning of individual ordination liturgies. The recent policy of a single diocesan ordination liturgy each spring was set aside in favor of a separate liturgy for each ordinand to the priesthood and the diaconate alike.

2-3 June

At the request of the President of Province IV, Scott Evans, prepared worship materials for the meeting of the provincial Synod at Kanuga Conference Center. Additionally, served as accompanying musician for all worship during the Synod.

11-13 October

In consultation with the Bishop, planned and assisted with liturgies at the Diocesan Clergy Conference at The Summit.

19 November

The Leadership Program for Musicians Serving Small Congregations completed its first full cycle of training in November 1999. This national program, designed especially for musicians serving small congregations, offered a two-year curriculum leading to the Presiding Bishop's Certificate in Church Music. Courses included study of liturgy, hymnody, voice, conducting, the philosophy of church music, resources for music ministries, and the leadership

of congregational song.

Eighteen people, representing 15 churches in the Diocese participated, most of them taking the courses for credit. thirteen of these musicians will be awarded the Presiding Bishop's Certificate in a special presentation at the upcoming Annual Convention in January 2000.

The fruit of the Leadership Program for Musicians is already evident around the Diocese, and while the formal program has completed its first offering, the coordinator, Shirley Kuhn, hopes to offer occasional one-day workshops to provide further opportunities for enrichment in these areas.

2-4 December

At the request of the Bishop Suffragan and the JPIC (Justice, Peace, and the Integrity of Creation) sub-committee of the Executive Council of the General Convention of the Episcopal Church, worked with Diane Corlett, the Bishop Suffragan, and Ann Thompson to develop worship materials for the "Jubilee 2000" conference of the Episcopal Church held at the Kanuga Conference Center. The purpose of the conference was to introduce the new resources for the observance of the coming Jubilee year throughout the Episcopal Church.

Diane Corlett and Sister Helena Marie of the Community of the Holy Spirit assisted with other musicians in accompanying the conference worship. Dr. Pamela Chinnis, president of the House of Deputies, and the Rt. Rev. Steven Charleston, dean of the Episcopal Divinity School, each delivered keynote speeches.

During 1999 the Diocesan Liturgical Officer consulted with the Bishops and assisted various clergy and congregations with a variety of musical and liturgical concerns including the celebration of new ministries, the use of Enriching Our Worship, use of the Book of Occasional Services, and the liturgies of Holy Week.

The Rev. Timothy E. Kimbrough

The Canonical Commission on Ministry

The Commission on Ministry (COM) met frequently in 1999 to interview aspirants, postulants, candidates, and deacons who are in the ordination process and to advise the Bishop on their progress. Seventeen people (five are African-American women) are currently supervised by the COM. The annual meeting with the Standing Committee also occurred in the continuing process of evaluating our work together.

A concern to recruit young aspirants dominates all discussion about ordained ministry in this and other dioceses. The Chair met with the college chaplains to hear about their efforts in this regard.

Meanwhile, members of the COM

underwent training in cultural diversity so to remain sensitive to aspirants from minority congregations as they continue through the process.

Doubtless all these themes will continue into next year, when the COM will be chaired by the Rev. Bobbie Armstrong.

William E. Smyth, Chair

Ministry with the Deaf **(no report submitted)**

Chartered Committee on Ministry in Higher Education

The Committee on Ministry in Higher Education envisions, supports, and coordinates the Episcopal Diocese of North Carolina's ministry in higher education. Specifically, it oversees and evaluates the program of the six diocesan-funded campus chaplaincies: Duke University (the Rev. Anne Hodges-Copple); North Carolina State University (the Rev. Phil Wiehe); the University of North Carolina at Chapel Hill (the Rev. Stephen Stanley); the University of North Carolina at Charlotte (the Rev. Will Hinson); the University of North Carolina at Greensboro (the Rev. Charlie Hawes); and Wake Forest University, Salem College, and North Carolina School of the Arts (the Rev. Bob McGee). The Committee also works with the Rev. Tom Logan, chaplain at St. Augustine's College, in support of that campus ministry. The Committee makes some funds available to congregations reaching out to students on nearby campuses which lack a diocesan-funded chaplaincy.

The Committee met three times in 1999. In March the Committee focused on the problem of binge drinking on campus, which contributes to vandalism, date rape, injuries, and deaths. According to Mary Gerardy, Assistant Vice President for Student Life at Wake Forest, playing computer games, surfing the Internet, and drinking alcohol are among the ways that students at many colleges nationwide seek temporary relief from the pressures of academic life. Campus ministry programs can play a critical role in addressing the alcohol problem, by providing more meaningful activities that nourish their souls and restore their energy. After two years of discussion and the writing efforts of former member Bob Williams and member Eddie Bass, the Committee ratified its mission statement. The committee closed the meeting with a discussion of how it can play a more active role in campus ministry, beyond providing fiscal oversight.

The Committee on Ministry in Higher Education held its annual budget hearing and second meeting of the year at The Summit in August. Committee members discussed the chaplains' reports and budget requests, and voted to

recommend the requests to Council. The Committee agreed that more should be done to share the chaplains' reports with all members of the Diocese; more information will be sent to *The Communicant*, a campus ministry brochure will be developed, and a presentation will be made to Convention.

The Committee held its third meeting at an overnight retreat with the chaplains at The Summit on Nov. 12-13. The Committee approved a grant request from St. Albans, Davidson, for assistance with its campus ministry program to the students of Davidson College. The Committee also approved a grant for program assistance at St. Augustine's College. The Committee would like to work to encourage the development of a full-time clergy position that would minister to three Raleigh campuses, including N.C. State, Meredith, and Peace. The Committee agreed that the programs at Duke and N.C. State need additional administrative assistance as soon as possible, and will work with the chaplains at these campuses to increase resources for administrative support in year 2001. Walt Joyce will work with Carol Johnson and the chaplains to make the 2001 budget process electronic, as part of an initiative supported by the Committee to streamline and clarify the budget process. The Committee pledged to work arduously to increase the resources for campus ministry and noted that, as many priests are nearing retirement, campus ministry programs must play a critical role in nurturing and encouraging the future leaders of the Church. All of the members present expressed their belief that the retreat with the chaplains was extremely valuable, and they were in favor of making the retreat an annual event.

The Committee has had several major accomplishments for the year. All communications between meetings have occurred via e-mail. The committee has thereby reduced its postage and duplicating costs, and members have received information more quickly.

Committee member Walt Joyce has worked with the Diocese and the chaplains to develop a consistent and simple plan that will eliminate the need for reimbursements and allow for regular oversight. After two years of discussion and the writing efforts of former member Bob Williams and member Eddie Bass, the committee ratified its mission statement. Committee members have gotten to know our chaplains better, and the Committee has begun to discuss some of the tough social issues facing today's college students.

The Committee asks that all members of the Diocese work with our chaplains to encourage college students in their faith journeys, as they struggle to discern their life's vocations and pre-

pare for leadership in the Church. As many of our clergy near retirement, it is important that the Diocese increase its support of campus ministry, in order that the students who will become the Church's future leaders may develop a larger awareness of the Church's central position in their lives.

William T. Wells, Chair

Francis J. Murdoch Memorial Society

Founded by Margaret Murdoch in honor of her brother, the Rev. Francis J. Murdoch, late rector of St. Luke's, Salisbury, the Murdoch Society Funds are available to women and men who are in Episcopal seminaries preparing for the ordained ministry of the Episcopal Church. Loans are converted to non-repayable grants when the recipients are ordained.

Application forms are available from the Chair of the Society. Notice is sent to all seminarians about the availability of these funds. Please be sure to let the seminarians from your church know about these grants.

The Murdoch Society has a small endowment, which generates interest, which is available for distribution. During 1999, the Society did not grant any funds.

For additional information regarding the Murdoch Society, see Canon 37.

The Rev. Grayce M. O'Neill, Chair

Chartered Committee on New Congregational Development

The Chartered Committee and the Office of New Congregational Development have enjoyed an exciting first year in full operation. Not only have new congregations been forming, but even more are now in the planning stage. In addition to the development and encouragement of new congregations, we have been fortunate to work in partnership with many existing congregations assisting in any way we can with development needs: formulating new plans and directions, offering training and resources, and consulting with them in ways they deem appropriate. Some highlights follow.

In January 1999, the greater Raleigh Convocation Committee for New Congregational Development began, with their new planter, the Rev. Bill Steinberg, our new north Raleigh church plant, now named GracePoint: An Episcopal Community in Christ. Bill attended the Church Multiplication Training Center, an interdenominational church-planting organization in Colorado Springs, often called "boot camp," and began building his launch team and leadership group. This group is now well formulated. They have been meeting and training together, have secured a worship space at the Raleighwood theater, have moved into a church of-

fice, and are looking forward to a variety of community events leading up to their formal opening in the first quarter of 2000.

The Charlotte Convocation New Mission Committee was delighted to call the Rev. J. Derek Harbin and Clifford Harbin as a team to plant the new south Charlotte church plant, now named Church of the Beloved: An Emerging Episcopal Congregation. Since September, they have hit the ground running in preparation for gathering their launch and leadership teams. Besides the support they are receiving from area churches, they have been given office space in St. Peter's Church. They, too, have attended boot camp, as will all our new planters.

We have secured the services of the Rev. Jim Griffith, a nationally recognized church planter and coach for new starts. He will be coaching the Raleigh and Charlotte plants and will most likely coach more of our new starts as they emerge.

Our new congregations in Durham, El Buen Pastor, led by the Rev. Nicolas Menjivar, and in Clayton, the Clayton Episcopal Congregation, led by the Rev. Barbara Platt-Hendren, are both flourishing and growing. Each of their clergy has attended boot camp and the congregations are moving boldly into their mission and ministry. Our new congregation in Wendell, the Wendell Episcopal Explorers, led also by the Rev. Platt-Hendren, is studying its demography and formulating its plans for the future. Our new congregation in Seven Lakes, St. Mary Magdalene (moved from Troy), is growing and extending its mission as it searches for land. Our thanks to the Rt. Rev. Elliott Sorge for his great assistance.

In mid-1999, the churches of Chapel Hill and surrounding area, knowing there was a crying need for a new church in Chapel Hill, began a new church planting committee and are well under way with hopes of calling a planter by June 2000. In addition, the Charlotte Convocation is beginning its second planting committee in preparation for planting a new church in the northern regions of Charlotte.

Another highlight of 1999 has been the completion of the first year of our Church Development Institute and beginning of a second, advanced year. Nearly 30 clergy and lay members from new and existing churches are in the program. CDI will provide an excellent opportunity for all our congregations to utilize in the future as they seek to develop their congregations.

A final highlight: We have been able to establish a Development Incentive grant program to assist congregations in establishing new areas of ministry, adding new staff positions, or serving their communities in new ways. To date five

grants have been made with more expected in 2000.

None of this could have been done without the dedication of the members of the Chartered Committee, under the leadership of the Rev. Bo Millner, the Department of Congregational Support and Development, under the leadership of Judy Lane, and the great support of the Bishop and diocesan staff. But most important, what we have accomplished for the Lord has been sparked and led by members of congregations and convocations throughout the Diocese who have a miraculous vision for extending the mission of Christ's Church.

Through this joyful ministry, we are becoming more of one heart and one Spirit, to the Glory of God. Thanks be to God.

*The Rev. Steve Wendfeldt
New Congregation Development Officer*

North Carolina Episcopal Church Foundation

The North Carolina Episcopal Church Foundation, Inc., was established in 1955 for the purpose of aiding the expansion of the Church in the Diocese. Funds are available to parishes and missions and to other institutions owned by the Diocese for construction of buildings, acquisition of buildings and property, and repairs, renovations, and improvements to existing facilities.

Low-interest loans are available to parishes and missions up to a maximum of \$75,000 per borrower, repayable over 10 years. For wholly owned diocesan institutions, the maximum limit per loan is \$100,000. Grants are also available to missions up to a maximum of \$7,500 each for the same purposes, especially if the need is an emergency. Funding decisions are based on the need for the project and funds available. Currently the interest rate for parishes and institutions is 6% and for missions 5%.

During the past fiscal year ending July 31, 1999, the board of directors of the Foundation approved the following:

Loans approved:

St. Mark's, Raleigh \$58,200.00

Grants approved:

St. Mary's, Speed \$ 7,500.00

St. Elizabeth's, King 3,470.00

Church of the Messiah,

Mayodan 800.00

St. Paul's, Thomasville 7,500.00

\$19,270.00

Eight church notes were paid off during the same period. One loan payment is delinquent.

Asset balance:

Church Notes \$ 508,579.74

Stocks 1,376,906.22

Bonds 961,200.25

Cash & Equivalents 110,210.36

Total Assets \$ 2,956,896.57

Net income for 4 (four) quarters

\$84,108.95

The Foundation continues in sound condition.

While the normal number of grant requests was received this year, the number of loan requests was meager. Vestries which have need of funds beyond those which their own efforts have secured are encouraged to explore the possibilities of a loan or grant from the Foundation.

In order that the Foundation may serve additional missions and parishes, it must look to bequests and gifts from groups and individuals in the Diocese. We welcome inquiries, addressed to the Diocesan Administrator at the Diocesan House.

Thomas H. Wellman, President

Department of Outreach of Diocesan Council (no report submitted)

The Penick Village

Penick Village, a ministry of the Episcopal Church, is a vibrant and caring community for adults that both values and encourages the individuality and contribution of each resident and is committed to the excellence of care for each from the time of entrance throughout the remainder of his or her life.

The program emphasis is on empowering the residents with opportunities of choice as they live in a beautiful wooded, landscaped campus, reflecting the elegant beauty of the Sandhills. At the same time, the residents enjoy the security of a well-protected campus and experienced staff.

Penick Village, a well-established Continuing Care Retirement Community with a proven track record, is the place to live for self-directed persons who choose to explore a vibrant life as they enter the fourth quarter of life. Its program emphasizes wellness of body, mind and spirit through such activities as swimming, learning in the Community College Life Enrichment Center, volunteering in the schools, touring, and being a grandparent to a special child.

Residents participate in the life and work of the Village through an active resident's council, board committees, and openness of administration to serious and careful evaluation of the program by the residents. Residents and their families share in the decisions of where to live, and what services are needed.

The proposed expansion program of the Penick Village will enhance its program and services by building a new state-of-the art residential building (Canterbury Hill), a wellness center, a day care center and in addition to refurbishing the South building. The Canterbury Hill apartments will provide gracious living space with all the amenities of home. Residents can choose many of the services desired

Secretary of Convention's Review of Annual Statistical Reports

Under Canon 5, Section 7 (revised 1997), the Secretary of Convention shall:

(a) Receive, review, and evaluate the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein, and submit to the delegates to the Convention his analysis and recommendations.

(b) Keep the structure and organization of the Diocese under continuing study.

The following is my review of the 1998 information as published in the 1999 *Journal of Convention*, unless otherwise noted.

We have moved from a system of assessments and quotas to a new unified budget. In 1996 for the first time the Diocese instituted a system of unified askings and acceptances. Reports available for the three years of this new system show that acceptance of askings is up, payment of askings is up, write-offs are down, and amounts eventually paid in full are up. All of this shows steady financial improvement and increasing income.

Year	Asking Accepted	Asking Paid Current Year	Write-offs	Asking Paid Following Year
1998	3,038,633	2,894,782	14,680	38,853
1997	2,864,585	2,805,566	15,600	14,801
1996	2,718,417	2,636,706	72,158	9,553

Our 1998 performance in the area of Seminary Assistance continued the decline that began in 1997 after giving reached a peak in 1996. The shortfall between what was asked and what was paid has grown from \$39,369 to \$68,248 in two years—not an encouraging trend.

Year	Assessed	Paid	Shortfall
1998	231,839	163,590	68,248
1997	219,850	164,770	55,079
1996	209,813	170,835	39,369
1995	194,512	118,832	75,680

Sacramental Statistics.

Year	Confirmations	Marriages	Burials	Baptized Persons	Communicants
1998	946	418	543	45,579	32,838
1997	1,017	428	468	44,860	33,103
1996	1,047	455	508	44,950	32,172
1995	1,100	406	479	45,340	34,323
1994	1,123	444	580	44,494	34,012

Figures for 1999 are not yet available, but it is discouraging to see that through the end of 1998 the number of confirmations has declined for five consecutive years. The numbers of marriages and communicants are down, and burials are up from the previous year, with the only bright spot being an increase in number of baptized persons.

Holy Communion Services.

Year	Sundays	Weekdays	Private
1998	9,561	4,830	3,417
1997	9,489	5,056	3,110
1996	9,010	4,856	2,962
1995	9,356	4,918	2,680

The celebration of Holy Communion continues to rise on Sundays, and the number of home or private communions has risen for three straight years.

Worship and Church School Attendance.

Year	Avg. Sunday Service	Preschool	Grades 1-12	Adults
1998	16,149	(data unavailable for 1998)		3,496
1997	16,005	2,096	5,140	3,529
1996	15,337	2,330	5,194	3,512
1995	15,933	2,576	5,591	3,417

Average Sunday attendance was up slightly for the second consecutive year.

Number of Clergy and Congregations.

According to the Summary of Statistics the number of priests canonically resident in the Diocese increased by 8 during 1998, up to 222. There were 29 deacons, an increase of one. The number of transitional deacons declined from 4 to 3. The number of congregations declined to 117, with the closing of two missions. There were 69 parishes and 47 missions.

The Rev. Canon E. T. Malone Jr.

while having a variety of meal options tailored to their individual preference. Flexibility is key to the style of living in which a person has space enough to live his/her own life commitments.

Each unit will be a self-contained apartment with its own heat/air conditioning, kitchen, laundry, storage and bath areas, while having optimal views of the rising and setting sun striking through the longleaf pines or appearing on one's garden spot or favorite azalea or camellia bush. The quiet silence enfolds walking paths, scenes of beauty, and restful spots from harsh worldly problems.

The Wellness Center will provide a lap pool for daily swimming or water aerobics, with exercise rooms under the direction of the wellness director. It will be the place to follow existing patterns of exercise or to explore under professional personnel new modes of keeping mobile and active.

The new Intergenerational Day Care Center will help bring the vibrancy of life through the enthusiasm and laughter of a young child who says "hello" or provides the touch of human kindness. It will be a place to watch or to volunteer, or listen to the wonderful sounds of children growing in the grace of God.

Penick Village is a village for living in fullness the life you have, uninhibited by age or infirmity or rules. It is a place of freedom with the support of professional, experienced staff to help enable residents to find a quality of living in the 21st century.

Other Aspects of Being a Continuing Care Retirement Community:

A. New Residents' Profile Perspective

During the last year, Penick Village received 32 new residents who came from the following areas: Southern Pines/Pinehurst – 20; Chapel Hill – 5; Raleigh – 1; Sanford – 1; Pittsboro – 2; Rockingham – 1. In addition, there were 2 residents from other areas, one from New York and one from Canada.

The religious affiliations of the new residents include Episcopalians – 20; United Methodists – 4; Baptists – 1; Congregationalists – 2; Presbyterians – 2; Lutherans – 1; and Roman Catholics – 2.

B. Resident Life

The Residents' Council continues to involve the total resident group in the life and work of Penick through a variety of committees. The many activities include continuing educational and art study programs, monthly entertainment, bus trips, and musical programs. Residents participate in decisions on how Penick Village operates through committees on library services, house and grounds upkeep, and food services. Staff support is provided for the residents to help them accomplish their goals and purposes. The President of the Residents' Council reports to the Board of

Directors at their quarterly meetings on decisions and plans of the Council.

C. Kinder-Elder Kare

This program has been serving older adults from the community and pre-school children in a creative, inter-generational program. Approximately one-third of the children are children of employees. Residents volunteer, providing a grand-parenting model for many of the children.

D. Benevolent Assistance

The Benevolent Assistance ministry of the Penick Village receives a major portion of its funds from the Mothers Day and Year-end Offerings. This unique ministry of Penick Village allows it both to admit and to continue to support the 15 per cent of residents who have limited financial resources. In 1999, the Village provided free services in the amount of \$844,571 to its residents, with \$389,009 in benevolent assistance and an additional \$455,562 in contract adjustments for Medicaid recipients.

E. Friends of Penick

This volunteer organization has added a special zest to the quality of life for the residents at Penick through its many activities. It has provided the extra bonus of special transportation for out-of-town trips, added garden spots, and new benches, sponsored special teas, and provided table plants for the holiday season. The Friends have truly been the light of the outside to the residents.

F. Endowment Fund

The assets of the Endowment Fund, as of September 30, 1999, stand at \$3,739,713. This growth of the Endowment Fund was made possible by many special gifts, memorials, and three estate bequests. The income from the Endowment Fund is used to supplement the contributions received from the Mothers Day and Year-End Offerings for the Benevolent Assistance ministry of Penick Village. The Endowment Fund growth in assets greatly strengthens our ability to continue to strive toward the goal of Bishop Penick – "...that no one be turned away for lack of funds."

G. Statistical Summary for 1998-99

Current Census as of 9-30-1999	
Residents in Residential Section	133
Residents in Nursing Center	56
Residents in Personal Care	22
Total Residents	211

H. Financial Summary

Sources and Uses
September 30, 1999

Funds Provided:

Resident Fees (gross)	\$ 6,430,438
Less Contractual Adjustments	(455,562)
Less Benevolent Assistance*	(389,009)

Net Resident Fees	\$ 5,585,867
Miscellaneous Income	638,907
Admissions and Application Donation	1,031,929
Contributions	600,149
Total:	\$ 7,856,852

Funds Applied:

Program Services & Operations	\$ 5,420,053
Buildings and Maintenance **	1,597,010
New Property/Equipment	1,083,476
Interest	427,538
Working Capital	(671,225)
Total:	\$ 7,856,852

* Benevolent Assistance for those residents who lacked the financial resources to pay for their own customary charges for care.

** Includes depreciation of \$619,852.

The year 1999 was a year of service and ministry, in which the residents of Penick Village found new life in the midst of an atmosphere of freedom and security. The dedication of the Board of Directors and staff centers on quality of care and service. Thus we proudly present this report to the Diocesan Convention as our witness to our faith in Jesus Christ and our commitment to service in love. Thanks so much.

Alfred L. Purrington III, President

Chartered Committee on Property Management

The Chartered Committee on Property Management has oversight for all diocesan property. The Historic Properties Commission is under and responsible to this Committee.

The activities of the committee for 1999 included:

1. Continued review of uses for the excess commercial property adjacent to Diocesan House.
2. Coordination of the future replacement of the heating and air conditioning system in Diocesan House.
3. Consulting with the Thompson Property Committee on property held by the Diocese for the benefit of Thompson Children's Home.
4. Review of the work of the Historic Properties Commission.

Thomas C. Church, Jr., Chair

Saint Augustine's College

Dr. Dianne Boardley Suber, tenth head, brings experience, wisdom, and talent to the presidency at Saint Augustine's College, the more than 132-year-old Episcopal church-related liberal arts coeducational institution located in Raleigh, North Carolina. On December 1, 1999, Dr. Suber accepted the symbolic key to the college from Attorney A. Melvin Miller, interim

president, who presided over the special ceremony. President Suber was greeted by the Rt. Rev. Robert C. Johnson, Bishop of the Diocese of North Carolina and trustee; Chairman Logan Delany of the Board of Trustees; the Rev. Eddie Maxwell, trustee, who presented the proclamation; Dr. Prezell R. Robinson, President Emeritus; Dr. Maurice C. Taylor, Senior Vice President for Academic Affairs/Provost; Dr. Robert E. Bridges, President, Falcon Foundation; Dr. Talbert O. Shaw, President, Shaw University; Dr. Rosalie P. Gates, Director, Cooperating Raleigh Colleges; Billy Williams, President, Student Government Association; and Chrisee Pickett, Miss Saint Augustine's College.

There have been nine other heads who served the institution as principals and/or presidents. They were the Rev. J. Brinton Smith 1868-1872; the Rev. John Esten Cooks Smedes 1873-1884; the Rev. Robert Bean Sutton 1884-1891; the Rev. Aaron Burtis Hunter 1891-1916; the Rev. Edgar Henry Goold 1917-1946; Dr. Harold L. Trigg 1947-1954; Dr. James A. Boyer 1954-1967; Dr. Prezell R. Robinson 1967-1995; and Dr. Bernard W. Franklin 1995-1999.

Development of the institution began with its main purpose in 1867, which was to train newly freedmen to become teachers and to prepare priests for the ministry. So, from the establishment of Saint Augustine's Normal School and Collegiate Institute, life for students, faculty, and staff has been directed by way of the Chapel, where there exists discipline and learning related to benefits of a traditional liberal arts education. Under the leadership of principals Smith, Smedes, Sutton, and Hunter and presidents Goold, Trigg, Boyer, Robinson, and Franklin, Saint Augustine's has continued to provide chaplains who have emphasized religious services designed to support intellectual and moral development of the campus from all religious and multicultural programs. Against this background, there are seven living priests who have served Saint Augustine's as chaplains. The chaplains and their residences are as follow: the Rev. Joseph Green, Virginia Beach, Va.; the Rev. Edgar Smith, Philadelphia, Pa.; the Rev. Canon Ronald Fox, Miami, Fla.; the Rev. Dr. Canon Cyril Burke, Bloomfield, Conn.; the Rev. Christopher Gray, Raleigh, N.C.; the Rev. Dr. Raleigh D. Hairston, Silver Spring, Md.; and the Rev. Thomas W.S. Logan, Jr., current Vicar/Chaplain and designer of the Gospel Eucharist.

Saint Augustine's is rooted in a history of successfully educating students—particularly African-Americans—to understand themselves against the background of their total heritage. This includes preparing more than a third of African-American Episcopal priests,

three of whom became bishops of the Church. They were the Rt. Rev. Henry Beard Delany, Bishop Suffragan of the Diocese of North Carolina; the Rt. Rev. Bravid W. Harris, Bishop of Liberia from Virginia; and the Rt. Rev. Irving Mayson, Bishop Suffragan of the Diocese of Michigan.

Also, Chaplain Logan has announced the unveiling of the three bishops' portraits at Saint Augustine's College Chapel that will take place Friday, May 12, 2000, in the afternoon.

Thelma J. Roundtree
Senior Warden

Saint Mary's School (no report submitted)

Secretary of the Diocese

As Secretary of the Diocese, working under the canonical supervision of the Diocesan Council (Canon 5, Section 4, revised 1997), I served as Secretary of Convention for the 183rd Annual Convention, January 21-23, 1999, and served as Secretary of Diocesan Council during 1999.

I was editor for the 1999 *Journal of Convention*, for which the computer formatting and data entry was done by my assistant Penelope Olson. Our office also produced a smaller *Spring 1999 Clerical Directory* and the *Clergy and Institutions Prayer List, 1999-2000*. Additionally, I edited the Diocese of North Carolina section for the *Episcopal Church Annual* (1999).

During 1999 I served as secretary and member of the Historic Properties Commission, member of the St. James', Kittrell, Historic Church Subcommittee, member of the Dispatch of Business Committee, and delegate to the North Carolina Council of Churches. Also during 1999 I attended the annual meeting of the diocesan Episcopal Church Women, the national Episcopal Communicators Conference in Sewanee, Tenn., various vestry meetings, ribbon-cuttings, ordinations, and celebrations of new ministry, and the fall Lutheran-Anglican-Roman Catholic (LARC) conference at Trinity Center, East Carolina Diocese.

Actions as Historiographer. During 1999 I was one of the final readers for the introduction to *The Church of England in North Carolina: Documents, 1699-1741*, the first of three volumes being published about the Church of England in colonial North Carolina by the North Carolina Division of Archives and History in its on-going series, *The Colonial Records of North Carolina*. I continued to function as Superintendent of the Diocesan Archives. In that capacity I assisted individual clergy, church members, parishes, and scholarly researchers seeking information in our Archives, which is open by appointment. I continued to act as liaison for the Diocese with state and local histori-

cal and preservation organizations. The Diocese is a member of Preservation North Carolina and of the N.C. Federation of Historical Societies. Various materials, including books and personal papers, were added by donation or purchase to the Archives during 1999. During 1999 I responded to numerous requests for historical information about the Diocese and its clergy. I attended the annual meeting of the Carolina Charter Corporation in Raleigh, of the National Episcopal Historians and Archivists in St. Augustine, Fla., and presided at the annual diocesan Historians' Day gathering at St. John's, Williamsboro.

Publications and Records. The Secretary is also Canon for Publications and Records, and in that capacity serves as diocesan communications officer and editor of the diocesan newspaper, *The Communicant*, as well as being staff liaison with the Communications Committee and advisor to other diocesan staff on matters related to communications. During 1999 *The Communicant* received five awards from the national Episcopal Communicators organization: for Photography, Single Photo (Award of Excellence, 1st place nationally); for Headlines (Award of Excellence, 1st place nationally); for Newswriting (Award of Merit, 2nd place nationally); for Reader Response (Award of Merit, 2nd place nationally); and for In-Depth Coverage (Award of Merit, 2nd place nationally). As an individual, I also received an Award of Merit for In-Depth Coverage as part of the writing team for the Anglican Communion News Service during summer 1998 for coverage of the Lambeth Conference.

Admission of Congregations. Under Canon 5, Section 5 (revised 1997), the Secretary of Convention is now responsible for receiving, processing, and reporting all applications for admission or readmission of parishes and missions into union with the Convention of the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Admission of New Congregations, which formerly carried out this work. During 1999 I received an initial application from Iglesia El Buen Pastor, Durham, for admission to union with Convention as a mission. Upon final receipt of all canonically-required documents, assuming that they will be in good order, I intend to move that this new congregation be admitted to union.

Reports of Institutions. Under Canon 5, Section 6 (revised 1997), the Secretary of Convention is now responsible for soliciting and receiving reports from each of the institutions related to the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Institutions, which formerly carried out this work. I received reports from The Summit Camp and Conference Center, Penick Village, Thompson

Children's Home, St. Augustine's College, and the University of the South and found them to be in good order.

Annual Statistical Reports. Under Canon 5, Section 7 (revised 1997), the Secretary of Convention is now responsible for receiving, reviewing, and evaluating the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein. The 1997 restructuring of the Diocese abolished the Commission on the State of the Church, which formerly carried out this work. Recommendations concerning diocesan work are now made by the Diocesan Council Committee on State of the Church, established in 1997, which prepares the annual report of Diocesan Council to Convention. My evaluation of the statistical reports appears in a separate listing, "Secretary of Convention's Review of Annual Statistical Reports."

The Rev. Canon E. T. Malone, Jr.

Bishop's Committee on Sexual Ethics

This body has continued to supervise and maintain the sexual abuse prevention training in the Diocese. Two sessions are offered annually at diocesan expense, and the certified trainers are available for hire by individual congregations or convocations. In this way, appropriate training is at hand not only for those "required" to have it, but also for all others who desire to make our church a safer, more welcoming place.

The Pastoral Response team is available at the Bishop's request to offer support and assistance to all concerned when a pastoral crisis has occurred.

This body is instigated by and responsible to the Bishop.

The Rev. Virginia Herring, Chair

Chartered Committee on Small Churches

The Committee's focus in 1999 has been to enrich, support, inform, and affirm small churches in this Diocese. Toward these ends the minutes of all Small Church Committee meetings have been sent to all small churches. Two Saturday workshops for vestries from small churches have been paid for out of the Committee's budget along with financial and participatory support for the Small Church Leadership Conference at Trinity Conference Center in June.

Mission assistance requests were fewer this year and all but one request was granted. There were errors in reporting from this mission which were explained to the priest-in-charge. He was asked to correct the errors and re-submit the request. He did not choose to do this so the Committee could not process the request. Requests from the two clusters were also recommended. A meeting of the budget subcommittee

and the committee chairperson along with Vicki Wesen, met with the Cluster Council of the Warrenton Churches to clarify the definition of a cluster and encourage additional regional participation in this cluster to justify the increase in funds requested. The customary amount requested by the Chapel of Christ the King ministry in Charlotte was recommended.

A gift to the Small Church Committee was received from Joel Cawthorn. This money was given to the two emerging explorer congregations as a grant to assist with the costs of leadership training workshops and seminars and to the small churches in the eastern part of the Diocese for flood relief.

The chair of the Committee met with the deans and wardens of the convocations at a meeting of these convened by Bishop Gloster. A list of all the small churches in each convocation was given to each warden and a request was made of each to set up a day-long meeting with representatives from each of these churches for the purpose of dialogue about the needs and concerns of small churches.

The quarterly meetings of the Small Church Committee were used as a forum for exploration of these needs and concerns as well. The Rev. Stephen Wendfeldt presented his vision of making congregations new and viable whether they were in areas with great growth potential in numbers of members or from areas in which possibilities for numerical growth were clearly limited. Dr. Patricia Page presented her hopes for creative Christian formation and education in small churches.

The Rev. Dr. Pat Earle, Chair

Chartered Committee on Social Responsibility in Investments (no report submitted)

Standing Committee (Summary report)

This summary report covers the work of the Standing Committee during the period December 1, 1998, through November 30, 1999. A full report of the Committee's activities during 1999 will appear in the *Journal of the 184th Convention*.

The principal functions assigned to the Standing Committee by the national and diocesan canons are (1) to consent to the election and consecration of bishops throughout the Episcopal Church, (2) to approve candidates for Holy Orders at each stage of the ordination process beginning with admission to candidacy, (3) to consent and advise the Bishop to give his written consent to sale or encumbrance of real property by the Trustees of the Diocese or by any parish or diocesan institution, (4) to consider and act in cases of ecclesiasti-

cal discipline as directed by the national canons, (5) to act as a council of advice to the Bishop, and (6) to act as the Ecclesiastical Authority in certain extraordinary circumstances. When there is to be an episcopal election in this Diocese, the Committee customarily organizes the nomination process, recommends to the Diocesan Council a budget for the election and transition, and oversees the transition process.

Organization. The Committee met on January 23, 1999, immediately following adjournment of the 183rd Convention to elect officers for the ensuing year. Mrs. Scott T. Evans was elected President and Mr. Joseph S. Ferrell was elected Secretary. The Committee welcomed the Rev. Scott T. Allen, the Rev. Robert Alves, and Mr. Ferrell, who were newly elected.

Episcopal elections. During the reporting period the Committee consented to the election of bishops coadjutor by the Dioceses of Mississippi, Louisiana, Michigan, Taiwan, and Columbia, to the election of a bishop suffragan by the Diocese of Albany, and to the ordination and consecration of bishops-elect for East Tennessee, Chicago, Eau Claire, Western New York, Northern Michigan, Connecticut, Dallas, Rochester, Michigan, and the Armed Forces. The Committee also consented to cession of territory from the Diocese of Arizona to the Diocese of San Diego and from the Diocese of Minnesota to the Diocese of North Dakota.

Ordination process. The Committee interviewed and approved persons in the ordination process as indicated: **Deacons seeking priesthood:** the Rev. Carolyn Hassig Ecklund, the Rev. Elizabeth Dowling-Sendor, and the Rev. Catherine Anne Caimano.

Candidates seeking transitional diaconate: Catherine Anne Caimano, Melanie Althea Mudge, and Julia Woolfolk Boyd.

Candidates seeking diaconate: Russell Lee Settles, John Edward Blazer, Jr., and Talmage Gwaltney Bandy.

Postulants seeking candidacy: Julia Woolfolk Boyd, Zelda Bernice Miller Kennedy, William Daniel Oldland, Patsy Ann Smith, and Duncan Haywood Jones.

Real property. The Committee consented and advised the Bishop to give his written consent to the sale or encumbrance of real property by Christ Church, Cleveland; St. Titus', Durham; Holy Innocents, Henderson; Church of the Nativity, Raleigh; St. Luke's, Durham; Church of the Redeemer, Greensboro; Grace Church, Weldon; St. Clement's, Clemmons; St. Michael's, Raleigh; St. Anne's, Winston-Salem, St. Paul's, Cary; Trustees of the Diocese for St. Anna's, Littleton; Chapel of the Cross, Chapel Hill; Emmanuel, Southern Pines; Trustees of the Diocese for The Summit; St. Mary Magdalene, Seven Lakes; St. John's, Charlotte; and

St. Stephen's, Oxford.

The Committee revised the "Check-List" of its requirements for approval of real estate transactions and secured its publication in the Journal of the 183rd Convention.

The Committee approved two proposed changes in the diocesan canons concerning unsecured loans and transactions not requiring Standing Committee action. These proposals were forwarded to the Commission on Constitution and Canons for presentation to the 184th Convention.

Ecclesiastical discipline. The Committee expressed its unanimous sense that proposals calling for creation of a non-geographic province in the United States under the jurisdiction of the Bishop of Singapore are schismatic and contrary to the unity and discipline of the Church.

Having received information that the Rev. Anna Louise Reynolds Pagano has been received into the Roman Catholic Church, the Committee initiated proceedings under the national canons to declare that she had abandoned the communion of the Episcopal Church by admission into a body not in communion with this Church. Subsequently, Mrs. Pagano voluntarily offered to renounce her Orders, which renunciation was laid before the clerical members of the Committee and by them approved as provided by the national canons, where upon the Bishop accepted the renunciation.

At three successive meetings, the Committee considered and rejected charges against a priest of the Diocese alleging violation of ordination vows. The Committee found no basis for initiating an investigation of the charges and upon the third consideration ordered the matter permanently closed.

Council of advice. The Committee acted as a Council of Advice to the Bishop on eight occasions.

The election process for the XI Bishop. During the reporting period the Committee consulted with the Rt. Rev. Clay Matthews of the Presiding Bishop's Office as to the nomination and election process for the XI Bishop, constituted a Nominating Committee, developed a resolution governing the nomination process which was adopted by the 183rd Convention, prepared and submitted to the Diocesan Council a budget covering the cost of the election and transition, prepared a proposed Special Rule of Order to govern the election process at the 184th Convention, and established a Transition Committee chaired by the Rev. Robert Alves.

Joseph S. Ferrell, Secretary

Chartered Committee on Stewardship

*All that we are. All that we have.
All of the time.*

The Stewardship Committee urges individuals and congregations to exemplify lives of gratitude, giving, worship

and witness to Jesus Christ as Lord and Savior.

The Committee's consultant group continued contact with every congregation in the Diocese and was present in over half of them (plus Convocation and Diocesan organizations) for Vestry meetings, retreats and workshops, EMC and financial planning, speaking engagements, Christian Education and worship opportunities.

The Committee hosted three events at The Summit Camp and Conference Center:

- in May, a day-long conference on planned giving in congregations of all sizes was presented by the Rev. Dr. Charles C. Gearing of the Episcopal Church Foundation;
- a presentation-model conference for clergy and laity on the basics of year-round programming ideas was led by the Rev. Kirk Kubicek in September;
- Tom Gossen, executive director of The Episcopal Network for Stewardship (T.E.N.S.), led the committee members in a stewardship statement writing workshop in November.

Production of the video *All That We Are* was completed as was distribution of the Latino *Mayordomia Cristiana*. The diocesan manual, *A Plan for All Seasons*, updated by Claudia Stowers and Lape Smith, was recognized with a \$1,000 national award for "best congregational support material" by The Episcopal Network for Stewardship (T.E.N.S.) and international distribution has resulted.

This Diocese was represented at [national] conferences in Atlanta, Ga. (Ray Rogister, Ron Sigrist), Rochester, N.Y. (Bunnie Collura, Bill Wrenn, John Champion), and Jackson, Wy. (Lape Smith, Bill Wrenn). Jay Silver has begun service as a national consultant with The Ministry of Money, Church of the Savior, Washington, D.C. The committee, the consultant group and the Stewardship Officer are valuable assets that are made available to all congregations through your support of the Diocese. Your prayers and continued support are asked for this portion of our ministry to one another, the larger Church and the world.

Bunnie Collura, Chair

The Summit

The Summit Board of Directors has had another busy and productive year, working together with our bishops and with the staff of The Summit.

During this year, we have looked at the ways The Summit fulfills the Vision Statement adopted by the 183rd Diocesan Convention. In particular, we see the facilities and the program of The Summit responding to these aspects of the Vision Statement:

*We envision a diocese which works
for faithful stewardship of God's cre-*

*ation and of the many gifts with which
we have been blessed as a people and
as a region.*

This year, The Summit purchased two new tracts of land totaling 60 acres, which were paid for by gifts from the 1999 Board of Visitors. An additional gift of over 40 acres of wetlands along the Haw River will also be given to The Summit over the next three years. This brings the total acreage to almost 250 acres.

The additional land tracts allow the Diocese as well as The Summit to be faithful stewards of God's creation. In part, our ownership of these lands protects them from developers, protecting the flora and fauna of the forest. This is especially significant with regard to the wetlands and their unique natural environment.

In addition, the Board is researching various foundations in order to pursue grants to re-establish the Outdoor Environmental Education program. This time, the program will follow the model developed successfully at other camp and conference centers. It will offer a 3-day residential visit to school children, and the program will conform to state educational guidelines.

Secondly, we see The Summit fulfilling the last paragraph of the Vision Statement:

*We envision a diocese in which
people of all ages find their faith
strengthened through worship, Christian
education, retreats and other opportunities
for spiritual formation.*

Over the years, many have spoken of The Summit as "the spiritual center of the diocese," and it was not clear if this was a hope or a reality. Now we can clearly point to ways in which it is a reality. Clark Cottage, the retreat house of The Summit, has provided for individual retreats as well as sponsoring programs for adult spiritual formation. A labyrinth will be installed, adding yet another dimension of spirituality.

With additional land and additional programs and the continuing success of the diocesan Youth Ministry, the Board is deeply aware of the enormous potential yet to be tapped. It is clear, however, that our present facilities are not adequate to the vision at hand. To that end, the Board voted to proceed with a capital campaign, and has hired Holliman and Associates as fund-raising counsel. The feasibility study is planned for late spring.

To develop a master plan for renovation and new facilities, the Board has hired McClure Hopkins, an architectural firm in Raleigh. The Board has been working with Mr. Wes McClure through the fall to consider the possibilities and make decisions for a final plan.

The commitment of the Board and the hard work and dedication of Executive Director John Koch and The Summit staff have created a lively and effective partnership. While we are

proud of all The Summit is, we believe it is just a hint of what God has in store for this ministry. With God's help and yours, the next few years will bring us a new experience of The Summit, and the exciting ways The Summit can "seek and serve Christ in all persons."

*The Rev. Janet C. Watrous
Presiding Officer*

Thompson Children's Home

Thompson Children's Home is instrumental in improving the lives of hundreds of children and families across North Carolina annually. Continuous commitment from a generous community of friends has sustained Thompson for 114 years, and state-wide support from the Episcopal Church helps us to address the needs of children and their caregivers each and every day. Thompson Children's Home continues to operate several programs that address the diverse range of challenges that young people face. We are constantly evaluating the efficacy of each of our programs and are adding new program components to be certain that each child receives care that meets his or her unique needs.

The agency has a new two-year strategic plan in place that is regularly evaluated. It outlines the direction Thompson will take into the next century. Our vision includes National Accreditation for all of our program areas as well as both programmatic and facility upgrades that will improve our care and offerings to children, families and staff. During the 1998-99 year we have had solid direction toward our strategic goals under the direction of a new President, Edwin H. Chapin. We have also welcomed Jonathan N. Clodfelter, Chaplain, as a new addition to our staff.

St. Peter's Lane Campus (Charlotte)

Our **Residential Treatment Program** serves up to 40 children ages 6-12 who have serious emotional and behavioral problems, often stemming from abuse and neglect. Thompson helps to restore their childhood with therapeutic treatment and academic plans adapted to meet the individual needs of each child. Our staff includes a Chaplain, Special Education teachers, Masters-level social workers, a registered nurse, a coordinator of rehabilitative services, recreational therapists, a speech and language therapist, an occupational therapist and a child psychiatrist. In the last year, Thompson has worked to improve its services to children by including families in the therapeutic process whenever possible. Plans to renovate the children's cottages were conceived in order to create a more comfortable and therapeutic home environment.

Our newest program component at Thompson is **Day Treatment**. Our goal

is to provide children and families with the skills needed to enable children to function successfully in less restrictive settings in the community. Thompson has agreed to serve those children, kindergarten through eighth grade, from Charlotte Mecklenburg Schools (and through private referrals) who need our special educational setting, but do not require residential care.

One of only three community-based Respite programs in the state of North Carolina, our **Weekend Respite Care** program continues to serve approximately 25 children and young adults with developmental disabilities. During the summer, Thompson offers respite care every weekday so that parents may continue to work. The program gives parents needed time off, while teaching children daily living skills that will help them later in life. For Charlotte area community children, Thompson offers a recreation-based **After School Program** and **Summer Day Camp**. Spaces in both programs fill to capacity rapidly.

The **Foster Care Program** at Thompson took an exciting turn this year under the guidance of a new Director of Foster Care. Thompson provides training, direction, and emergency assistance to foster parents. Nineteen new families have completed or are in the process of completing required training. Children are admitted from our Residential Treatment program or by referral from the county social service agencies. Since the primary objective of our program is to reunite a child with his or her birth family, foster parents work as part of a team, sharing their skills and knowledge with the families to help them regain permanent custody of their child. When reunification with the biological family is not possible, foster parents work with the child to ease the transition to an adoptive home. Thompson is planning to expand the Foster Care program to serve more children across North Carolina.

Thompson Group Homes

Thompson continues to operate the Fletcher and Goldsboro Group Homes for boys ages 8-18. These boys do not need intensive therapy, but benefit from the nurturing family-style environment of the homes where the emphasis is on learning in a structured setting. We regularly hear good reports about the young men and their achievements in school and activities in the community.

Thompson Child Development Center

After only three and a half years of operation, the Thompson Child Development Center has received national accreditation from the National Association for the Education of Young Children. Thompson is especially proud to be the only one of 15 Centers in Charlotte to have received this badge of high quality. Our model of early childhood care and

education places emphasis on educated and committed staff, small ratios, strong supports, and a quality environment. Eighty-eight children and their families are served by our Center concurrently.

The children enrolled at Thompson Child Development Center continue to beat the odds. Recent program evaluations indicate that more 70 percent of four-year-olds scored above national norms in standardized testing even though many come from disadvantaged homes. Family involvement is a key component to the total program and is fostered through social events, educational workshops, a lending library and a growing parent information network. During the past year the families have shown a high level of commitment to the program through their attendance at events as well as involvement and interest in their children's education.

Looking to the Future

One step at a time, Thompson is traveling into the 21st Century with a keen sense of the growing and changing needs of North Carolina families. The Thompson Child Development Center has exciting opportunities for growth in the future. Working collaboratively with a substance abuse recovery program, Thompson is hoping to operate a new child development program on Hope Haven's residential campus. The new program will have an emphasis on infant and toddler care and early intervention.

This is only the first step as Thompson Children's Home determines how it can extend quality care to special populations in other locations across the state and share our growing experience with other child development providers in the future. As we consider outreach opportunities, Thompson is actively pursuing an endowment fund to provide scholarship subsidies for early childhood services.

Currently, major renovations are being completed at Kenan Cottage on the St. Peter's Lane campus in Charlotte. This cottage is the first of four residential treatment cottages to undergo major renovations. A Capital Campaign to fund these continuing renovations as well as a new dining facility for children, a training facility for direct-care staff and an administrative building is being considered. Each of these renovation/building opportunities are planned in order to ensure that Thompson can provide safe, accessible, and therapeutic care to North Carolina's children and families into the future.

Our relationship with Episcopal churches across the state will continue to be of critical importance during the coming year. Financial support, volunteer service, and prayers from our friends help to make our work possible and give many children and families a new beginning.

Trustees of the Diocese

The trustees of the Diocese of North Carolina carried out their responsibilities as set forth in Canon 10 and, acting with the written consent of the Ecclesiastical Authority, acting with the advice and consent of the Standing Committee of the Diocese, took the following actions with respect to real property vested in them:

1. April 30, 1999: On behalf of the Diocese, conveyed for nominal consideration an easement for the purpose of sewer connections across property belonging to the Diocese described in the Forsyth County Registry in Book 1677, page 2552, and currently assigned to the use of St. Clement's, Clemmons. The easement is to be appurtenant to the property of an adjoining owner, Dorothy Wharton, described in the Forsyth County Registry Book 8341, page 444. The easement is to be twenty feet in width following a centerline beginning in the northern right of way line of Holly Field Road north of an existing manhole and north 58° 32' 54" west 11.36 feet from an iron stake, the southeast corner of the terminus of Holly Field Road, and running thence from said beginning point north 59° 46' 15" east 159.85 feet to a point in the common line between the property of the Diocese and that of the grantee. In view of the minimal encumbrance on the continued use of the property for church purposes and the charitable motivations for the conveyance, the committee waived the usual appraisal requirement.

2. May 21, 1999: On behalf of the Diocese, executed a deed conveying title to standing timber on property of the Diocese described in Deed Book 141, page 132, of the Halifax County Registry and assigned to the use of St. Anna's, Littleton, subject to the following conditions: (1) the consideration shall be not less than \$27,300, less routine closing costs, (2) the net proceeds shall be used to construct a building, well, and septic system on the property and for reforestation, and (3) the Diocese shall assist the congregation of St. Anna's in obtaining and implementing a sound forest management for reforestation of the cut-over portion on the property.

3. August 20, 1999: On behalf of the Diocese, executed a note and deed of trust to secure payment of the purchase price of \$370,000 for a 49.4-acre tract of undeveloped land adjacent to property of the Diocese assigned to the use of the Board of Directors of the Diocesan Conference Center and further described by deed recorded in the Rockingham County Registry Book 604, page 115.

4. September 29, 1999: On behalf of the Diocese, conveyed to the First Baptist Church of Troy for the sum of

\$80,000 property belonging to the Diocese at 306 East Spring Street, Troy, more fully described in the Montgomery County Registry Book 216, page 419. This property was formally assigned to the use of St. Mary Magdalene, a mission of the Diocese. The proceeds of sale shall be retained by the Trustees for the future purchase of land and erection of a new church building in the vicinity of Seven Lakes/ West End in Moore County for the use of the congregation of St. Mary Magdalene.

J. Ward Purrington, for the Trustees

The University of the South

The University of the South, located atop Tennessee's Cumberland Plateau between Chattanooga and Nashville, prepares men and women for the ordained ministry at its School of Theology and young persons for life at its College of Arts and Sciences. Sewanee, as it is commonly known, is owned by twenty-eight dioceses of the Episcopal Church, primarily in the Southeast. Governed by 18 regents and 125 trustees representing the owning dioceses, this university is a great resource for the Episcopal Church.

The College of Arts and Sciences has an enrollment of 1,294 students (1998-99); the seminary, 106 in the masters programs and 49 pursuing Doctor of Ministry degrees. Over 8,700 lay and clergy participate in Sewanee's Education for Ministry (EFM) and 2,000 in the Disciples of Christ in Community (DOCC) programs, evidencing the impact that Sewanee has on the quality of spiritual life in local churches.

Sewanee undergraduates are outstanding: the middle 50% range of SAT scores of incoming freshmen will fall between 1,160 and 1,301, and the average high school grade point average will be approximately 3.53. Seventy-five North Carolinians presently attend the College of Arts and Sciences and two, the School of Theology. A low student-teacher ratio allows for productive, stimulating, and supportive relationships between the undergraduates and the faculty. The fine liberal arts education prepared graduates well to enter graduate programs or to begin their careers.

The Rev. Tom Ward, as chaplain, leads a campus wide-concern for the spiritual life of the Sewanee community. All Saints Chapel is the spiritual (and geographical) center of the campus. Through worship, music, outreach, and small groups, the faith is presented to the students and their spiritual lives are nurtured. Many Episcopal clergy claim Sewanee as their *alma mater* and as being instrumental in their decision to serve the church.

The university's fiscal stability is admirable. For the twenty-second year,

Sewanee has a balanced budget. This has enabled the Campaign for Sewanee to finance capital improvements that make the campus most beautiful and usable. The School of Theology will soon dedicate a stunning, new Chapel of the Apostles as the center of seminary life in its new location, which was formerly the Sewanee Military Academy. Next fall, the College will complete construction on a much-improved student center and refectory as a focal point of college social life.

Sewanee continues to be a premier small liberal arts college, being listed in the top 25 liberal arts colleges by *U.S. News and World Report*. Such colleges provide a foundation in Anglican Christian faith that leads many to deeper commitment to Christ and faithful membership in the Episcopal Church. Indeed, numerous Episcopal clergy claim Sewanee, both the college and the school of theology, as their *alma mater* and consider the years there as critical in their call to the ordained ministry.

Churches throughout the Diocese support Sewanee through the annual 1% seminary offering, helping to prepare our clergy for ordained ministry. Clergy and parishioners also encourage outstanding students to apply to the college. Such support enables Sewanee, one of our diocesan institutions, to continue the ministry it began in 1857.

The Reverend Dr. Winston B. Charles
Trustee

Chartered Committee on Youth

The Diocesan Youth Program continued to evolve into a larger and fuller program during 1999. The six Middle School and Senior High conferences were full in attendance and a record 210 attended the Bishop's Ball in December. In 1999 a third Happening Weekend was added as the program experienced a wonderful growth.

During the summer ten, from our Diocese attended the National Youth Event in Terra Haute, Ind. There was great fellowship with youth all over the nation. Also during the summer twenty-four youth spent two weeks in

Costa Rica. The Costa Rica travelers visited several churches and painted a gymnasium in one of the poorest communities in the country. Camp Summit was very successful this year. A fifth week was added to the schedule and was easily filled by campers. The four original weeks enjoyed full attendance as well. We were successful in having forty inner-city Durham youth attend Camp Summit. We were also successful in raising two-thirds scholarships for those inner city youth to attend camp. Many churches around the Diocese contributed to this scholarship effort.

The Youth Committee has been working with the Summit Board of Directors to move toward building more youth cabins. The Committee made its first effort in raising money for the project by recording the music of the Winter Seniors conference in March 1999. A compact disc of this musical weekend is available through the Youth Ministries office.

The number of professional youth ministers continues to grow in the Diocese. They meet with the Youth Coordinator for collective support and are involved in promoting diocesan events. The Youth Coordinator has visited over 23 parishes in 1999 to promote diocesan events, to help clergy and staff to begin strong youth programs, and to create space for more convocation youth connection. The Journey to Adulthood program has been implemented in many parishes in the Diocese. The Youth Coordinator has met with leaders of the program, from all over the Diocese, on a regular basis to offer support and ideas on how to best teach the program.

With all this great news to share it is difficult to announce that the Rev. Sally Harbold will be leaving her position as the Youth Coordinator in early December 1999. At the writing of this report a search committee is being formed and we hope to fill the position of the Youth Coordinator before Easter of 2000.

Keep us in your prayers as we seek a new leader for a growing and vital diocesan ministry.

Dee Zeller, Chair

CONVENTION COMMITTEES

Administration of the Diocese

The Rev. Stephen J. Elkins-Williams, Chair

James E. Caldwell	Robert Price
The Rev. Clifford C. Coles	Michael A. Shinn
Scott T. Evans	The Rev. Janet Watrous
Judy Lane	

Credentials

The Rev. Jack Ogburn, Chair

Anne Cook	Claudia Stowers
The Rev. Charles Holt	Libbie Ward
John C. Maddocks	The Rev. Charles Wood
F. Ty Smithdeal	

Elections

The Rev. Lisa G. Fischbeck, Chair

Jim Armstrong	William R. Bourne
The Rev. Doug Hodsdon	Jane Ruffin House
Frank M. Houston	The Rev. Grayce O'Neill
E. June Santa	

Faith & Morals

The Rev. Donald P. Goodheart, Chair

John E. Andrews	Root Edmundson
The Rev. Elizabeth Wade Grant	Dirlie A. Herlihy
The Rev. Virginia Herring	Deborah McIntosh
Robert E. Wright	

National & International Affairs

John Hurst, Chair

John W. "Bill" Adams	The Rev. Robert Alves
Juanita Bouser	The Rev. Tim Graham
Joseph C. Hunter	The Rev. Henry Presler
Sarah Shaw	

Program of the Church

The Rev. Brian Suntken, Chair

The Rev. Nancy J. Allison	J. Robert Boykin III
The Rev. Reed Freeman	Margaret J. Gillespie
Robert H. Millikin	Betsey Savage
Chuck Till	

Social Concerns

The Rev. Stephen Stanley, Chair

The Rev. Kenneth Bradshaw	Dennis F. Daniels
Linda Priddy-Hundley	Deborah Radisch
Sandra K. Small	Vann Stephens
The Rev. Wylie Miller	

COMMITTEE ASSIGNMENTS

No.	Title of Resolution	Committee
1	On Supporting the Farmworker Labor Organizing Committee	Nat'l. & Int'l. Affairs (North Room)
2	On the Phase-out of Hog Waste Lagoon Systems	Social Concerns (Grand Ballroom)
3	On Approval of Unsecured Loans by the Ecclesiastical Authority	Admin. of the Diocese (Azalea Room)
4	On Supporting the Resolution Passed by the National Jubilee Conference	Program of the Church (Dogwood Room)
5	On Affirming Diocesan Offerings and Collections	Admin. of the Diocese (Azalea Room)
6	On Reducing the Total Cost of Diocesan Convention	Admin. of the Diocese (Azalea Room)
7	On Providing Funds to be Used by Clergy and Laity for the Study of the Spanish Language	Admin. of the Diocese (Azalea Room)
8	On Restoring Health Benefits to Retired Clergy and their Dependents	Admin. of the Diocese (Azalea Room)
9	On the Bicentennial Celebration of St. James', Mooresville	Program of the Church (Dogwood Room)
10	On the Observance of a Jubilee Year	Program of the Church (Dogwood Room)

NOTE: Program of the Church, in the Dogwood Room, will draft a resolution in response to the Report of Diocesan Council.

PLEASE NOTE

The budget, as passed by the 184th Annual Convention, will be printed in full in the post-Convention (February) issue of The Communicant.

Copies of the proposed budget will be available for delegates at Convention.

RESOLUTIONS

Resolution No. 1. On Supporting the Farmworker Labor Organizing Committee

Resolved:

That the 184th Convention urge the people of this Diocese to join in the boycott of the Mount Olive Pickle Company products until a contract is signed.

Comment:

Our concern about the migrant farmworkers of North Carolina is based on our church's teaching about striving for justice and respecting the dignity of every human being. Every worker should have the right to be a part of the economic decisions that affect their lives and their labor, including equitable wages and improved working conditions. Over 2,000 migrant farmworkers have signed on and asked FLOC to represent them in conversations with farmers and the company. Mount Olive Pickle Company is the largest pickle processor in the South and the second largest in the nation. They have refused to meet with FLOC to negotiate better wages for farmworkers. While the company maintains that it does not directly employ farmworkers, we believe, as does FLOC, that they can influence the conditions under which farmworkers are employed. FLOC has worked patiently and creatively in other states to develop agreements that increased wages and productivity, and led to improved working conditions which were implemented by joint committees of growers and workers and processors.

There is considerable support from many religious communities for equity and justice for our farm workers. Support of the boycott has already come from over 100 religious denominations and labor groups.

The Rev. Kathleen Davie Awbrey

*The Rev. Barbara K. Armstrong
for the Chartered Committee
on Christian Social Ministries*

Resolution No. 2. On the Phase-out of Hog Waste Lagoon Systems

Resolved:

That the 184th Diocesan Convention urge the Governor of North Carolina to work with the state's public health and environmental agencies, commissions, and legislators to remove all inappropriate development from the floodplains, to continue to support appropriate alternatives to the hog waste lagoon systems and accelerate the phase-out of the hog waste lagoon systems, the cost to be paid by the swine industry; and be it further

Resolved:

That a copy of this resolution be sent to Governor James B. Hunt; William

Holman, Secretary of the North Carolina Department of Environment and Natural Resources; Senator Marc Basnight, President *Pro Tem* of the Senate; Senator Charles Albertson, Chair of Agriculture, Environment and Natural Resources; Representative Jim Black, Speaker of the House; Representative Pryor Gibson, Chair of the Committee on Environment and Natural Resources; and Representative Nurham O. Warwick, Chair of the Committee on Environment and Natural Resources

Comment:

The teaching of the Church calls for Christians to live in harmony with God's Creation (BCP, page 845). The Chartered Committee on Environmental Ministry was established by the 182nd Diocesan Convention of the Diocese of North Carolina to provide leadership in the Diocese to follow this call, including the charge to "...educate and motivate and model environmental advocacy and action for congregations and individuals."

In the aftermath of Hurricane Floyd, which brought storms and flooding of Biblical proportions to Eastern North Carolina, the Committee on Environmental Ministry recommends that the 184th Convention officially recognize that the enormity and complexity of environmental problems must be addressed at the state level. Comprehensive land-use legislation, updating flood maps, and adequate funding for mitigation and acquisition of hazard areas are necessary if the cycle of "destruction-recovery-inappropriate redevelopment" is to be broken.

Specific actions to advance these objectives would include removal of swine operations from the flood plains, elimination of hog waste lagoons and spraying, and continued support for development of other innovative animal waste treatment technologies. Alternatives to the hog waste lagoon system, as we know it, do exist and have been the subject of an on-going research program by scientists at the Animal and Poultry Waste Management Center of N.C. State University.

Dennis Wicker, a candidate for Governor, has proposed a five-year phase-out of hog lagoons, paid for by the producers. The Governor has proposed a ten-year plan to phase out hog waste lagoon systems, the cost to be shared by the state and the producers.

*The Rev. Harriette Sturges,
for the Chartered Committee
on Environmental Ministry*

Resolution No. 3. On Approval of Unsecured Loans by the Ecclesiastical Authority

Resolved:

Section 1. *Canon 10, Section 2*, is amended by adding a new subsection (d) as follows:

"(d) Before the Trustees may execute any unsecured note, issue bonds, or engage in any similar financial transaction, they shall obtain the written consent of the Ecclesiastical Authority acting with the advice and consent of the Standing Committee of the Diocese."

Section 2. *Canon 23, Section 2*, is amended by striking out the first sentence and inserting in lieu thereof the following:

"Before the vestry of any parish shall be authorized to execute any unsecured note, issue bonds, or engage in any similar financial transaction, or to sell, mortgage, or otherwise convey or encumber any real property held by it or by a corporation or other entity formed or controlled by or affiliated with such parish, including encumbrances arising from purchase money transactions, it shall obtain the written consent of the Ecclesiastical Authority, acting with the advice and consent of the Standing Committee of the Diocese."

*Scott T. Evans, President,
and Joseph S. Ferrell, Secretary,
for the Standing Committee*

Resolution No. 4. On Supporting the Resolution Passed by the National Jubilee Conference

Resolved:

That the 184th Convention of the Episcopal Diocese of North Carolina support the following resolution passed by the National Jubilee Conference and presented to the Executive Council of the Episcopal Church this fall:

"Resolved:

That the Executive Council recognize the triennium celebration of the year of Jubilee and restore the Jubilee Grants program by placing in its proposed budget to the 73rd General Convention \$3,000,000 over the next triennium; and be it further

Resolved:

That the Jubilee Grants program be administered by the Executive Council, this in accordance with the Executive Council resolution of 1992."

Comments:

Recognizing that the approaching millennium has been understood as the year of Jubilee by the Church and that the last General Convention passed resolutions to restore the Jubilee Grants program at a level of \$1,000,000, we of the Jubilee Network passed this resolution in expectation that Jubilee ministry will increase. Currently there are some 350 Jubilee Centers, a new national staff officer, a small grants program, and a restored Advisory Committee facing the task of alleviating poverty in the nation. To support the role the Church

has been called upon to play, we feel a grant program at this level is necessary.

We quote the following from *Before and After 2000*: "The Jubilee Ministry will be a celebrative ministry, based on our belief that by affirming the Biblical priorities of God-in-partnership with the poor, the powerless, the vulnerable, we discover our own humanity in Christ, our own freedom to live out our baptismal vows."

*The Rev. Kathleen Davie Awbrey
Diocesan Jubilee Officer
Christian Social Ministries Coordinator*

Resolution No. 5. On Affirming Diocesan Offerings and Collections

Resolved:

That the 184th Convention of the Diocese of North Carolina affirm the following long-standing designated Diocesan-wide collections and offerings:

- That annually on Mother's Day all clergy of the Diocese shall take an offering from the congregations they serve for The Penick Village, to underwrite the expenses of those who otherwise would not be able to afford to live there (a tradition since 1964).
- That annually on Thanksgiving Day all clergy of the Diocese shall take an offering from the congregations they serve for the Thompson Children's Home, Inc. (Canon 28, Section 1).
- That each parish and mission of the Diocese shall give annually at least 1 percent of its net disposable budgeted income to one or more accredited Seminaries of the Episcopal Church, forwarding this amount to the Treasurer of the Diocese on or before December 1 of each year (Resolution of Support for Theological Education, 167th Annual Convention of the Diocese of North Carolina).

*Robert E. Wright,
for Diocesan Council*

Resolution No. 6. On Reducing the Total Cost of Diocesan Convention

Resolved:

That the 184th Convention of the Diocese of North Carolina ask the Bishop to appoint a committee to study the feasibility of reducing the total cost of Diocesan Convention; and be it further

Resolved:

That this study shall include an examination of the method by which arrangements are made and an analysis of possible alternative methods; and be it further

Resolved:

That this study shall also include consideration of the following aspects of Convention: the schedule, the time of year it is held, the possibility of finding

cheaper meeting spaces and accommodations, and the possibility of holding conventions at The Summit; and be it further

Resolved:

That the committee shall report the results of their work to the 185th Diocesan Convention, and that this report shall include specific recommendations on ways to reduce the total cost of holding Diocesan Convention; and be it further

Resolved:

That this report shall form the basis for implementing feasible changes as expeditiously as possible.

*The Rev. Katherine Bradley Johnson
St. Matthew's, Hillsborough*

Resolution No. 7. On Providing Funds to be Used by Clergy and Laity for the Study of the Spanish Language

Resolved:

That the 184th Annual Convention of the Episcopal Diocese of North Carolina direct the Diocesan Administrator, Treasurer, and Diocesan Council to seek sources of funding to enable clergy and laity of this Diocese to enhance their ministry to and with the Hispanic community by studying the Spanish language; and be it further

Resolved:

That such funding may be provided by re-examination and revising of existing guidelines and policies governing grants for continuing education, where possible, or by establishment of additional continuing education categories that would include language study.

Comment:

Existing guidelines for continuing education permit grants for theological study only. Ministry in the Church today, and especially in this Diocese, would be greatly enhanced if clergy and lay leaders knew how to speak and read Spanish. The need for this knowledge will only increase in the future.

*The Rev. Canon E. T. Malone, Jr.
Diocesan Director of Communications*

Resolution No. 8. On Restoring Health Benefits to Retired Clergy and Their Dependents.

Resolved:

That the 184th Convention of the Diocese of North Carolina restore the diocesan policy which provides health benefits for retired clergy and their dependents and Diocesan House employees and their dependents who have been employed in the Diocese for the ten-year period next preceding their retirement.

Comment:

For at least 25 years our Diocese has

provided this important support for our retired clergy.

A fair benefits program is part of good Christian management and in a time of increasing clergy shortage will be very beneficial in recruiting and retaining clergy for our Diocese.

Without passing this resolution, **our next bishop**, if elected from outside the Diocese, **will not be covered**.

Financial difficulties should not be borne on the backs of retiring clergy.

In fact, the year 2000 cost of this program is reduced by 11.59%. The rate for retired clergy decreased by 12% for this year. (The active clergy rate increased by 15%.)

We have a responsibility to those who come after us.

We call on others, clergy and laity, to join in sponsoring this resolution. Please contact Fred Warnecke by email at fwarnecke@aol.com.

*The Rev. Fred Warnecke
The Rev. John Broome
The Rev. Charles Hocking
The Rev. Ralph Macy
The Rev. Bill Poulos*

Resolution No. 9. On the Bicentennial Celebration of St. James', Mooresville

Resolved:

That all parishes and missions of the Episcopal Diocese of North Carolina are encouraged to join with the Charlotte Convocation in joyful praise, prayers, and thanksgiving for the bicentennial celebration of St. James' Episcopal Church, Mooresville, North Carolina.

*Mike Shinn
St. James', Mooresville*

Resolution No. 10. On the Observance of a Jubilee Year.

Resolved:

That our Biblical tradition, in Leviticus 25, calls for a Jubilee year to be proclaimed every fifty years as a time of rest, reconciliation, and renewal, when social iniquities are rectified; and, in Luke 4, Jesus proclaims himself as the fulfillment of God's Jubilee—"the acceptable year of the Lord," chosen by God to preach good news to the poor and freedom for oppressed people; and be it further

Resolved:

That the 184th Convention of the Diocese of North Carolina commence the celebration of Jubilee 2000; and be it further

Resolved:

That every congregation in the Diocese proclaim Jubilee 2000 within its church and form a Jubilee Team to hold up and

enhance ministries that reflect Jubilee principles and to initiate one new Jubilee ministry in the year 2000; and be it further

Resolved:

That our Diocese continue collaboration with other faith communities observing Jubilee in active pursuit of the Biblical principles of justice, peace, environmental stewardship, and human liberation.

Comment:

Our Presiding Bishop, the Most Reverend Frank Griswold, has proclaimed the observance of a Jubilee year beginning 1 Advent 1999 and continuing until the Day of Pentecost 2001.

The General Convention of the Episcopal Church affirmed in 1994 and reaffirmed in 1997 that the year 2000, which will commemorate and joyfully celebrate two millennia since the birth of Jesus, the herald of God's jubilee, be a Jubilee Year to be known as Jubilee 2000.

The Bishop of the Diocese of North Carolina has named the Jubilee Team for the Diocese to assist congregations in observing Jubilee in their churches.

*The Rev. Anne Hodges-Copple,
for the Jubilee Team*

ELECTIONS

Diocesan Council

Lay Order: 3 to be elected to 3-year terms

John Drew Elliot, Jr. City or town: Charlotte. Congregation: St. Martin's. Occupation: President, Carosan Corporation. How long confirmed: 39 years. Congregational or diocesan offices, current or past: Parish—(present and past) Rector Search Committees, Lay Reader, Lay Eucharistic Minister, Parish Centennial Chair, past Vestries, Church School teacher, youth and adult, Chalice, Parish Historian and Archivist, Building Renovation Committee, Acolyte Master; Diocesan—Delegate to Convention, Kanuga Board of Directors, Greater Episcopal Fellowship
NOMINATOR: John E. Andrews, St. Martin's, Charlotte.



Thomas M. Evins, Jr. City or town: Oxford. Congregation: St. Stephen's. Occupation: Retired. How long confirmed: 48 years. Congregational or diocesan offices, current or past: Parish—(present) Vestry, Senior Warden; (past) Vestry, multiple terms, Senior Warden (3 terms); Stewardship Chair (6 terms); Lay reader (1970-present); EYC Coor-



dinator (7 terms); EMC Chair (6 terms); Education/Liturgy Resources Board (1993-present); Finance Committee (6 terms) **NOMINATOR:** Thomas C. Church, Jr., Holy Innocents, Henderson.

Clergy Order: 2 to be elected to 3-year terms

No nominations received by the 12/20/99 deadline.

Ecclesiastical Court

Clergy Order: 1 to be elected to 3-year term

No nominations received by the 12/20/99 deadline.

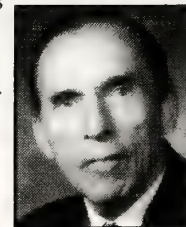
Penick Village Board of Directors

Ten persons, lay or clergy, to be elected to 3-year terms

Anne H. Bailey. City or town: Cooleemee. Congregation: Good Shepherd, Cooleemee. Occupation: Elderhostel Coordinator for the Diocese at The Summit. How long confirmed: 59 years. Congregational or diocesan offices, current or past: Coordinator, Elderhostel at The Summit; Parish ECW, President; Board of Directors, Penick Village; Friends of Penick Board. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.



William R. Bonsal III. City or town: Southern Pines. Congregation: Emmanuel, Southern Pines. Occupation: Retired business man. How long confirmed: 56 years. Congregational or diocesan offices, current or past: Parish—Vestry, Senior Warden; Every Member Canvass, chair; Search Committee, chair; Personnel Committee; Diocesan—Penick Village Board of Directors. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.



William Bryant. City or town: Southern Pines. Congregation: Emmanuel, Southern Pines. Occupation: Retired. How long confirmed: 50 years. Congregational or diocesan offices, current or past: Parish—former Senior Warden, former Treasurer; Long-



Range Planning Committee; Diocesan—Penick Village Board of Directors, chairman; Chartered Committee on Global Mission, chairman. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.

John E. Campion. City or town: Cary. Congregation: Good Shepherd, Raleigh. Occupation: Attorney. How long confirmed: 42 years. Congregational or diocesan offices, current or past: Parish—Vestry; Diocesan—Penick Village Board of Directors. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.

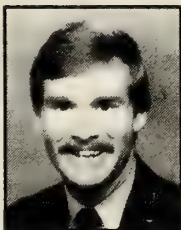
William C. Findt III. City or town: Statesville. Congregation: Trinity, Statesville. Occupation: Community College Administrator. How long confirmed: 22 years.

Congregational or diocesan offices, current or past:

Parish—Vestry (1993-1995, 1997-1999), Finance Chair (1999), Junior Warden (1998); Diocesan—Delegate to Convention (1994-1996), Penick Village Board of Directors (1997-1999), secretary (1998, 1999). **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.



David Meade Kern. City or town: Charlotte. Congregation: Christ Church, Charlotte. Occupation: Attorney. How long confirmed: 35 years. Congregational or diocesan offices, current or past: Parish—(past) Vestry (two terms), Senior Warden; Finance Committee, St. Francis Fund (chairman); (present) Seeds of Hope Fund, Chairman; Diocesan—Delegate to at least 10 conventions. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Alice Haywood Robbins. City or town: Pinehurst. Congregation: Emmanuel, Southern Pines. Occupation: School Administrator. How long confirmed: 45 years. Congregational or diocesan offices, current or past: Parish—Vestry (two terms), Senior Warden; Outreach Committee; Altar Guild; Wedding Committee, chair; Long-range Planning Committee; other committees over 30-year period at Emmanuel; Diocesan—Commission on Ministry, secretary; Diocesan Convention General Chair (twice); Penick Village Board.



NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.

William Cawthon Roth. City or town: Elkin. Congregation: Galloway Memorial, Elkin. Occupation: Retired. How long confirmed: 35 years. Congregational or diocesan offices, current or past: Parish—Vestry, Senior Warden, Junior Warden; Lay Reader. **NOMINATOR:** Margaret K. Motsinger, Galloway Memorial, Elkin.



Ann Poindexter Taws. City or town: Pinehurst. Congregation: Emmanuel, Southern Pines. Occupation: Mother, Volunteer. How long confirmed: 39 years. Congregational or diocesan offices, current or past: Parish—Altar Guild (36 years); Diocesan—Friends of Penick Village, President; Penick Village Trustee. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Valerie O'Dea von Isenburg. City or town: Winston-Salem. Congregation: St. Paul's, Winston-Salem. Occupation: Community and Church Development Director. How long confirmed: 43 years. Congregational or diocesan offices, current or past: Parish—Lay Pastoral Minister; Outreach Development Commission, Chair; Lay Reader; Chalice Bearer; ECW, (past President); Vestry (past member, past Junior Warden); Altar Guild, (past chair); St. Paul's Place (past President); Outreach Advisory Committee (past member); ECW Annual Meeting (past Co-chair); Diocesan—Penick Village Board of Directors. **NOMINATOR:** Mahlon W. DeLoatch, Jr., for the Penick Village Board.



Standing Committee

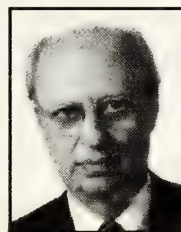
Lay Order: 2 to be elected to 3-year terms

Martha Bedell Alexander. City or town: Charlotte. Congregation: Christ Church, Charlotte. Occupation: Legislator. How long confirmed: 48 years. Congregational or diocesan offices, current or past: Parish—(current) Lay



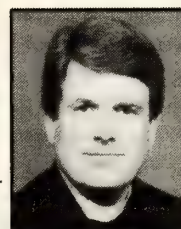
reader, chalice administrator, Vestry, ECW (past president), member of past search committees, Stewardship Committee, Utilization Committee, Guild Program Leader, Sunday School teacher, pastoral care; Diocesan—(current) Companion Diocese Subcommittee (chair), Committee on Global Mission, Benefits Research Advisory Committee (GRACE); (past) Diocesan Council, Commission on Ministry, reader of General Ordination Exams (1998); deputy or alternate deputy to General Convention (1997, 2000). **NOMINATOR:** Elizabeth (Bett) Hargrave, Grace Church, Lexington.

Mahlon W. DeLoatch, Jr. City or town: Tarboro. Congregation: Calvary, Tarboro. Occupation: Attorney at Law. How long confirmed: 40 years. Congregational or diocesan offices, current or past: Parish—(current) Vestry, Treasurer, Trustee, Convention delegate; (past) Vestry, Senior Warden (3 times); chairman, Annual Canvass; chairman, capital fund drive; Investment and Churchyard committees. Diocesan—(current) Penick Village Board; (past) Penick Village Board, Secretary, Treasurer, President, Executive Committee; Diocesan Council; Standing Committee; Bishop Suffragan Nominating Committee; Convocation Lay Warden. **NOMINATOR:** A. Zachary Smith III, Christ Church, Charlotte.



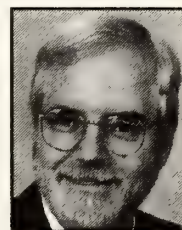
Clergy Order: 1 to be elected to a 3-year term; 1 to be elected to a 2-year term

The Rev. Scott A. Benhase. City or town: Durham. Position: Rector, St. Philip's, Durham. Number of years since ordination: 16. Number of years canonically resident in the Diocese: 4 1/2. Diocesan offices, current or past: (present) Chair, Iglesia el Buen Pastor Oversight Committee; (past) Executive Board; Chair, Congregational Revitalization Board (Diocese of Va.); Diocesan Council, Commission on Ministry (Diocese of Ohio). **NOMINATOR:** The Rev. Barbara K. Armstrong, Holy Family, Chapel Hill.



The Rev. Donald P. Goodheart. City or town: Winston-Salem. Position: Rector, St. Paul's, Winston-Salem. Number of years since ordination: 25. Number of years canonically resident in the Diocese: 2. Diocesan offices, current or past: (present) Convention Committee on Faith & Morals (1999), Chairman

(2000); (past) (Diocese of Olympia)—Deputy to General Convention (1997), Commission on Ministry (1996-1997), Chairman, Resolutions Committee (1996), Capital Campaign Steering Committee; (Diocese of Utah)—Deputy to General Convention (1985), Diocesan Council (1982-1985); (Diocese of New Hampshire)—Chairman, Communications Committee (1978-1980). **NOMINATOR:** The Rev. Elizabeth Wade Grant, St. Joseph's, Durham.



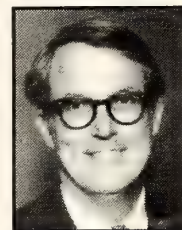
The Summit Board

Lay Order: 3 to be elected to 3-year terms

Alan G. Atwell, Sr. City or town: Greensboro. Congregation: St. Andrew's, Greensboro. Occupation: Self-employed Salesman. How long confirmed: 49 years. Congregational or diocesan offices, current or past: Parish (St. Andrew's)—Vestry (3 times), Senior Warden; Stewardship Chair (3 times); (St. David's, Laurinburg)—Vestry; Diocesan—The Summit Board of Visitors. **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Marion G. Follen III. City or town: Greensboro. Congregation: Holy Trinity, Greensboro. Occupation: Attorney. How long confirmed: 40 years. Congregational or diocesan offices, current or past: Parish—Vestry, Senior Warden; Every Member Canvass, Chair; Sunday School teacher; Diocesan—Delegate to Convention; The Summit Board. **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Gertrude L. Murchison. City or town: Winston-Salem. Congregation: St. Stephen's, Winston-Salem. Occupation: Retired medical chemist. How long confirmed: 53 years. Congregational or diocesan offices, current or past: Parish—Vestry, Senior Warden (1997-1998), clerk (1995-1997); ECW, president and treasurer; Diocesan—Delegate to Convention (4 times), alternate (2 times); General Chair (1996); ECW Diocesan UTO Coordinator (immediate



past); ECW Winston-Salem Convocation, chair; North Carolina Episcopal Church Foundation, past director; Committee to Select Nominees for the XI Bishop of North Carolina, member; The Summit Board. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

Betsey Price Savage. City or town: Graham. Congregation: Holy Comforter, Burlington. Occupation: Clinical Social Worker. How long confirmed: 40 years. Congregational or diocesan offices, current or past: Parish—(current) Vestry, Clerk of the Vestry; delegate to Diocesan Convention; (past) Vestry, EMC Chairman; delegate to Diocesan Convention; Diocesan—(current) Lay alternate deputy to the 2000 General Convention; (past) N.C. Episcopal Consultants Network (10 years), Coordinator (3 years); Christian Education Committee (8 years). NOMINATOR: The Rev. David R. Williams, Holy Comforter, Burlington.



Jerry Workman. City or town: Hillsborough. Congregation: St. Matthew's, Hillsborough. Occupation: Engineering Consultant. How long confirmed: 26 years. Congregational or diocesan offices, current or past: Parish—Vestry, Junior Warden; Youth Group Advisor; Building Committee, chairman; Diocesan—Chartered Committee on Youth member, delegate to Convention (2 times); The Summit Board. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Clergy Order: 3 to be elected to 3-year terms

The Rev. Jane Bruce. City or town: Laurinburg. Position: Vicar, St. David's, Laurinburg. Number of years since ordination: 12. Number of years canonically resident in the Diocese: 10. Diocesan offices, current or past: Commission on the State of the Church (1992-1995), Diocesan Long-range Planning Commission (1990), Inclusive Language Committee (1989-1991), Commission on Central America (1989-1990), Search Committee for Suffragan Bishop (1995), Summit Board (1998-2000). NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



The Rev. Edward C. Scott. City or town: Concord. Position: Rector, All Saints', Concord. Number of years since ordination: 13. Number of years canonically resident in the Diocese: 13. Diocesan offices, current or past: Diocesan Council (1994-1995); Dean, Winston-Salem Convocation. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



The Rev. John W. Simons. City or town: Pittsboro. Position: Vicar, St. John's, Henderson. Number of years since ordination: 40. Number of years canonically resident in the Diocese: 8. Diocesan offices, current or past: The Summit Board of Directors. NOMINATOR: The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



University of the South Trustee

Clergy Order: 1 to be elected to 3-year term

The Rev. John Tol Broome. City or town: Greensboro. Position: Rector Emeritus, Holy Trinity, Greensboro. Number of years since ordination: 41. Number of years canonically resident in the Diocese: 27. Diocesan offices, current or past: Standing Committee, Diocesan Council, Greensboro Convocation Dean, Department of Mission and Outreach, N.C. Episcopal Clergy Association (President), Alternate Deputy to General Convention, Vision Committee, Committee on New Parishes (Chair), Diocesan Convention committees, Commissions on Liturgy and Worship/Evangelism and Renewal/Education and Training/Ministry; Stewardship Trainer, Bi-Centennial Committee, Delegate to the National Network of Episcopal Clergy Association (2 years). NOMINATOR: The Rev. Timothy J. Patterson, Holy Trinity, Greensboro.



ADDITIONAL NOMINATIONS

Any registered delegate to the 2000 Convention may make additional nominations at the opening business session, Thursday, Jan. 27, following canonical procedures. Forms for nominations from the floor will be available at the Credentials Table upon registration.



George Pusack, chairman of the St. Alban's, Davidson, building campaign, shows plans for the new church to children of the parish.

Groundbreaking this spring St. Alban's, Davidson, completes successful fund-raising campaign

By Jane Shoemaker

DAVIDSON—St. Alban's Church here has taken a major step forward in its plan to build a new church in Davidson.

Leaders of a fund-raising campaign for the new church have announced that by Jan. 1 St. Alban's had received pledges of more than \$885,000, a total that exceeded the campaign goal and assures that the building plan can proceed.

The Rev. Gary Steber, rector of St. Alban's, offered thanks to all those who have brought the church to this crossroad in its life—those who helped assess needs, acquire the land, draw up a plan, and raise money for the first phase of the \$1.7-million building project.

"We are the beneficiaries of a great partnership," he said. "It is not easy to move forward on faith, but we are taking that step together. We can truly say, 'Thanks be to God.'"

St. Alban's has been housed in a small chapel on Lorimer Road since 1955. Started as a mission congregation primarily for Episcopalians associated with Davidson College, it was admitted to union with Convention as a mission in 1959, with about 30 members. By 1988 it could boast of 105 baptized members and was shepherded by the Rev. Robert M. Bird.

After calling Father Steber, the church began to undergo explosive growth.

Steber became vicar of the mission in 1994 and guided it through the transition to parish status in 1997, when he became St. Alban's first rector. By the end of 1998, it had about 340 baptized members and 200 adult communicants.

Since 1998, St. Alban's has held worship services on Lorimer Road and conducted a family service and Sunday School

at Calvary Church on South Street.

Needing more than one priest, the parish called the Rev. Dr. Rachel Haynes as associate rector and director of Christian education.

The new church is to be constructed on Davidson-Concord Road east of the town center. The first phase will include a two-story building with a total of 15,525 square feet. About a quarter of the space is for the nave, or worship space, with the remainder to house offices, classrooms, meeting rooms, a nursery, a kitchen, and other support areas.

The town of Davidson requires reviews by a number of boards, and architect Paul Poetzsch of Charlotte said the construction timetable "builds in ample time for consideration by all those with interest in this project. Davidson is very thoughtful about new projects, and it is important that we respect that process."

If all approvals are granted, ground will be broken this spring, with construction completed early in 2001, said Ellen Chewning, head of the Building Committee.

The fund-raising campaign, entitled "Growing through Faith," reached out to members of St. Alban's and the Davidson community, and in six weeks, \$860,454 was pledged. George Pusack, a resident of The Pines, chaired the campaign and announced the results following a special worship service at Vail Commons on the Davidson College campus.

St. Alban's present church nave seats only 56 people. The announcement service in November attracted more than 220 parishioners, ranging in age from infants to adults in their 90s. Architect Poetzsch observed, "This reminds me you will need a lot of elbow room."

General news items

University of the South selects new vice chancellor, president

SEWANE, Tenn., Jan. 6—Dr. Joel L. Cunningham, a seasoned university president and active church person, has been named the 15th vice chancellor and president of the University of the South here.

President of Susquehanna University in Selinsgrove, Pa., he was confirmed as new president of the 143-year-old University of the South by members of the Board of Trustees at a special session in Convocation Hall on the Sewanee campus.

Cunningham, 55, who has headed Susquehanna since 1984, was unanimously nominated by the university's 16-member search committee following a yearlong, nationwide search. He will succeed Dr. Samuel R. Williamson, who retires in June after serving 12 years.



Joel Cunningham

Episcopal Church Women plan spring seminars, worship retreat

BROWN SUMMIT—"Sisters in Christ Re-Created for the New Millennium" is the title of the spring 2000 seminars and worship retreat planned for Feb. 25-27 at The Summit under the sponsorship of the diocesan Episcopal Churchwomen Board and the Harris Evans Conference Endowment.

Featured speaker will be Mary M. MacGregor, M.Ed., a congregational development consultant who has been involved with Episcopal Church Women on a congregational, diocesan, provincial, and national level for 23 years.

Her work with women's groups has focused on self-discovery, change, motivation, leadership training, and organizational issues. There will be a retreat chaplain and music.

For information one may contact

Gail Fennimore at (704) 373-1091. Feb. 5 is the deadline for registration, which costs \$55 per night. Commuters pay \$42, which includes four meals, for the entire event. Checks should be made payable to "ECW, Diocese of N.C." with memo "Spring Seminar/Retreat" and mailed to Karen Crane, 6651 Colston Ct., Charlotte, N.C. 28210-4346.

Foundation approves grants

RALEIGH—The North Carolina Episcopal Church Foundation approved requests for loans and grants totaling \$76,463 at its quarterly meeting Dec. 14 here at Diocesan House.

The board approved a loan of \$27,000 to Grace Church, Weldon, to purchase a house and lot adjacent to the church for future expansion. A loan was also approved for Church of the Holy Comforter, Burlington, for \$41,963 to replace the boiler system at the church. St. Paul's, Thomasville, was provided a grant of \$7,500 to renovate the vicar's office.

The Foundation meets quarterly to act on applications received for grants and loans, and its next meeting is scheduled for March 21 at The Summit. For more information, one may contact Pat Hathaway at Diocesan House, (800) 448-8775 or (919) 787-6313, email: phathaway@episdionc.org.

Johnson Internship Program to offer unique opportunities

CHAPEL HILL—The Johnson Internship Program, sponsored by the Chapel of the Cross here, is a new program being offered for young adult Christians beginning in August 2000.

This internship program offers a unique blend of social ministry, intellectual inquiry, and Christian community living in a post-baccalaureate year.

This program asks interns to divide their time between working in a local non-profit agency, pursuing serious study on a religious topic under the supervision of a parish mentor, and creating and liv-



Lighting o' the Grove

Saint Mary's School in Raleigh held its traditional Lighting o' the Grove ceremony on Dec. 12 in front of Smedes Hall after an Advent Festival of Lessons and Carols in the school chapel. Leading the procession of students were, from left, Ashley Cage of Hollandale, Miss., Anna Day of Iceland, Cori Samuels of Cary, and Saint Mary's chaplain, the Rev. Dr. Patricia Geerdes.

ing in Christian community. Interns will have the opportunity to take one or two classes at the University of North Carolina or through the Diocese of North Carolina's Deacon Formation Program.

Some of the possible opportunities for social service placements include working with groups devoted to easing the plight of the homeless, opposing the death penalty, improving the lives of migrant workers, prison ministry, and working with at-risk youth.

All interns will participate in a communal lifestyle of simple living, sharing meals and household responsibilities with other community members. Working together, the interns must also undertake the serious task of developing their spiritual discipline as a group for

the ordering of their common life. Another important part of the program will be weekly seminars devoted to theological reflection, and increasingly to vocational discernment as the year progresses.

The Johnson Program will be open to people ages 20-30. The interns will be provided with a simple living stipend, health insurance, and housing. The Johnson Internship is an 11-month commitment. Applications will be available in late January 2000, and the deadline for applying is March 1. Anyone interested in further information should contact Program Developer Elizabeth Shows at 929-2193 or write the Johnson Internship Program, 304 E. Franklin St., Chapel Hill, N.C. 27514.

Letter

Reader questions how voters can make informed choice: "we are in the dark..."

I have just read the December issue of *The Communicant*, and I want to commend you for your continued editorial independence. The paper is not a house organ *per se*, and I hope you keep it that way.

Your piece on the bishop nominees is on the mark, and I agree we have very little information on them. Why is that? The reason is obvious. The bios you ran earlier had the same format and said nothing as to why any one of them should be considered qualified to be a bishop. The Q&A in another issue were *pro forma*, and the answers were largely platitudes. How in the world lay delegates or clergy are expected to make an informed choice is beyond me. These people are strangers, except of course Stephen Elkins-Williams, in my case.

So we know nothing of their strengths and weaknesses, what they believe, what they have accomplished, what to expect of them if elected. I suppose there will be much word of mouth campaigning and information exchange among those who can vote, but as for me, and I expect most of the people of the Diocese, we are in the dark. I don't like it.

Recently when Lauch Faircloth and John Edwards were running for the Senate, a similar situation existed. All we got was canned, predictable campaign material. I suggested to Rob Christensen of the *Raleigh News and Observer* that he run a column telling us candidly who these men really were, and he did so. It was a tremendous help in making my voting decision. I wish you could do the equivalent in *The Communicant*, except I know you have to be "even-handed," thus we'll probably never know what we need to know.

Tom Buell
Chapel of the Cross, Chapel Hill

Calendar of Diocesan Events

January	
27-29	Diocesan Convention, Carolina Hotel, Pinehurst
February	
13	Abasalom Jones Celebration, Calvary, Tarboro
18-19	Diocesan Council overnight, The Summit
19	Sexual Misconduct Prevention Workshops, Holy Comforter, Charlotte
25-27	ECW Spring Seminars & Worship Retreat, The Summit
March	
16-18	"Inquiring & Discerning Heart" Conference, The Summit
20-21	Spring Clergy Retreat, The Summit
April	
27-29	Cursillo Weekend No. 77, The Summit
June	
17	Consecration of New Bishop, Duke Chapel, Durham
July	
5-14	General Convention, Denver, Colo.
October	
9-11	Fall Clergy Conference, The Summit

Pastoral Letter on Jubilee Year 2000

Dear Friends:

We are pleased to present to you this pastoral letter with its specific focus on the call to Jubilee. Many hours were spent in the fashioning of this document with our sisters and brothers of other Christian denominations. In this process we laid aside our differences and concentrated on what God calls us and all of creation to be and to do.

We in turn extend this call to you the people of the Episcopal Diocese of North Carolina that we focus on what God is calling us to do in the Jubilee Year. We are called to what might seem to be extreme sensitivity to the needs, desires, and even wants of others as well as the natural world, the universe, and all that is in it.

We invite you into this journey so that we might grow in knowledge, action, and compassion. More importantly we invite you so that as we do Jubilee together God's kingdom might be proclaimed and brought into clearer vision and experience throughout the land, around the globe, and in the atmosphere.

In Christ,

Robert C. Johnson
J. Gary Gloster

Churches throughout the world celebrate the year 2000 as a time of great significance. Pope John Paul II reminds us that the 2000 years that have passed since the birth of Christ represent an extraordinary time not only for Christians but for the whole of humanity and should be celebrated as the "Great Jubilee." Konrad Raiser, General Secretary of the World Council of Churches, speaks of the coming of the new millennium as a time of urgency and expectancy for the churches and the ecumenical movement. He notes that jubilee in the biblical texts is a time for rejoicing, repentance, and new starts.

In light of the prompting of many religious leaders, we call upon the churches of North Carolina to come together to focus on the Great Jubilee. It is a season to pause and consider our journey with God over the past two millennia; to give thanks for the birth of Christ and of the Christian movement; to rejoice in the continuing presence of the Holy Spirit among us through the centuries; to confess the sins and failures of the past; and to seek new beginnings with eagerness.

The original jubilee text from Leviticus requires that every fiftieth year slaves be released, debts canceled, land be allowed to rest, and property re-

distributed to its original owners: "And you shall hallow the fiftieth year and you shall proclaim liberty throughout the land to all its inhabitants. It shall be a jubilee for you; you shall return every one of you to your property" (Lv. 25.10). This jubilee motif is incorporated into the vision of the "year of the Lord's favor" (Isaiah 61), in the call to free the oppressed (Isaiah 58.6), and in Jesus' announcement of his mission (Luke 4:18,19):

The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, and to proclaim the year of the Lord's favor.

The jubilee texts are rich with challenging and liberating themes. We lift up one that has particular urgency for the days ahead: liberty for the oppressed, especially for those oppressed by economic circumstance. What might this mean for our state and for the churches of North Carolina?

The present time in our state, as in our nation, is a time of economic growth and material abundance. Many citizens are prospering. It is seldom noted, however, that many among us are being left out of the prosperity, and many are struggling for subsistence. The recent floods have been especially devastating to many of these less fortunate brothers and sisters and have unveiled the vulnerability and marginality of large numbers of our citizens.

- Women and children suffer the most, with children the poorest group among us. In North Carolina, as in the nation, the official child poverty rate has hovered at 20% for a number of years. Among children under six, one in four is poor. Poverty also continues to plague minorities and persons with little education.

- Using the official measure of the U.S. Census Bureau, the poverty rate in North Carolina is 12.4%. Using a more realistic measure, 150% of the official line, nearly a quarter of North Carolinians are poor.

- Contrary to popular assumptions, a job is not a sure ticket out of poverty. Of our state's 136,000 poor families with children, four out of five have someone working. And many of those breadwinners work full time. Many new jobs are being created, but most of the fastest growing occupations do not pay a living wage.

- Recent changes in the welfare system have stressed the importance of work. This emphasis and the expanding

economy have greatly reduced the welfare rolls. For some, the move from welfare to work has been positive. For many, however, it has meant merely a move from the ranks of the welfare poor to the ranks of the working poor. Shamefully, we have been more interested in reducing welfare rolls than in reducing poverty and suffering.

- Inequality is also a part of the picture, as disparities in income and wealth between the comfortable and the destitute have reached grotesque proportions and continue to increase. The call to jubilee in Leviticus was designed precisely to check and undo a high concentration of wealth in the hands of a few.

- In spite of some progress, our historic and persistent legacy of racism remains a factor in our socioeconomic arrangements. African-American men earn 27% less than white men, and Latino men earn 37% less. Differences in education levels only partially explain these gaps.

- Minorities constitute the majority of our huge prison population because of racism and the acute poverty of many African-Americans, Native Americans and Latinos. Jesus' jubilee call to "release the captives" needs special attention when our state's and nation's prison populations are at a record high.

- Sexism is also still with us, in spite of advances made by women over the past twenty years. Women who work full time are paid only 74 cents for every dollar men earn. If single mothers earned as much as men with comparable skills, their poverty rates would be halved.

- In view of these injustices and in the spirit of the biblical call to jubilee we appeal to the churches of North Carolina, especially those in our jurisdictions: to see the face of Christ in the faces of those who suffer deprivation; to seek to embrace with compassion those who struggle for dignity and economic survival; and to study the structures of oppression and the possibilities for changing them.

We join together in the following affirmations:

- The gospel message of good news for the poor, release for the captives, and liberty for the oppressed calls Christians to consuming concern for the disadvantaged that will guide our worship, work, prayers, and study.

- Responsibility for poverty lies not just with the poor but with the whole society and especially with those who have the power to alter structures of injustice. Jesus and the prophets directed their harshest criticism to the elite. To the poor they offered the assurance of God's power and advocacy: "Blessed are you who are poor, for yours is the Kingdom of God" (Luke 6:20).

- As the social safety net becomes frayed and increasing numbers fall through it, churches will surely continue to support ministries of relief and charity. Charity, however, cannot substitute for justice, and our God calls us to seek justice. This means seeking a social and economic order which makes the necessities of a decent life—food, housing, education, health care—available to all.

1. Poverty and economic injustice can be radically reduced in our state and nation if we find the moral and political will. The roots of poverty are many. Solutions are not simple. But demonstrated remedies are available to a wealthy society like ours. Other rich nations do not tolerate the levels of deprivation accepted here.

2. The poor need to have a voice if they are to achieve liberation from economic oppression. They need to have some strength in the political and economic spheres. Such voice and strength is most likely found in organization and collective endeavor. Churches are called to support such developments.

3. Mutuality and solidarity are also essential for jubilee liberation. Ultimately there is no self-sufficiency or independence for anyone. Since we are all bound together in mutual interdependence, and in ultimate dependence upon the God who cares for every fallen sparrow.

The Great Jubilee is a time for joyful celebration. It is also a time to deepen our faith in the Christ who brings good news to the poor, and to renew our commitment to the jubilee vision of freedom for the oppressed.

The Rt. Rev. Robert C. Johnson, Jr.
Bishop of North Carolina

The Rt. Rev. J. Gary Gloster
Bishop Suffragan of North Carolina

BACKGROUND AND SUPPLEMENTARY INFORMATION FOR THE PASTORAL LETTER ON JUBILEE 2000

John Paul II on Jubilee

In 1994 Pope John Paul II issued an Apostolic Letter, *As the Third Millennium Draws Near*, which underscored the ecumenical significance of the season: "I pray that the jubilee will be a promising opportunity for fruitful cooperation in the many areas which unite us; these are unquestionably more numerous than those which divide us. It would thus be quite helpful if, with due respect for the programs of the indi-

vidual churches and communities, ecumenical agreements could be reached with regard to the preparation and celebration of the jubilee. In this way the jubilee will bear witness even more forcefully before the world that the disciples of Christ are fully resolved to reach full unity as soon as possible in the certainty that nothing is impossible with God."

In commentary on the jubilee scripture in Leviticus 25, the Pope sets forth the economic justice message: "The jubilee year was meant to restore equality among all the children of Israel, offering new possibilities to families which had lost their property and even their personal freedom the jubilee year was a reminder to the rich that a time would come when their Israelite slaves would once again become their equals and would be able to reclaim their rights."

Konrad Raiser on Jubilee

Konrad Raiser provides an examination of jubilee scripture passages in his address to the Annual Meeting of the US Conference of the World Council of Churches, *An Ecumenical Jubilee: What It Might Mean for the Churches*: "The jubilee year, therefore, expresses the vision of a new beginning, a return to the order of community life instituted by the will of God....The intention of the biblical jubilee was to break periodically the inevitable historical dynamic of acquisitiveness and domination leading to exclusion, and to restore the opportunities for life in community to all."

Children and Poverty

During the 1980's 18.3% of North Carolina's children lived in poverty. Today the rate is 20%. In five N.C. counties the poverty rate is over 40%. National estimates suggest that among the poor and near-poor, four million children under the age of 12 in the US do not get sufficient amounts of food. In N.C. more than 267,000 children under age 18 receive food stamps and over 483,000 receive subsidized school meals. (*Common Sense Says*, Nov. 1998)

Unemployment for Some

Unemployment overall in North Carolina has declined, but some groups remain severely disadvantaged in the labor market. Minorities and those lacking a high school or post-secondary education are experiencing high levels of unemployment akin to a permanent recession. Black women without a high school degree in N.C. are experiencing the highest levels of unemployment—28.8%. Forty-two % of black women

without high school degrees are underemployed. Black men without a high school degree have an unemployment rate of 22%. (*N.C. Budget and Tax Center Reports*, January 1999, Vol. 5, No. 1)

Migrant and seasonal farmworkers, tens of thousands of people in North Carolina, often experience profound underemployment, because of the weather and because of agricultural practices dependent on workers willing to work in low-paying jobs with few standards for safety and security.

Poverty

Between 1990 and 1995, an average of 24.7% of North Carolinians lived below 150% of the poverty line. To exceed 150% of poverty a family of three must earn \$18,774 and a family of four must earn \$24,054. A single parent with two children working full time would need to earn \$9.39 an hour, and a single parent with three children would need to earn \$12.03 per hour to reach these levels. (*N.C. Budget and Tax Center Reports*, Oct. 1997, Vol. 3, No. 16.)

Working and Poor

Nearly 400,000 people in N.C. are members of a working poor family. Of the state's poor families with children 77.8% have someone working and 28.6% have someone working full-time, year-round. Far more than a majority of poor N.C. families (62.2%) earn most of their income from wages. A recent evaluation of the top twenty fastest growing occupations in N.C. discovered that seventeen of those pay less than a living wage, and nine pay less than half of a living wage. Four of the five jobs with the most growth are: janitors/cleaners/maids/housekeepers; retail salespersons; nursing aids/orderlies/attendants; and cashiers. These jobs pay on average less than \$14,768 and seldom provide health or retirement benefits. (*N.C. Budget and Tax Center Reports*, Jan. 1999, Vol. 5, No. 1)

Welfare Reform

A recent report from The Children's Defense Fund reveals the following:

- Only a small fraction of welfare recipients' new jobs pay above-poverty wages; most of the new jobs pay far below the poverty line. In March of 1998 only 8 percent of the previous year's recipients had jobs paying weekly wages above the three-person poverty line.
- Many families who leave welfare are losing income or not finding steady jobs at all.
- Extreme poverty is growing more

common for children, especially those in female-headed and working families. The number of children living below one-half of the poverty line grew by 400,000 between 1995 and 1997.

- Many families leaving welfare are struggling to get food, shelter, or needed medical care; many are suffering more hardship than before. (*Welfare to What?: Early Findings on Family Hardship and Well-being*, The Children's Defense Fund, Nov. 1998)

Inequality

In 1980 in North Carolina workers in the top fifth income bracket earned 7.4 times as much as earners in the bottom fifth. In 1996 the gap had increased with the richest fifth earning 9.4 times as much as the bottom fifth. Comparing the top 5% with the bottom 20% the ratio increased from 11.9 to one to 15.7 to one. (*N.C. Budget and Tax Center Reports*, Jan. 1999, Vol. 5, No. 1.)

Wealth distribution is more unequal than income distribution. (Wealth means accumulated financial assets including property, investments, savings, etc. Income means earnings.) Nationwide, the richest 1% of the population own almost half (46%) of the financial assets of the country. The next richest 9% own a little over a third (36%). The rest of the population (90%) owns about one sixth (18%). (*Sharing the Pie*, Steve Brouwer, Henry Holt and Co., 1998)

Race and Inequality

A recent study reveals, surprisingly, that white, black, and Hispanic women have similar earnings at any given educational level. The same cannot be said, however, for white men compared to minority men. There we find large earnings gaps. Looking at full time workers, and taking age and residence into account, black men earn 27% less than white men, and Hispanic men earn 37% less. If all finished high school and college at the same rates, the earnings gap between black and white men would drop to 17%. Similarly, the gap between white and Hispanic men would drop to 25%. In other words, eliminating differences in education would diminish but would not come close to eliminating the gaps in earnings. (*The State of the South 1998*, MDC, Chapel Hill, N.C.)

Disparities in wealth are even sharper. Across the U.S. the median net worth of a white family is about five times the median net worth of a black family. In the South the ratio is about four to one. (*Income and Wealth in the*

South, MDC, Chapel Hill NC, May, 1998.)

Women and Inequality

A study released in February, 1999, by the AFL-CIO and the Institute for Women's Policy Research reveals:

- If married women were paid the same as men with comparable skills, their family incomes would rise by nearly 6%.
- If single working mothers earned the same as comparable men, their family incomes would increase by nearly 17%. Their poverty rates would be halved, from 25.3% to 12.6%.
- If single women without children were paid comparably, their incomes would rise by 13.4% and their poverty rates would fall from 6.3% to 1%.

Other analysis shows that women who work full-time are paid only 74 cents for every dollar men earn—\$148 less each week. And women of color who work full time earn only 64 cents for every male dollar—\$210 less per week. ("Salary Inequities Boost Poverty," *National Catholic Reporter*, March 5, 1999.)

U.S. Compared to Other Rich Nations

In a recent study, Derek Bok, a former president of Harvard and a political scientist, compared the United States to six other industrialized democracies: Canada, France, West Germany, Japan, Sweden, and The United Kingdom. He found that in the U.S. a higher percent of the children and of the total population are poor. Also, the U.S. ranks at or near the bottom in terms of health insurance coverage and affordable housing for the total population. The U.S. ranks at or near the top in terms of per capita income and charitable contributions. (*State of the Nation*, Derek Bok, Harvard University Press, 1996.)

Sylvia Hewlett reported in 1991: "Compared to other rich countries, children in the U.S. are much more likely to die before their first birthday, to live in poverty, to be abandoned by their fathers, and to be killed before they reach the age of 25." (*When the Bough Breaks*, Sylvia Hewlett, Basic Books, 1991.)

A report from the Children's Defense Fund states that U.S. children are twice as likely to be poor as Canadian children, three times as likely to be poor as British children, four times as likely to be poor as French children, and seven to thirteen times as likely to be poor as German, Dutch, and Swedish children. (*The State of America's Children: Yearbook, 1996*, Children's Defense Fund.)

2000 CONVENTION SCHEDULE

Thursday — January 27

2:00-5:00 p.m. Exhibitor registration & move-in Lower level exhibit hall
3:00 Registration opens for all delegates Grand Ballroom Foyer
4:00 Dispatch of Business Meeting Centennial Board Room
4:30 Orientation Session (optional) South Room

The Rev. Kenneth Henry, St. Michael's, Raleigh
Dinner—on your own—included in rate if guest in the hotel Carolina Dining Room
(Reservations and jackets required)

7:00 Convention opens Grand Ballroom

Holy Eucharist begins Grand Ballroom
Opening Acclamation & Penitential Order

Legislative Session No. 1

- Formation of Convention
- Late nominations for Bishop
- First ballot for Bishop
- Bishop's Pastoral Address
- Reports: Treasurer, Council, Constitution & Canons
- Late nominations and resolutions

Holy Eucharist continues Grand Ballroom
Collect of the Day

9:30 Hearings Azalea Room

- Administration of the Diocese South Room
- Faith & Morals North Room
- National & International Affairs Dogwood Room
- Program of the Church Grand Ballroom
- Social Concerns

Friday — January 28

Breakfast on your own—included in rate if guest in the hotel Grand Ballroom Foyer

Registration continues Grand Ballroom
Holy Eucharist continues Grand Ballroom

Liturgy of the Word: First Lesson and hymn

Legislative Session No. 2

- Bishop Suffragan's Pastoral Address
- Bishop balloting and other balloting continues
- Convention Committee reports
- +Awarding of Diplomas: The Presiding Bishop's Program for Church Music Ministry

Holy Eucharist continues Grand Ballroom

The Gospel and homily—Bishop Johnson

Clergy Spouse Luncheon South Room
Convention Luncheon (included in registration) Lower Level

Holy Eucharist continues Grand Ballroom

The Nicene Creed

Legislative Session No. 3 Grand Ballroom

- Reports & ballots
- 60-minute time for "hopes and concerns" (3:00-4:00)

Holy Eucharist continues Grand Ballroom
Prayers of the People and the Peace

Hospitality time (cash bar) Grand Ballroom Foyer
Banquet (included in rate if guest in the hotel, or tickets) Grand Ballroom

Special music and a time to honor Bishop and Mrs. Johnson

Saturday — January 31

Breakfast on your own—included in rate if guest in the hotel Grand Ballroom Foyer

Registration continues Grand Ballroom
Holy Eucharist continues Grand Ballroom

The Offering, Eucharistic Prayer, Distribution of Bread and Wine

Legislative Session No. 4 Grand Ballroom

- Budget for 2000, reports, ballots

Holy Eucharist concludes Grand Ballroom
Commissioning of the General Convention Deputies

Post-Communion Thanksgiving, Blessing, and Dismissal

The 184th Annual Convention adjourns

12:15p.m.

11:45

7:30 a.m.
8:00

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12:00 noon

1:30

11:45

7:30 a.m.
8:00

9:30

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Vol. 91, No. 1 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA JANUARY 2000

184th Annual Convention

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Diocese of North Carolina

Curry elected XI Bishop



The Rev. Lisa G. Fishbeck, center, chair of the Convention Elections Committee, joyfully announces: "We have an election!" At left is Bishop Robert C. Johnson Jr., who will retire this summer, and at right is the new Bishop-elect Michael B. Curry.

(Photos on left and center by Jerry Markatos; photo on right by E. T. Malone Jr.)

By E. T. Malone Jr.

PINEHURST—"The crucial issue is where faith meets life, to really live into being a community for all God's people, so that the expression 'The Episcopal Church Welcomes You' really means *you*," the Rev. Michael B. Curry said during the pre-Convention candidate walkabout at Christ Church, Raleigh, on Jan. 18.

Three weeks later, after ice and snow and winter winds gave shelter and welcoming an added perspective, the people of the Diocese of North Carolina decided to make this man their bishop.

On the 11th ballot, on the 11th day of February, the Rev. Michael B. Curry was elected

the 11th Bishop of North Carolina.

Delegates who chose him from among a final field of six capable nominees said they were impressed by his energy and the dynamism of his faith. Those who had heard him preach told others of his outstanding skill as a preacher.

In Charlotte at the Jan. 19 walkabout, Curry said, "The Great Commission is our calling as a Christian community. The Diocese is called to help facilitate congregations in doing that. A diocese is that entity that calls us together to do that thing that we could never do apart. The bishop is to be the catalyst in that, bringing folks to the table, and being a voice in the community."

Curry, who will be at age

46 the youngest bishop consecrated in this Diocese in many years, has served since 1988 as rector of St. James' Church, Baltimore. He is no stranger to North Carolina, having begun his ministry in 1978 at St. Stephen's Church, Winston-Salem, where he was ordained to the priesthood by the Rt. Rev. John M. Burgess, the first African-American diocesan bishop in the American church. Curry left Winston-Salem in 1982 to become rector of St. Simon of Cyrene, Lincoln Heights, Ohio, where he also served as chaplain of Bethany School and coordinator for the Institutional Racism Project of the Diocese of Southern Ohio.

He will replace the Rt. Rev.

Robert C. Johnson Jr., Bishop of North Carolina since 1994, who will retire upon Curry's consecration and ordination to the episcopate on June 17 at Duke Chapel in Durham.

Curry plans to come to North Carolina and work with Bishop Johnson for several weeks prior to the consecration date.

Bishop Suffragan J. Gary Gloster will continue in his post as assisting bishop.

For election Curry had to achieve separate majorities among both the 314 lay and 264 clergy delegates on the same ballot. He finally garnered 188 lay votes and 133 clergy votes on the 11th ballot, with a minimum of 158 lay and 133 clergy votes needed

for election. The first ballot, taken on the opening evening of Convention, was invalidated.

For most of the balloting, Curry was closely contested by the Rev. Leslie Smith, rector of Trinity Church, Princeton, N.J., but Smith's support waned on the last two ballots and the Rev. Stephen Elkins-Williams of Chapel Hill eventually finished in second place.

In newspaper articles and letters to the editor of newspapers following the election, clergy and church members sought to play down any racial aspect of the election of Curry, an African-American, declaring that the Diocese had simply elected the best person for the job.

(Continued on page 6)

Around the Diocese

Bishop Johnson creates group to study costs of Convention

RALEIGH—Bishop Robert C. Johnson Jr., in response to a resolution adopted at the Feb. 9-11 Diocesan Convention, has created an 8-member Committee to Study the Costs of Diocesan Convention. According to the resolution, the committee will study the feasibility of reducing the total cost and will report the results of its work to the 185th Convention, to be held Feb. 1-3, 2001, in Winston-Salem. The Rev. Henry Presler, Dean of the Charlotte Convocation, has been asked to chair the committee. Others who have been invited to serve include Alice Robbins, Eleanor Upton, the Rev. Grayce O'Neill, the Rev. Robert Sawyer, Will Webb, John Freeman, and the Rev. Fred Warnecke.

Rocky Mount names new Dean

ROCKY MOUNT—The Rocky Mount Convocation at its pre-Convention meeting on Jan. 13 at Church of the Good Shepherd here elected as its new Dean the Rev. Joan Vella, assistant to the rector at St. Timothy's and San Timoteo, Wilson, and assistant to the vicar, St. Mark's, Wilson.

Bishop Johnson names Smithdeal as new Planned Giving Officer

RALEIGH—Bishop Robert C. Johnson Jr. has named Ty Smithdeal of St. Patrick's Mission in Mooresville as the new diocesan Planned Giving Officer. The appointment fills a position left vacant by the Rev. Roy Dedrick's retirement over two years ago.

Smithdeal will serve on the Diocese's Chartered Committee on Stewardship and will work with Stewardship Officer Bill Wrenn in the Department of Congregational Development. His initial assignment is the conceptualization and coordination of a covenant agreement between the Diocese of North Carolina and the Epis-

copal Church Foundation. Under the agreement, Smithdeal and the Foundation's representative, the Rev. Charles Gearing, will devise and set in motion a three-year plan which will bring either new, custom-designed programs or the detailed review of an existing program to every congregation in the Diocese opting for participation. The key to the approach, Gearing says, is that the process is focused on, and remains in, the congregation.

"This is a way to do, to fund, ministries we can only dream of now," Gearing said, "and it all happens at the mission or parish level. It is a wonderful opportunity for every church."

"Ty is as gifted a man as any I know," Wrenn said. "He brings great business sense, a deep love for Jesus Christ, and true endurance to a project that will not only demand his best but will play an incredibly important part in the growth and development of this Diocese."

Smithdeal will work from his home in Stanley and may be reached via telephone at (704) 827-6656, by mail at 8050 Ravenwood Ln., Stanley, N.C. 28164-8744, or by email at ncplannedgift@aol.com.

Inquiring and Discerning Heart Conference set for March 16-18; Bishop Barbara Harris to speak

BROWN SUMMIT—The "Inquiring and Discerning Heart" Conference is fast approaching!

Scheduled for Mar. 16-18 at The Summit, the conference will feature as keynoter the Rt. Rev. Barbara Harris, Bishop Suffragan of Massachusetts and the first woman consecrated bishop in the Anglican Communion.

A new workshop, "Jubilee: A Call to Action," has been added to the conference offerings. It will be led by Joe Hensley of Holy Trinity, Greensboro, and North Carolina Bishop Suffragan J. Gary Gloster.

Other workshops include "Religion, Ethics, and Public Policy" (the Rev. Dr. Earl Brill), "Food for the Journey" (the Rev. Phil Byrum), "The Bible Workbench" (Gail Rogers), "Teaching Peace" (Linda McDonough), "Racism Awareness" (Yvonne Johnson and Linda Brown), and "Language: The Power to Heal" (the Rev. Lorraine Ljunggren and the Rev. Jim Melnyk).

Music will be provided by the Rev. Timothy Kimbrough and others.

The Rev. Kathleen Awbrey, diocesan Christian Social Ministries Coordinator, is overall coordinator for the event.

Cost for registration for the full two

nights and all meals is \$150.00. The commuter rate is \$75.00 regardless of length of stay. One may call Ms. Awbrey at (800) 448-8775 for additional information.

Diocesan Council elects O'Neill

BROWN SUMMIT—The Diocesan Council, meeting Feb. 18-19 at The Summit for its new member orientation overnight, elected the Rev. Grayce O'Neill, assistant to the rector at St. Paul's, Winston-Salem, to fill a one-year clergy vacancy on the Council. She will serve until the next Diocesan Convention, when the two-year remainder of the term will be filled by election. Two three-year clergy terms were open on Council this year, but only one person was nominated—leaving one position vacant.

Episcopalians, Methodists will discuss sin of racism

CHAPEL HILL—Episcopalians and United Methodists from across North Carolina will gather on Saturday, Apr. 8, from 9:30 a.m.-12:45 p.m. to explore the sin of racism in the two denominations. The meeting is free and all are invited.

Meeting at Orange United Methodist Church here, the group will be reminded of history, hear of positive experiences, and seek to be open to God's future.

The one-day event, with the theme, "God's Church: Inclusive by Intent," continues the six-year work of the North Carolina Episcopal-United Methodist Dialogue, an effort for the two traditions to build on common heritage and theological roots to find full communion.

Leaders for the session include United Methodist historian Russell Richey and Episcopal scholar Kevin Matthews (who will talk about how our

(Continued on page 6)



Concert inspires gift

Billy Jarrell, left, an Episcopalian, and Frieda Dortch, a Lutheran, and members of the Germantown Strings, a traditional music group, played for the Christmas service at Chapel of the Good Shepherd, Ridgeway. Jarrell, who operates the Ridgeway Dulcimer Shop, made this dulcimer decorated with motifs from woodwork in the church and has donated it to the congregation.

(Photo by E. T. Malone Jr.)

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Bishop
The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan
The Rt. Rev. J. Gary Gloster

Editor
The Rev. Canon E. T. Malone Jr.

Production Assistant
Penelope Olson

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Views of the 184th Annual Diocesan Convention



Suffragan Bishop Gary Gloster "roasts" retiring Bishop Bob Johnson at the Convention's Thursday night banquet.



Delegates at the banquet had plenty to laugh about as a succession of speakers put a humorous twist on the career of Bishop Johnson.

Pinehurst, N.C. • February 9-11, 2000



Elections Committee member the Rev. Grayce O'Neill, left, assists the Rev. Liz Dowling-Sendor and other clergy to sign the Testimonial.



To decide routine matters, delegates voted with red and green cards. This display of green means that the issue got a resounding "YES!"



Voting the old fashioned way, delegates place their ballots for bishop in a cedar ballot box held by Chapel Hill volunteer Laura Alexander.



Joanne Kilpatrick of Pinehurst, a member of the local planning committee, arranges flowers on the Convention stage and altar area.

Photos by Jerry Markatos

This & that

Convention Miscellany: Among those attending the rescheduled Diocesan Convention Feb. 9-11 in **Pinehurst** was one "Honorary Delegate," **Fred Staley**, a member of **GracePoint**, the new congregation being formed in north **Raleigh**. Convention-goers from other parts of the state were surprised to see how much damage had been caused to trees by the ice and heavy snow in the **Sandhills** area. It was good to see **Marjorie Fraser**, widow of our former **Bishop Thomas A. Fraser** at Convention. She had been ill and had not been expected to attend. It was also gratifying to witness the attendance at Convention of other diocesan "veterans" such as the **Rev. William Penn Price**—now living at **Penick Village** in **South-ern Pines**—and the **Rev. Peter Robinson** of **Durham**.

El Buen Pastor, the Diocese's new His-panic congregation in **Durham**, after the vote on Wednesday night on its ad-mission, was able to seat its first-ever lay delegate, **Froylan Herrera**. The mission's alternate lay delegate was **Marshal Davis-Henaine**.

The **Rev. Fred Warnecke**, who has served very ably for a number of years as chairman of the **Convention Com-mittee on Dispatch of Business**, has agreed to serve for one more Convention, the 2001 meeting in **Winston-Salem**. He retired as rector of **St. Francis'**, **Greensboro**, on Sept. 30, 1999.

Elected at Convention

Standing Committee: (LAY ORDER) Martha B. Alexander, Mahlon W. DeLoatch Jr.; (CLERGY ORDER) The Rev. Bollin M. Millner Jr. (3-year term), the Rev. Harrison T. Simons (2-year term).

Diocesan Council: (LAY ORDER) John D. Elliot Jr., G. Vance Byrum, Jenny C. Herbert; (CLERGY ORDER) The Rev. Philip F. Wiehe; (one vacancy).

Ecclesiastical Court: (CLERGY OR-DER) The Rev. N. Brooks Graebner.

The Summit Board: (LAY ORDER) Gertrude Murchison, Betsey Price Sav-age, Marion G. Follin III; (CLERGY OR-DER) The Rev. Jane Bruce, the Rev. Edward C. Scott, the Rev. John W. Simons.

Penick Village Board: Anne H. Bailey, William R. Bonsal III, William Bryant, John E. Campion, William C. Findt III, David M. Kern, Alice H. Robbins, Will-iam C. Roth, Ann P. Taws, Valerie O'D. von Isenburg.

University of the South Trustee: (CLERGY ORDER) The Rev. Winston B. Charles.

The **dedication of land** for the new **Canterbury Hill Apartments** to be constructed at **Penick Village** in **South-ern Pines**, which was to have been held on Thursday, Jan. 27, the original open-ing day of Diocesan Convention before the snowstorm, has been postponed un-til some time later this spring, Penick officials say.

An innovation at this year's Convention was the **reporting of election balloting on the diocesan webpage**. People across the state, nation, and world could follow the election for bishop and re-ceive results of other actions. The per-son who put the results on the web and fielded email questions from the outside world was volunteer **Bob Howell**, a teacher at the **O'Neal School** in **South-ern Pines**. After this experiment, which proved to be quite successful, it will be interesting to see what new uses can be found for the webpage. During the com-ing year the diocesan **Communications Committee** will work on this and many other issues, under the leadership of **Bishop Elliot Sorge**, its new chairman.

A delegation of youth from the **Dio-cese of Costa Rica**, our Companion Diocese, was present at the Convention and received recognition on the floor by Bishop Johnson.

Why are there so few nominations for Diocesan Council? Has the word gotten out that being on Council is real WORK?

Bishop's Nominees Elected by Conven-tion

Trustees of the Diocese (until 2003) The Rev. Diane B. Corlett, Thomas C. Church.

Bishop's Nominees Confirmed by Con-vention

Chancellor: Alfred L. Purrington III

Commission on Ministry: (until 2004) The Rev. Jerry Fisher, the Rev. Brian Suntken, The Rev. Jamie E. L'Enfant, Kent Otto.

Trustees of the Francis J. Murdoch Me-morial Society: (until 2002) The Rev. Marvin Aycock, the Rev. Carlton Mo-rales, Emilie Siegel.

Bishop's Appointments Announced at Convention

Presiding Officer of The Summit Board: Polly Redd

Assisting Presiding Officer of The Sum-mit Board: TBA

Trustee of St. Mary's School: Elizabeth B. (Libbie) Ward



COUNTING THE BALLOTS FOR BISHOP: Members of the Elections Committee work behind the scenes tallying the 11th ballot, which elected the 11th Bishop of North Carolina, on Feb. 11th. (Photo by June Santa)

Necrology for the 184th Annual Convention - 2000 (Former Delegates, who have died since 1999 Convention)

The Rev. David M. Bercaw, former vicar, St. Mark's, Roxboro

William Kerns Blythe, St. Mark's, Huntersville

The Rev. Ralph A. Bridges, formerly served congregations in Burlington,

Burlington Mills, Haw River, Erwin,

Rockingham, Hamlet, and Laurinburg

Lewis Ervin, St. Matthew's, Salisbury

Ira J. Folsom, Jr., St. John's, Charlotte

James Fowble, All Saints', Charlotte

Alan A. Gilman, St. Thomas', Sanford

The Rev. J. Bryan Griswold, formerly served congregations in Mooresville, Davidson, Durham, and Haw River

The Rev. Allen Webster Joslin, former priest-in-charge, St. Paul's, Salisbury

Sally Ann Graham Large, St. Luke's, Salisbury

The Rev. Gordon Lyall, former priest associate, Chapel of the Cross, Chapel Hill

H. D. Mabe, Jr., M.D., St. Stephen's, Erwin

Junius Henry (June) Mallard, St. Stephen's, Durham

John Arthur Marsh, Jr., St. Mary's, High Point

Robert Lawrence Munt, St. Timothy's, Winston-Salem

The Rev. Ernest R. M. Parker, former vicar, St. Luke's, Yanceyville, and former vicar, St. Mark's, Roxboro

Robert Griffith Prongay, St. Paul's, Winston-Salem

W. Turner Ray, St. John's, Wake Forest

John Leon Rogers, Trinity, Scotland Neck

John Turner Roughton, St. Paul's, Thomasville

Robert Lee Saunders, St. Luke's, Salisbury

Pansy R. Sullivan, St. John's, Wake Forest

John Hargreaves Tandy, St. Timothy's, Winston-Salem

The Rt. Rev. Gray Temple, retired Bishop of South Carolina and former priest-in-charge, St. John's, Battleboro,

former assistant, Calvary Church, Tarboro,

former rector, Good Shepherd, Rocky Mount,

and former rector, St. Peter's, Charlotte

The Rev. Wilbur Henry Tyte, St. Thomas', Reidsville

Joel Adams Weston, Sr., St. Timothy's, Winston-Salem

Meade H. Willis, Jr., St. Paul's, Winston-Salem

Province IV Synod looking toward General Convention

DURHAM—The Synod of Province IV—the 20 dioceses of the southeastern United States—will meet June 7-9 at Kanuga Conference Center near Hendersonville for a program geared toward preparation for this summer's General Convention in Denver.

Mrs. Scott T. Evans, member of St. Stephen's, Durham, and president of Province IV, said a number of officials from the Episcopal Church Center in New York will attend and make presentations.

The bishops and lay and clergy deputies to General Convention from each diocese will elect new provincial officers and a lay representative for a six-year term on the national church Executive Council.

Dr. Pamela Chinnis, president of General Convention's House of Deputies, will preach for the Eucharist. In business sessions she will address issues that may come before General Convention.

The Rev. Rosemary Sullivan, secretary and executive for General Convention, will talk about structure, agenda, and schedules.

Stephen Duggan, national church Treasurer, will lead a discussion on the proposed budget.

National ecumenical officer the Rev. David Perry will discuss the Lutheran document "Toward a Common Vision" which deputies will be asked to endorse at General Convention.

Also present will be Pat Mordecai, administrative assistant for the Presiding Bishop, and Sonya Francis, administrator for program, who will speak briefly.

Plans call for the deputies to work in small groups around issues, and time will be allowed for diocesan caucuses, Evans said.

Attending from this Diocese, in addition to Evans, will be Bishops Johnson and Gloster, the Rev. Canon E. T. Malone Jr., lay General Convention deputies Cecil L. Patterson, Alfred L. Purrington III, and Judy Lane, and clergy deputies the Rev. Timothy E. Kimbrough, the Rev. Robert M. Alves, the Rev. Virginia N. Herring, and the Rev. Ida Louise Johnson.

Clergy changes & moves

The Rev. **Monroe Freeman Jr.** has accepted a call to serve as interim rector of St. Bartholomew's, Pittsboro, effective Jan. 4. He had retired Sept. 1, 1998, as rector of St. Titus', Durham.

The Rev. **Woodson Lea Powell IV**, who became non-parochial Dec. 31, 1999, has retired, effective Feb. 1, 2000. He served as rector of Grace Church, Weldon, since 1993. A native of Wadesboro, he attended the University of North Carolina at Chapel Hill (A.B., 1957) and Virginia Theological Seminary (M.Div., 1960). Ordained deacon in 1960 by Bishop Fraser and priest in 1961 by Bishop Baker, he served as deacon and priest-in-charge of St. Paul's, Thomasville (1960-1963), rector of Grace, Lexington (1963-1969), non-parochial (1969-1987), vicar of St. John's, Battleboro (1987-1992), vicar of St. Mark's, Halifax (1992-1993), and rector of Church of the Advent, Enfield (1987-1994).

The Rev. **Roderick Reinecke** has returned to non-parochial, retired status, effective Jan. 16, after having served since Sept. 12, 1999, as interim rector/ministries coordinator at Church of the Holy Innocents, Henderson.

New full-time interim rector, effective Mar. 10, at Church of the Redeemer, Greensboro, is the Rev. **Dr. Clifford C. Coles**. He resigned, effective Feb. 29, at St. Stephen's, Winston-Salem, where he had served as part-time rector since 1996.

The Rev. **Catherine A. Caimano** was ordained to the priesthood on Jan. 22 at Holy Trinity Church, New York City, by Bishop Johnson. She was ordained deacon in the Diocese of North Carolina on June 19, 1999.

The Rev. **Melanie Mudge** was ordained to the priesthood on Feb. 12 by

Bishop Gloster at All Saints', Roanoke Rapids, where she is serving as assistant to the rector.

The Rev. **Gayanne M. Silver** has accepted a call to join the clergy staff of Trinity Church, Wall Street, New York, N.Y., effective Feb. 27. She has been serving since 1997 as curate at St. Patrick's Mission, Mooresville.

New rector of St. Stephen's, Oxford, and vicar of St. Cyprian's, Oxford, is the Rev. **Fiona Bergstrom**, effective Mar. 1. She has been serving since 1996 as assistant to the rector, All Saints', Concord.

The Rev. **Roger M. Cromack**, who has been serving as deacon at Church of the Holy Family, Chapel Hill, since 1994, has retired, effective Jan. 31. A native of Greenfield, Mass., he is a graduate of Worcester Polytechnical Institute (B.S., 1948) and of the Deacons' Training Program of the Diocese of North Carolina. He was ordained to the diaconate in June 1994 by Bishop Williams.

Non-parochial since Oct. 31, 1999, is the Rev. **Nancy E. Titus**, who had been serving as deacon at St. Paul's, Smithfield, since 1996.

New part-time assistant to the rector at St. Paul's, Smithfield, effective Jan. 1, 2000, is the Rev. **Ralph L. Delgadillo**, who comes from the Diocese of Western North Carolina.

The Rev. **Edward C. Scott**, rector of All Saints', Concord, since 1995, has resigned, effective Feb. 6, and his status is now non-parochial.

New assistant to the rector at St. Mark's, Raleigh, effective Mar. 1, is the Rev. **James S. Melnyk**. He has been serving as interim rector at St. Luke's, Durham, since Jan. 16, 1999.



Episcopal Peace Fellowship member Ann Thompson of Cary visits with Cuban children at Pequeños Constructores ("Little Builders") day care facility in Havana.

Tar Heel couples visit Cuba with Episcopal Peace Fellowship

By Betty Hodges

"JENNIFER WILL MEET YOU in Cancun," the fourteen participants in the Episcopal Peace Fellowship Epiphany 2000 Pilgrimage to Cuba were told. "She'll be at the gate and she'll take care of things from there on."

The advice couldn't have been better, according to the four Triangle area "pilgrims" in the group, two of whom were newcomers to the kind of delegations EPF sponsors, this time in cooperation with Pastors for Peace, an ecumenical organization based in New York.

As the fourteen arrived in Cancun, in ones and twos, from as far north as Canada and from as far south as Cary and Durham, dedicated Pastors for Peace volunteer Jennifer Wager was right there as predicted. She met each new arrival, deposited the travelers in an air terminal restaurant and went back for more until the group was complete.

David and Ann Thompson of Cary came through Houston, and Ed and Betty Hodges of Durham chose a route through Charlotte. The accepted way for Americans to travel to the embargoed Communist nation of Cuba, which the State Department frowns upon, is through a third country. And Mexico is closer than Canada.

When Wager had her charges assembled, she briefed them on passports (to be put in the safe at the Martin Luther King Jr. Center, which was headquarters for the group), water (drink only bottled, or fill your water bottles with purified water at the Center), customs declarations (don't even consider bringing back any illegal contraband, like Cuban cigars), the need for conservation (the U.S. economic embargo has made manufactured goods of

all kinds difficult to obtain and the power to run aging equipment like water pumps, not to mention water heaters; water for showers is capricious at best).

It was just the beginning of a week of activities that provided a number of the visitors with a new take on how the Cubans are affected by what they call "the blockade" because U.S. action penalizing other countries who trade with Cuba extends the action well beyond a one-country embargo.

Dr. Eduardo Lara Hernandez, the president of the National Union of Jurists and an authority on the Cuban constitution, welcomed the group warmly to the National Assembly of the People's Power, headquarters for the single-body Cuban Parliament. He then discussed the Revolutionary government at length, using his now historic personal copy of the Constitution to point to specific provisions, among them stipulations to elect a successor to Castro swiftly should anything happen to him.

Unfortunately the assembly was not in session and, of course, the big man himself, Fidel Castro, was nowhere to be seen. The universal answer to questions about where the man whose face appears on posters and in portraits all over the city is to be found is "Only Jesus knows."

The hospitable and remarkably busy Martin Luther King Jr. Center, named for the American civil rights leader, adjoins Ebenezer Baptist Church. The ecumenical center conducts workshops for both local and international groups, operates a number of community development projects, does popular and theological education using distance learning facilities, runs a small theological publishing operation, and hosts international delegations like the Epiphany 2000 group, to permit

(Continued on page 13)

The search begins...

An update on the search for a new

Diocesan Coordinator of Youth Ministries

THE SEARCH for a new Diocesan Coordinator of Youth Ministries is well underway, according to Search Committee chair Sara Balogh of Greensboro. A committee of young people and adults has been formed and began its work during February. The members are Amy Barnhart, Winston-Salem; Maxwell Dorsey, Durham; Elizabeth Ballwah, Winston-Salem; Russ Grimmer, Charlotte; Sam Laurent, Chapel Hill; Dani Parker, Durham; Karen Mattox, Charlotte; and Larry Vellani, Burlington.

The committee, charged by Bishop Johnson, plans to recommend a candidate to him no later than May 1.

"This is a quick and intense timeline, but the need is great. As you know, the Diocesan youth programs are numerous and strong," said Balogh. There will be no interruption in conferences or camp thanks to the leadership of the diocesan Youth Committee, chair by Dee Zeller, she said.

"How can you, the people of the Diocese, help?" Balogh asked. "First of all, we ask that you pray for the committee. The diocesan Youth Committee

has written the following prayer."

Lord, grant your guidance to the Diocesan Youth Coordinator Search Committee, that they may have the wisdom and patience to serve this Diocese faithfully and with an open heart. We pray that they may follow your will in their search for new leadership. AMEN.

"We encourage you to include this prayer in your daily prayers and services at your parish. Furthermore, please share it with the youth in your parish that they may also support the search process.

"Secondly, we ask that you spread the word about the position. Anyone who is interested in applying can send his or her resume to the Youth Ministries Office, The Summit, P.O. Box 660, Brown Summit, N.C. 27214, Attention: Search Committee. Thank you for your prayers and look for a monthly update in *The Communicant*."

Persons wishing further information should contact Balogh at St. Francis' Church in Greensboro at (336) 288-4721 or Robert Sitton at the Youth Ministries Office at (800) 486-0533.

Executive Council votes not to use hotel in chain accused of racial discrimination

By James Solheim

ON THE DAY that much of the nation was celebrating the birthday of slain civil rights leader Martin Luther King Jr., the Executive Council of the Episcopal Church voted unanimously not to use the Denver hotel of a chain accused by the Justice Department of a broad pattern of racial discrimination as headquarters for next summer's General Convention.

"The church had intended to hold many of its hearings, meetings and events in the Adam's Mark hotel facilities and had also reserved a large block of guestrooms at that hotel," said the Jan. 17, statement signed by Presiding Bishop Frank T. Griswold and Pamela P. Chinnis, president of the House of Deputies.

"We were disturbed to learn just prior to Christmas that the United States Department of Justice had filed suit against the hotel chain in federal court in Florida alleging a broad pattern of racial discrimination in providing a variety of guest services," the statement said. "Subsequent discussion with hotel officials both in Denver and corporate headquarters in St. Louis, coupled with reports by Diocese of Colorado representatives of discussions with local community and church leaders in Den-

ver, failed to allay our concerns."

The statement said that the church was not in a position "to assess the merit of the discrimination suit against the hotel chain," but said that the allegations, coupled with "other reports from local leaders citing similar problems with the Adam's Mark in Denver, led us to recommend to the council that the church not go forward with the planned arrangements to use any of the facilities of that hotel."

As news of the decision filtered throughout the church, reaction ran the full spectrum. Some argued that the decision was hasty, that the suit was based on allegations. They deplored what they characterized as "a rush to judgment." Others contended that the decision was a moral one, not a legal one, based on the church's deepest convictions to fight racism. Some worried about how the decision would affect the church's programs, suggesting that a fundraising effort might soften the blow.

In expressing concern about how the \$1.2-million cancellation fee might affect the church's ministry, Andrew Green of San Diego said that he was "glad that we are standing for our beliefs and not dollars."

—*Episcopal News Service*

Prayer List 2000 The Diocese of Costa Rica

January

Ilmo. Cornelius J. Wilson, Obispo
(Bishop) and his family
Diocesan staff

February

Postulants of the Diocese of Costa Rica
Soledad Robles

March

Clergy of the Parish of San Jose
Revdo. Ricardo Bernal
Revdo. Orlando Gomez
Revda. Edith Roper
Revdo. D. Mauricio Wilson

April

Parish of San Jose
El Buen Pastor (Good
Shepherd)—San Jose
San Felipe y Santiago (St.
Philip and St. James)—Barrio
Cuba
Todos los Santos (All Saints)—
San Rafael, Abajo, Desamparados
Epifania (Epiphany)—Zapote

May

Day Car Center/School/After-
School Program—Barrio Cuba

June

La Ascension Day Care Center—
Desamparados

July

Clergy of the Parish of Siquirres
Revdo. D. Norman Easy
Revdo. Donald Wilson

August

Parish of Siquirres
Santa Maria (St. Mary)—Siquirres
Santa Cruz (Holy Cross)—Guacimo
San Lucas (St. Luke)—Germania
San Pablo (St. Paul)—Pocora
Christo Rey (Christ the King)—Waideck
San Pedro (St. Peter)—Rio Hondo

September

Clergy of the Parish of Limon
Revdo. Augustus Campbell
Revdo. D. Hambrosse Hammond
Revdo. Arturo Morales
Revdo. Adolfo Allen Ponton
Revda. Rosa M. Brown Watson
Revdo. George Watts

October

Parish of Limon
San Marcos (St. Mark)—Limon
San Jose Obrero (St. Joseph the
Workman)—Limon
San Andres (St. Andrew)—Baatan
San Mateo (St. Matthew)
San Juan (St. John)—Zent
San Francisco de Asis (St. Francis of
Assisi)—Corales
Santiago (St. James)—Estrada

November

St. Francis English School Program—
Corales

December

St. Mark's School (K-11)—Limon

Curry elected

(Continued from page 1)

The Rev. Arthur Calloway, recently retired rector of St. Ambrose Church in Raleigh, in a telephone interview, said, "I think it's good news for the Diocese of North Carolina. I think Michael is equal to the task. I knew him when he was in Winston-Salem. The magnitude of his job will have an added aspect because of race. We would be fools not to think differently, and a few people may not accept him fully."

Calloway, also African-American, ran for Bishop Coadjutor back in 1978. At the time, a critic commented, "Hell will freeze over before we have a black Bishop of North Carolina." Calloway mused, "That statement didn't surprise me. From a personal perspective I entered the race fully expecting that I would not be elected. I thought it was

worth the challenge to the Diocese. And I didn't do badly, really. I had some biracial support, but not enough. My core of supporters stuck with me, there were eight ballots, and the Convention came to a stalemate—there was no election."

He said that he was urged by others to be a nominee. "Things were different then. There was no nominating committee or national search. You just entered your name, or were nominated, and they put you on the ballot. It would have been a miracle of the first order had I been elected back in those days," he declared.

"It doesn't surprise me that the mood of the Diocese has changed," he said. "Society and theology have changed, so it doesn't surprise me that Michael has been elected now. Potentially, he has twenty years with us—lots of time for him to grow and for us to grow with him."

Around the Diocese

(Continued from page 2)

churches have dealt with racism). Giving witness to their distinctive ministries will be representatives of multi-cultural congregations: All God's Children United Methodist Church, Aulander; St. Francis' Episcopal Church, Goldsboro; Reconciliation UMC, Durham; and Chapel of the Cross Episcopal, Chapel Hill.

Participants will have opportunity to reflect on the presentations and to share discernment of God's intent for the Church. Worship leadership will include the Gospel Choir of the Church of

the Holy Spirit (Episcopal), Greensboro; the Rev. Belton Joyner Jr. of Raleigh, immediate past chair of the dialogue; and the Rev. Thomas Rightmyer of Durham. Dr. Patricia Page, recent chair, of Durham, will guide the discussion panels and reflection groups.

Orange UMC is located at 1220 Airport Rd., Chapel Hill (N.C. 86 south of I-40). Host pastor Albert Shuler has been part of the planning team. Tom Rightmyer is chair of the dialogue this year. Questions may be directed to him at trightmyer@acpub.duke.edu or (919) 490-8634.

News of the National Church

Singapore consecration provokes strong response throughout the church

By Kathryn McCormick and James Solheim

THE NEWS of the consecration of two American priests as bishops in Singapore on Jan. 29 by a group of conservative primates and bishops has prompted outspoken, colorful outbursts from across the Episcopal Church and the Anglican Communion. Many of the comments, including those from other conservative church members, have been critical of the move.

The two new bishops, Charles H. Murphy III, currently head of First Promise, a network of conservative Episcopalians, and rector of All Saints Episcopal Church in Pawley's Island, S.C., and the Rev. John H. Rodgers, Jr., dean emeritus of Trinity Episcopal School for Ministry in Ambridge, Pa., were consecrated to help "reestablish the unity that has been violated by the unrebuked ridicule and denial of basic Christian teaching" in the Episcopal Church.

They intend to "actively seek to plant Anglican missions in areas where there are receptive communities," according to a press release issued after the consecration in St. Andrew's Cathedral. The release pointed to declining membership of the church in recent years, calling the decline "a crisis of the Christian Faith that has left the Episcopal Church divided."

The consecrators included Archbishop Emmanuel Kolini, primate of the Province of Rwanda, and Archbishop Moses Tay, primate of the Province of South East Asia, as well as John Ruchyahana, bishop of Shyira in Rwanda; Fitzsimmons Allison, former bishop of South Carolina; Alex Dickson, former bishop of West Tennessee, and David Pytches, former bishop of Chile, Bolivia and Peru.

Presiding bishop "appalled"

"I am appalled by this irregular action and even more so by the purported 'crisis' that has been largely fomented by them and others, and which bears very little resemblance to the church we actually know, which is alive and well and faithful, as the Zacchaeus report so clearly indicates," said Presiding Bishop Frank T. Griswold in a letter sent Jan. 31 to all the bishops in the Episcopal Church.

He also sent copies of the letter to the 37 other primates of the Anglican Communion, scheduled to meet in Oporto, Portugal, Mar. 23-28.

In an interview, Griswold made it clear that "the Episcopal Church is not in crisis," but that it is attempting to deal openly and honestly with divergent points of view as a community of faith. He expressed frustration that some in the church cling to a "caricature," ignoring the reality that the church "seems to be finding a common mind and moving ahead with a broader and more inclusive outlook, a shared commitment to mission." For example, in recent years the bishops have been moving to a deeper level, not ignoring issues but finding ways to "embrace multiple realities." He said that the bishops have worked very hard to establish "a stronger sense of community with respect for differences. And we have made incredible strides."

When asked about the Primates Meeting, Griswold said he fully expected to "to give the primates a more balanced impression of the Episcopal Church, a church far from being in chaos." He added, "I go to the meeting with an open mind, ready for revelations of the Spirit, ready for the wisdom of the primates. And I will listen with great care to their stories of mission."

He said that the ordination of the two bishops was "outside all formal structures of the Anglican Communion. They were not elected and their consecrations did not follow a canonical process. They were highly irregular and outside all acceptable norms."

Profound disappointment

In Australia, Harry Goodhew, archbishop of Sydney and a leading conservative, declared, "While I appreciate the concern and frustration that has prompted this action, I wish to express my profound disappointment that these consecrations have taken place at this time and in this manner." Goodhew heads one of the largest dioceses in the Anglican Communion and was a member of a group of church leaders invited to visit the Episcopal Church last year. He wrote the group's report that was largely critical of the Episcopal Church and the way it has dealt with the issues of sexuality and the ordination of women.

Archbishop of Canterbury George Carey, who was on a visit to the Province of Southern Africa, also expressed regret at the action in a statement released by his office. "It has come as a grave disappointment to the archbishop," the statement read, "as it is his view that such consecrations are irresponsible and irregular and only harm the unity of the communion."

In a separate press release, the Rev. John L. Peterson, secretary general of the Anglican Communion, declared, "I believe this action is a challenge to our

understanding of the Instruments of Unity" of the communion.

Uncertain status

While critics and supporters debated the merits of consecrating bishops in Singapore to send as missionaries to the Episcopal Church, others wondered about the official status of the new bishops.

"My read on it is that they are bishops of Singapore [the Province of South East Asia]," said Bishop Mary Adelia McLeod of Vermont, secretary of the House of Bishops. "By canon they are not members of the House of Bishops," she said, adding that at this point "I wonder if they're even priests in the Episcopal Church." That, she said, would be up to their former bishops in the U.S.

Murphy told his parishioners in a letter last weekend that he intended to remain their rector with the full support of the parish's vestry. Edward L. Salmon, Jr., bishop of South Carolina, in a statement issued to the diocese, said that the consecrations "pose serious questions about the relationships of Provinces of the Anglican Communion to the American church, doctrinal and canonical issues within the American church," as well as the diocese. Regarding Murphy's status, it would appear that "he is not a priest of the diocese" and would need Salmon's permission to remain in the parish.

When he heard the plans for the consecration of three Americans on Jan. 13, Salmon said that he expressed his opposition, especially in light of the Primates Meeting—and because four of the six primates who had seemed to favor such an action at a meeting in Uganda last November were now opposed. "The action had the potential of dividing faithful people who are in agreement about doctrinal and moral issues in the American church," he said. "I believe that in all of these events it is important to minimize further divisions and to urge the whole church to seek a godly solution. This action is obviously a symptom of much larger issues. More anger and hatred will not help the situation."

Salmon has since removed Murphy as rector at Pawley's Island.

In an interview, Bishop John Howe of Central Florida told the diocesan newspaper that both men apparently are bishops of the Province of Southeast Asia, and not members of the American House of Bishops. "Under normal circumstances they would be given the hospitality of a seat and voice—but no vote—in our House, were they to visit. But under these present conditions, I think that is questionable, at least until the dust settles."

Kampala meeting

Tay and Kolini both attended the meeting of conservative primates in Kampala, Uganda, at which the group agreed to voice its dismay at what it perceives as the Episcopal Church's rejection of Anglican orthodoxy.

Bishop James Stanton of Dallas, head of the American Anglican Council and an observer at the Kampala meeting, asked the primates not to take precipitate action. He said that, unlike First Promise, the AAC was eager to see American bishops working with Griswold to deal with "liberal bishops running roughshod over their people."

In a statement issued Jan. 31, the AAC said that, while it had hoped that the consecrations could have been avoided, the act marked "the beginning of a new reality for the Episcopal Church."

Major shift in power

Dean Peter Moore of Trinity School for Ministry, pointed out that the election of Rodgers and Murphy as bishops "sends shock waves throughout the Anglican Communion at a time when numerical decline in the Western Hemisphere, and robust growth in the Southern Hemisphere, signal a major shift in power."

The two bishops, he said, are being sent from younger missionary churches to "re-evangelize a listless and doctrinally uncertain church in the West." However, their service will present challenges to Episcopal Church bishops who disagree with Rodgers and Murphy or who fear losing members to their work.

Moore said that his seminary sympathizes with those who performed the consecrations, sharing the understanding that this was an attempt to keep frustrated Anglicans in the fold. He added that "we view this action as a direct result of the rejection of the 1998 Lambeth Resolutions on sexuality by diocese after diocese within the Episcopal Church."

Bishop Robert Duncan of Pittsburgh, who has been an outspoken conservative, said in a letter to his diocese that the consecrations were "but another in the spiral of events of the last thirty years by which the fabric and the direction of our Episcopal Church are being tested and shaped."

In a Feb. 17 letter to all bishops of the Anglican Communion, Archbishop of Canterbury George L. Carey has concluded that he cannot recognize the two consecrations.

Kathryn McCormick is associate director and James Solheim is director of the Office of News and Information of the Episcopal Church.

Bishop's Address to the 184th Convention

EDITOR'S NOTE: *Following is the complete text of the Rt. Rev. Robert C. Johnson Jr.'s Address to the 184th Convention of the Episcopal Diocese of North Carolina, first business session, at the Carolina Hotel, Pinehurst, N.C., Jan. 9, 2000.*

This is my seventh and last address to the Annual Convention of the Diocese of North Carolina. Surely, there is nothing I need to say to you that I have not already said; but, just in case, let me try anyway.

Not only is this my last Convention in office; it is also the last Convention for Joseph Blount Cheshire, Jr. (IV), to serve as Chancellor. Joe is retiring at the end of this Convention. I call him "my" Chancellor, but he is not mine alone; he is the Diocese's Chancellor. Satisfying the requirements of the Canons, he is "a person learned in the law" whose duty is "to advise regarding any questions of law which may arise in the administration of diocesan affairs." He has been "my" chancellor for six years and the Diocese's Chancellor for seventeen years. I have called on him regularly, and most of your clergy or vestries have called on him at least occasionally; and unfailingly he has given all of us sound legal advice and wise counsel. And he has probably kept me out of jail more than once.

In addition to his ministry as legal advisor and canonical interpreter, as the grandson of the fifth Bishop of North Carolina he is guardian of much of the history of our Diocese and the teller of great stories of our distant past and our recent present.

For all of my tenure, and for several years before me, Joe has also served as our Convention parliamentarian. I wish you could hear the helpful and colorful advice that he whispers to me as I preside over this body. Joe Cheshire is my friend, your friend, and a man deeply in love with the Episcopal Church, particularly in this State and in this Diocese, and I am deeply and permanently in love with Joe.

(Later in this Convention, I shall be pleased to nominate for your confirmation Alfred L. Purrington III for a three-year term as Joe's successor as Chancellor.)

Probably the dominant fact of our life together during 1999 was Hurricane Floyd and the resulting floods. I remain in awe of the courage and perseverance of you who were most personally damaged by that tragedy and of you throughout the Diocese who responded to the victims of that disaster. Kathleen Awbrey and other diocesan staff acted quickly and decisively to monitor the needs and to mobilize assistance.

Kathleen practically lived in her diocesan office for weeks, coordinating the resources with the most urgent needs. St. Michael's, Tarboro, almost overnight, became a life-saving distribution center and for weeks turned their church and parish house into a disaster relief center. So did St. Timothy's and St. Timoteo's and St. Mark's in Wilson, and Good Shepherd and St. Andrew's and Epiphany in Rocky Mount, and All Saints' in Roanoke Rapids, and Grace Church in Weldon, and others.

Our own congregations and our own

Episcopalians most seriously damaged—including Calvary, Tarboro; St. Mary's, Speed; Good Shepherd and St. Andrew's and Epiphany, Rocky Mount—have shown undeliverable courage and resilience not only in surviving themselves but also encouraging and assisting others in their communities.

In addition to the tons of food and water and other supplies that you sent to the flooded areas, you and others have sent \$520,000 through the Diocese of North Carolina, including \$16,500 from the yoked congregations of Calvary, Wadesboro, and All Souls', Ansonville (which is about 16 percent of their annual budgets). Amazing to me! While the storm and floods are no longer daily headline news, please remember that the needs continue to be critical. What is most needed now, of course, is money. Our clergy in the Rocky Mount Convocation have organized an efficient network to speed all gifts to needy recipients. Please continue to send checks to the Diocese for "flood relief," and every penny will go where it will do immediate good.

If the storms and floods were the worst news of 1999, probably the best news of the year for our Diocese was Carol Johnson, our new Diocesan Administrator. Carol came to work on September 7 and quietly and efficiently has been addressing our financial, personnel, and administrative problems. If you don't sense it yet, you will soon know that while she is not the treasurer of the Diocese, she is a treasure of the Diocese; and long after I am gone you will thank me for hiring her, and you will thank St. Michael's in Raleigh for giving her up to the Diocese, if not hap-

pily, at least gracefully.

During 1999, we enjoyed the services of a volunteer Treasurer, Zach Smith. For this year, 2000, Zach will continue, with the help of Assistant Treasurer, Ray Long. Then in 2001, Ray will be invited to become Treasurer, thus establishing a tradition of a volunteer Treasurer separate from a Diocesan Administrator.

Traditionally, we have been a diocese eager to offer services to our congregations and assistance to other constituencies not in our congregations

and sometimes not even Episcopalians. And during my tenure as your bishop, you have generously continued and expanded that tradition.

You provide a diocesan staff which is the heart of your ministry to our congregations and to others.

For one, you provide a Bishop Suffragan, Gary Gloster, a delightful partner and colleague who models the ministry of Christ faithfully and joyfully.

In Sara Jo Manning and Margo Acomb, you give the

Diocese at large two invaluable resource persons and you give me and Gary the assistance we need to be your bishops.

In Kathleen Awbrey, you give a Christian social conscience to remind us not just to talk the talk but to walk the walk.

In Vicki Wesen and Bill Wrenn and Steve Wendfeldt and their assistant Michelle Corbett, you provide a team of congregational support and development that I believe is unequalled in any other diocese in the Episcopal Church. (And, by the way, I want you to know that Bill Wrenn has recruited Ty Smithdeal of St. Patrick's, Mooresville, to be our new volunteer Diocesan Planned Giving Officer; and Bill also has enlisted the services and resources of the (National) Episcopal Church Foundation to make this Diocese a three-year training model for planned giving for the rest of the Episcopal Church. (I have made it clear to everyone that I do not want and will not accept any kind of retirement gift from the Diocese; but, if you really want to make me happy, go home and put your congregation in your will! And maybe the Conference Center, Penick Village,

Thompson Home. And most bishops would not turn down a bequest to the discretionary fund! A way to keep on giving once you are gone.)

In Sally Harbold and Robert Sitton (until Sally changed jobs on Jan. 1), you have given the youth of this Diocese a dynamic leader and a loving but firm shaper of young Christian lives. (A search committee composed of members of the Youth Committee is already at work to help me choose and hire a successor to Sally before I retire. If possible I will make that decision with the advice and counsel of the bishop-elect.)

In Ted Malone and Penelope Olson you provide diocesan communications, including an award-winning newspaper and an up-and-coming web page, and an efficient Secretary of the Diocese.

In Carol Johnson and Pat Hathaway and Judy Shreve and Krysta Morgan, you provide a diocesan administrator and a support team to manage book-keeping and insurance for the Diocese and congregations.

And although The Summit is not totally supported by the Diocese, you still help provide John Koch and his staff to manage one of our greatest sites and opportunities for ministry, our camp and conference center.

And by your Thanksgiving Offering and Mother's Day Offering and other gifts, you support Philip Brown and our ministry at Penick Village (our full-care retirement and nursing center in Southern Pines), and Ed Chapin and staff at Thompson Home for Children with special needs.

And in our college chaplains, you support probably the strongest ministry to college students and college staff of any diocese in the country.

Tomorrow, at a table in the exhibit hall, Carol Johnson and other members of your diocesan secretarial and support staff will be available to meet with you and talk about any questions or concerns you have. Please meet them and put human faces with the telephone voices who greet you when you call.

Now, as always, there are some who are tempted to cut some or most of these services in order to cut expenses to your local congregations. Please pray long and hard before yielding to that temptation.

Please continue to be a diocese. Do not settle for being just an obligatory annual meeting of independent congregations. Be a diocese. Be a geographical and spiritual family in the Body of Christ. Let not small churches say to large churches, "We have nothing in common with you." Let not large churches say to small churches, "We

(Continued on page 9)



Bishop Robert C. Johnson Jr.

(Photo by Jerry Markatos)

Resolutions considered at Diocesan Convention

1. On Supporting the Farmworker Labor Organizing Committee
(Committee recommended rejection; motion to consider defeated on Convention floor)

2. On the Phase-out of Hog Waste Lagoon Systems (Adopted substitute)

Resolved:

That the 184th Diocesan Convention urge the Governor of North Carolina to work with the state's public health and environmental agencies, commissions, and legislators to complete the phase-out of all hog waste lagoon systems within five years, the cost to be paid by the swine industry, and to continue to support appropriate alternatives to the hog waste lagoon systems; and be it further

Resolved:

That a copy of this resolution be sent to Governor James B. Hunt; William Holman, Secretary of the North Carolina Department of Environment and Natural Resources; Senator Marc Basnight, President *Pro Tem* of the Senate; Senator Charles Albertson, Chair of Agriculture, Environment and Natural Resources; Representative Jim Black, Speaker of the House; Representative Pryor Gibson, Chair of the Committee on Environment and Natural Resources; and Representative Nurham O. Warwick, Chair of the Committee on Environment and Natural Resources; and be it further

Bishop's address

(Continued from page 8)

don't need you."

Let small rejoice with large and celebrate the varieties of ministries offered by large churches. And let large churches say to the small, "Thank you for your ministry in difficult situations, and thank you for sending us your young people over the years to our cities and to our larger churches. Let us know how we can help you be faithful in communities that are not growing in numbers but are still growing the faith."

Be a diocese! Be one community in Christ. Don't ask, "How little can we give to satisfy the law?" Ask instead, "How much can we give to promote Christ's ministry in every community in this Diocese, in every part of the Episcopal Church, and in every corner of the world?"

Please don't ever settle for being little in Christ. Be big. Be expansive. Be openhearted. Be not caretakers of the local but missionaries to the world.

Let's have a good convention. Let's elect a bishop. And let's return home praising and glorifying God for all that we have seen and heard.

Resolved:

That the 184th Diocesan Convention of North Carolina urge the communicants of the Diocese of North Carolina to write their state legislators in support of this resolution.

3. On Oversight of Unsecured Loans
(Adopted substitute)

Resolved:

That the Commission on Constitution and Canons, in consultation with the Standing Committee, is directed to prepare for consideration by the 185th Convention canonical changes providing for appropriate diocesan oversight of unsecured long-term debt incurred by the Trustees of the Diocese or by any parish or diocesan institution.

4. On Supporting the Resolution Passed by the National Jubilee Conference (Committee recommended rejection)

5. On Affirming Diocesan Offerings and Collections (Adopted without change as printed in the January *Communicant*)

6. On Reducing the Total Cost of Diocesan Convention (Adopted substitute)

Resolved:

That the 184th Convention of the Diocese of North Carolina request the Bishop to appoint a committee to study the feasibility of reducing the total cost of Diocesan Convention; and be it further

Resolved:

That the committee shall report the results of its work to the 185th Diocesan Convention.

7. On Encouraging the Study of the Spanish Language (Adopted substitute)

Resolved:

That the 184th Annual Convention of the Episcopal Diocese of North encourages clergy and laity of this Diocese to enhance their ministry to and with the Hispanic community by studying the Spanish language; and be it further

Resolved:

That existing guidelines and policies governing grants for continuing education on diocesan and parish levels be broadened to enable such study.

8. On Restoring Health Benefits to Retired Clergy and Their Dependents
(Adopted substitute)

Resolved:

That the 184th Convention of the Dio-

cese of North Carolina delay to the Annual Convention of 2002 the effective date of the diocesan policy which no longer provides health benefits for retired clergy and their dependents and Diocesan House employees and their dependents who have been employed full-time in the Diocese for the ten-year period next preceding their retirement; and be it further

Resolved:

That this Convention direct Diocesan Council to make a further study of these benefits, including models used in other dioceses, the free Church Insurance program to supplement Medicare A, and other appropriate alternatives with a view toward restoring health benefits for the aforementioned retired clergy and their dependents and Diocesan House employees and their dependents.

9. On the Bicentennial Celebration of St. James', Mooresville (Adopted substitute)

Resolved:

That all parishes and missions and chaplaincies of the Episcopal Diocese of North Carolina are encouraged to join with the Charlotte Convocation in joyful praise, prayers, and thanksgiving for the bicentennial celebration of St. James' Episcopal Church, Mooresville, North Carolina.

10. On the Observance of a Jubilee Year (Adopted substitute)

Resolved:

That the 184th Convention of the Diocese of North Carolina, following the guidance of our bishops' Pastoral Letter on Jubilee Year 2000, encourage every congregation in the Diocese to proclaim Jubilee 2000 within its church and to form a Jubilee Team to hold up and enhance ministries that reflect Jubilee principles and to initiate one new Jubilee ministry in the year 2000; and be it further

Resolved:

That our Diocese continue collaboration with other faith communities observing Jubilee in active pursuit of the Biblical principles of justice, peace, environmental stewardship, and human liberation.

11. On Convention Resolutions
(Adopted substitute)

Resolved:

That the 184th Convention of the Diocese of North Carolina strongly encourage Diocesan Council, working with the new bishop, to appoint a task force to create a new model which will bring in-

tegrity and substance to the resolution process and which will adequately inform and educate the Diocese on all sides of the issue addressed by the resolution prior to consideration at Convention. The task force will report its findings to the fall 2001 convocation meetings.

12. On the Centennial Celebration of St. Mary's House, Greensboro
(Adopted substitute)

Resolved:

That all parishes, missions, and chaplaincies of the Episcopal Diocese of North Carolina are encouraged to join with the Greensboro Convocation in thanksgiving and praise for the centennial celebration of the chaplaincy and community ministry of St. Mary's House, Greensboro, North Carolina.

13. Development of Lay Ministry Training (Adopted substitute)

Resolved:

That the 184th Convention of the Diocese of North Carolina request Diocesan Council to develop training resources for lay ministry to be distributed via the Internet.

14. Response of the Convention Committee on Program of the Church to the Report of the Diocesan Council
(Adopted)

Resolved:

That the 184th Convention of the Episcopal Diocese of North Carolina gratefully accepts the thorough, well-documented report of the Diocesan Council and commends that body for its work in 1999; and be it further

Resolved:

That in particular the Convention commends the Diocesan Council for its timely attention to issues and needs of the Diocese in 1999, such as maintaining full partnership with the National Church; supporting the coordinated relief efforts to those in our Diocese affected by Hurricane Floyd; supporting the unique Congregational Development Team that has been established in the Diocese; agreeing to work toward improved communication and a sense of common purpose within convocations; and be it further

Resolved:

That the Convention accepts the report of the Diocesan Council as presented, but expresses concern to Council about the impact on parishes and missions of increases in diocesan spending.

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Diocesan Convention: Business, Fellowship, Worship



The first stop for all Convention delegates was the Credentials table.



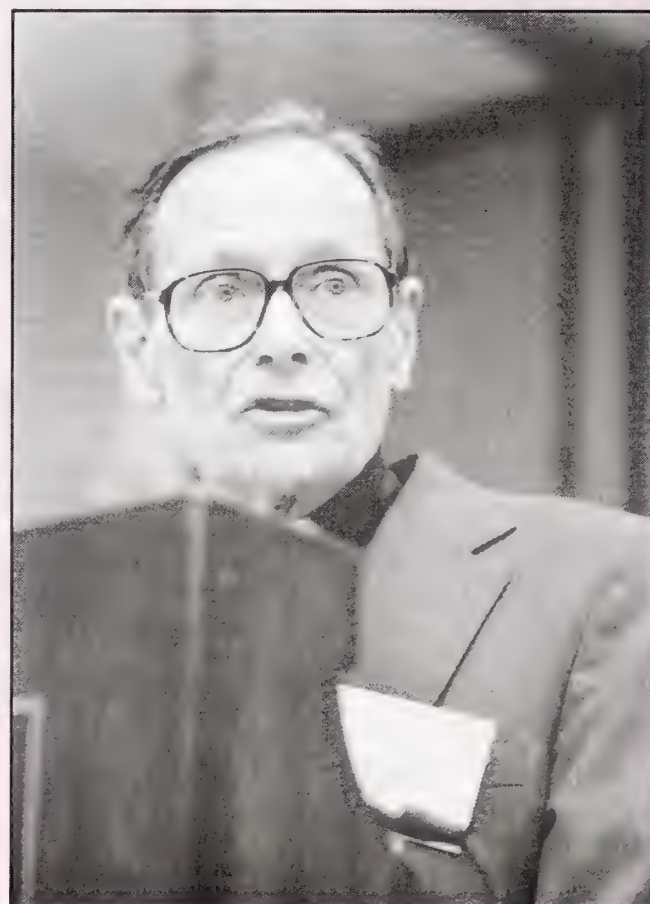
The byword for these members of the Arrangements and Set-up Committee was "Hmmm...let's see now."



The Rev. Nicolas Menjivar, center, leads El Buen Pastor into the hall.



Members of El Buen Pastor, Durham, celebrate their admission into union with Convention as its first Hispanic congregation.



The Rev. Tom Droppers of Greensboro delivers the report of the Chartered Committee on Environmental Ministry.



Berkeley Fellers and Amy Barnhart express their "Hopes and Concerns"



Part of the delegation from Nativity and Ephphatha, Raleigh



Youth delegates and alternates from the convocations are recognized.

Photos

by

Jerry

Markatos



The Very Rev. Mary Curtis, Sandhills Dean



The Rev. Jane Bruce (St. David's, Laurinburg) and helpers install the labyrinth in the Convention Chapel. On loan from Holy Trinity, Greensboro—and available for the first time at Convention—the labyrinth provided times of quiet walking meditation for delegates, staff, and guests.

2000 Diocesan Budget approved by Convention

MISSION AND MINISTRY OF THE DIOCESE OF NORTH CAROLINA — SUMMARY OF NARRATIVE BUDGET

	1999 BUDGET	2000 BUDGET	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
THE EPISCOPATE:				
Salary of the Bishop	\$ 95,640	\$ 110,211	15.24%	3.19%
Salary of the Bishop Suffragan	74,415	78,136	5.00%	2.26%
Support Staff (support staff to directly assist the bishops)	51,509	44,845	-12.94%	1.30%
Benefits (pension, medical, dental, life)	56,332	60,763	7.87%	1.76%
Travel expenses for the Bishops and their support staff, and funding for two Diocesan owned vehicles used by the Bishops.	38,900	50,000	28.53%	1.45%
Bishops' Transition Costs and Clergy Ordinations (searches for Bishops, elections, consecrations, moving and portraits).	16,000	27,000	68.75%	0.78%
Contingency for unplanned costs (Likely overlap of terms of Diocesan Bishop)	1,000	15,000	1400.00%	0.43%

TOTAL EPISCOPATE COSTS: \$ 333,796 \$ 385,955 15.63% 11.19%

DIOCESAN ADMINISTRATION:

Officers of the Diocese Expenses				
Stipend for the Sec'y of the Diocese	\$ 3,819	\$ 4,086	6.99%	0.12%
Journal preparation, printing and mailing	12,450	15,000	20.48%	0.43%
Salary for the Dioc. Off. Administration	110,216	57,750	-47.60%	1.67%
Audit	15,000	16,500	10.00%	0.48%
Support Staff (support staff team to directly assist the officers of the Diocese)	57,790	123,991	114.55%	3.59%
Less - Proceeds from Insurance Account for Insurance Administration	(16,965)	(17,869)	5.33%	-0.52%
Benefits for Dioc Administrator and Support Staff (pension, med., dental, life)	48,430	50,976	5.26%	1.48%
Travel and continuing ed. for the Treasurer, Diocesan Administrator and business office support staff.	9,000	7,500	-16.67%	0.22%
Chancellor travel and expenses	2,000	1,700	-15.00%	0.05%
Commissions & Committees required by canon.				
Diocesan Council, Standing Committee, Constitution & Canons, Convocation Deans/Wardens, Comm. on Ministry, Comm. on Historic Properties	16,750	17,750	5.97%	0.51%
Convention(s) Expense (General Conv., Province IV annual Synod meeting)	10,800	11,300	4.63%	0.33%
Administration (general expenses relating to the episcopate and administration of the Diocese).				
Insurance (workers' compensation, church, and the budget of the Bishop's Committee on Sexual Ethics).	10,158	10,685	5.19%	0.31%
Diocesan House office expenses	80,478	87,206	8.36%	2.53%
Diocesan Property Capital Expenditures	29,660	31,071	4.76%	0.90%
Contingency for future costs	1,000	4,030	303.00%	0.12%

TOTAL DIOCESAN ADMINISTRATION COSTS: \$ 390,586 \$ 421,676 7.96% 12.22%

BISHOP'S OFFICERS AND PROGRAM OVERHEAD:

Liturgical Officer	\$ 7,200	\$ 7,250	0.69%	0.21%
Evangelism Officer	1,000	1,000	0.00%	0.03%
Ecumenical Relations Officer	900	1,000	11.11%	0.03%
Diocesan Officer for Interfaith Relations	1,000	600	-40.00%	0.02%
Miscellaneous Committees	1,500	4,000	166.67%	0.05%
Program General Administrative Expenses:				
Property Insurance	7,625	8,000	4.92%	0.24%
Office Expenses	69,747	75,809	8.69%	
Property Capital Expenditures	25,705	26,929	4.76%	0.81%
Contingency for Unplanned Costs	2,500	2,000	-20.00%	0.08%

TOTAL PROGRAM ADMINISTRATION GENERAL EXPENSES: \$ 117,177 \$ 126,588 8.03% 3.68%

	1999 BUDGET	2000 BUDGET	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
CONGREGATIONAL AND CLERGY SUPPORT:				
Salaries for the pgm. for Congr. Supp. (includes Canon for Congr. Support and support staff)	\$ 57,531	\$ 61,300	6.55%	1.78%
Benefits (pension, medical, dental, life)	14,989	14,152	-5.58%	0.41%
Travel and continuing education for the Canon for Congr. Support and support staff	12,026	16,000	33.05%	0.46%
Congregational Support Program Funds	11,290	16,000	41.72%	0.46%
Salaries for the New Congr. Dev. Officer and support staff	66,000	69,300	5.00%	2.01%
Benefits (pension, medical, dental, life)	11,880	17,250	45.20%	0.50%
Travel and continuing education for the New Congr. Dev. Officer	12,000	18,200	51.67%	0.53%
New Congregational Development	14,000	50,000	257.14%	1.45%
Less: ACTS Campaign Trust fund Usage (99,880)	(99,880)	(104,750)	4.88%	-3.04%

New Congregational Development \$ 4,000 \$ 50,000 1150.00% 1.45%

Congregational Support Committee	\$ 14,150	\$ 20,000	41.34%	0.58%
Mission Church Assistance	169,628	167,345	-1.35%	4.85%
Small Church	13,000	13,200	1.54%	0.38%
Salaries for the Stewardship Officer and support staff	65,137	68,180	4.67%	1.98%
Benefits (pension, medical, dental, life)	17,583	20,859	18.63%	0.60%
Travel and continuing ed. for the Stewardship Officer and support staff	12,100	15,000	23.97%	0.43%
Stewardship	13,700	15,500	13.14%	0.45%

Deaf Ministries \$ 10,500 \$ 10,500 0.00% 0.30%

Deaf Ministries funded from trust funds (10,500) (10,500) 0.00% -0.30%

Total funding for Deaf Ministries from budget \$ 0 \$ 0 0.00% 0.00%

Spiritual Development Program	\$ 8,200	\$ 8,500	3.66%	0.25%
Deacons Formation Program	11,625	11,700	0.65%	0.34%
Resident Program	6,650	6,500	-2.26%	0.19%
Clergy Wellness Program	3,600	3,600	0.00%	0.10%
Clergy Moving Expense	6,000	6,000	0.00%	0.17%
Benefits for retired employees	248,825	219,990	-11.59%	6.38%

TOTAL CONGREGATIONAL AND CLERGY SUPPORT COST \$ 690,034 \$ 733,826 6.35% 21.27%

THE SUMMIT:

Capital repairs and renovations	\$ 60,000	\$ 60,000	0.00%	1.74%
Equipment and furniture, major repairs, and purchase of new items.	22,500	22,500	0.00%	0.65%
Support for The Summit programs	15,000	20,000	33.33%	0.58%

TOTAL SUMMIT SUPPORT \$ 97,500 \$ 102,500 5.13% 2.97%

PROGRAMS ESTABLISHED BY CONVENTION:

CHRISTIAN FORMATION:

Salaries for this program include the Coordinator for Youth Ministries and Christian Education and support staff	\$ 61,374	\$ 65,293	6.39%	1.89%
Benefits (pension, medical, dental, life)	14,946	17,189	15.01%	0.50%
Travel and continuing education for the coordinator and support staff	6,000	6,000	0.00%	0.17%
Youth Program Funds	69,720	84,475	21.16%	2.45%

Total Youth Program: \$ 152,040 \$ 172,957 13.76% 5.01%

Christian Education & Formation \$ 14,375 \$ 8,000 -44.35% 0.23%

Ministry in Higher Education				
Salaries (includes 2 full-time and 4 part-time chaplains and part-time secretarial assistance)	\$ 234,848	\$ 246,592	5.00%	7.15%

SUMMARY OF NARRATIVE BUDGET (continued)

	1999 BUDGET	2000 BUDGET	% OF ANNUAL CHANGE	% OF TOTAL BUDGET
Benefits (pension, medical, dental, life)	62,965	68,990	9.57%	2.00%
Program and office expenses for the six diocesan programs: UNC-Greensboro, NCSU, Duke, Winston-Salem area colleges, UNC-Charlotte, and UNC-Chapel Hill	96,044	102,700	6.93%	2.98%
Less: congregational support, gifts, grants, unexpended budgets	(44,828)	(47,794)	6.62%	-1.39%
Program assistance to colleges and universities not covered by Episcopal chaplains	17,163	18,824	9.68%	0.55%
Total Ministry in Higher Education:	\$ 366,192	\$ 389,312	6.31%	11.28%
TOTAL CHRISTIAN FORMATION:	\$ 532,607	\$ 570,269	7.07%	16.53%
COMMUNICATION:				
Salaries for the comm. dept include the Canon for Publications and Records and support staff.	\$ 62,931	\$ 66,844	6.22%	1.94%
Benefits (pension, medical, dental, life)	19,036	20,531	7.85%	0.60%
Travel and continuing ed. for the Canon and support staff.	6,000	7,500	25.00%	0.22%
Publication of <i>The Communicant</i>	46,800	45,600	-2.56%	1.32%
Communications Commission	1,500	2,000	33.33%	0.06%
TOTAL COMMUNICATIONS BUDG.	\$ 136,267	\$ 142,475	4.56%	4.13%
MINISTRY OF THE DIOCESE:				
Christian Social Ministries				
Salaries for the Christian Social Ministries director and support staff	\$ 56,678	\$ 61,688	8.84%	1.79%
Benefits (pension, medical, dental, life)	14,524	16,254	11.91%	0.47%
Travel and continuing ed. for the Director and for support staff	8,000	11,000	37.50%	0.32%
Program Funds	88,650	95,420	7.64%	2.77%
Total for Christian Social Ministries:	\$ 167,852	\$ 184,362	9.84%	5.34%
Global Mission Committee	\$ 25,600	\$ 27,600	7.81%	0.80%
Environmental Ministry Comm.	2,000	2,000	0.00%	0.06%
Grants Committee	0	5,000		0.14%
Episcopal Appalachian Ministries	3,500	4,000	14.29%	0.12%
N.C. Council of Churches	13,350	14,000	4.87%	0.41%
Province IV Assessment	3,800	4,628	21.79%	0.13%
National Church Asking	669,500	725,000	8.29%	21.01%
TOTAL MINISTRY OF THE DIOC.:	\$ 885,602	\$ 966,590	9.14%	28.01%
TOTAL EPIS. DIOC. OF NC BUDG.:	\$ 3,183,569	\$ 3,449,879	8.37%	100.00%
REVENUE:				
SUGGESTED ASKINGS	\$ 3,242,810	\$ 3,574,840	10.24%	
Less non-accept. of sugg. askings	(251,541)	(236,136)	-6.12%	
Net Askings	\$ 2,991,269	\$ 3,338,704	11.61%	
Other Estimated Income Sources:				
Trust Fund Income:				
Designated Budget Trusts	60,425	60,425	0.00%	
Designated by Council for Budget Purposes	19,700	19,700	0.00%	
Restricted by Donor for Budget Purposes	8,850	8,850	0.00%	
Portion of Appreciated Value/Maintenance Fund Trust	8,506	0	-100.00%	
Portion of Appreciated Value/Program Fund Trust	72,619	0	-100.00%	
Interest earned on Short-term investments	15,000	15,000	0.00%	
Other Income	7,200	7,200	0.00%	
Total Estimated Revenue	\$ 3,183,569	\$ 3,449,879	8.37%	
Revenue Over (Under) Proposed Budget	\$ 0	\$ 0		

NOTE: A copy of the full narrative budget may be obtained from the Business Office. Please contact Diocesan House at 919-787-6313 or 800-448-8775, or email phathaway@episdionc.org

Tar Heel couples visit Cuba

(Continued from page 5)

visitors to see the reality of contemporary life in Cuba.

With meeting rooms, an amazingly efficient and pleasant dining hall, a small canteen where espresso is to be had much of the day, a library, and a staff of 45, there is something going on there during the major part of every 24 hours.

The heart of the center is a courtyard that opens into all the separate parts of the facility. It is rivaled by the front porch, a hospitable vantage point for peoplewatching, and a television-VCR room which becomes a welcome lounge at sundown.

The dormitory is clean and functional, with three floors of rooms equipped with bunk beds, night stands, versatile closets, and a large fan. Every two rooms share a bath and "suite mates" soon work out compatible schedules.

Joe and Louella Bassett, of Royal Oak, Minn., veteran Episcopal Peace Fellowship participants, led the Epiphany 2000 group. The Bassetts had been to Cuba before and brought gifts and scarce items ranging from soap to school supplies for friends both at the center and at the Episcopal Cathedral. There the Rev. Juan Ramon de La Paz and his wife, the Rev. Nerva La Paz, share the pulpit as well as the outreach work in a parish apparently as busy as any inner-city counterpart in the United States.

A highlight of the delegation's week was the Epiphany service at which the La Pazes concelebrated the Eucharist. The Spanish language resonated meaningfully for some of the visitors who had worked with the growing Hispanic population in their home parishes. An elaborate Epiphany program featuring music, dance, and drama followed as proof of a strong youth program that fosters artistic talent. And there was more music at a dinner at midday.

Other activities included:

- A tour of the Old Section of the City, where once-grand buildings are not so much crumbling as in need of paint and repair, and the streets are filled with a mix of Russian-made cars—dating to the years before the dissolution of the Soviet Union when Russia was Cuba's major trading partner—50s-vintage American cars, buses of varying description ranging from a converted trailer with windows cut in its sides to large, oddly camel-shaped carriers built to carry 200 passengers, and everything in between.

- A visit to an elementary school named for the Revolutionary hero Carlos Manuel de Cespedes, where first and second graders were observed studying in filled-to-capacity classrooms and a sixth-grader read her letter to young Elian Gonzales, the six-year-old in the midst of a political tug of war between his father in Cuba and his mother's relatives in Miami. The young letter writer urged Elian to be strong, assured him that everyone was

working hard to get him away from the "imperialists," and urged him to hold on until he can be brought home to his beautiful country and loving father.

- A tour of the *Isle del Pelvo* or "Isle of Dust," the poorest, most needy section of the city, where the Center is conducting a kind of Habitat for Humanity housing program.

- A look at the state-run health care system at the Juan Manuel Marquez Pediatric Hospital, where the medical director spoke of a forthcoming addition for bone marrow transplants and stem cell research in the face of the "daily problem" of obtaining equipment and medicines under the embargo, a situation which instigated the development by the government of a Cuban pharmaceutical system.

- A trip into the countryside to an agriculture cooperative outside the town of Banta where the worker-elected officers explained the system under which a number of farmers joined their lands (other lands, they said, were confiscated and redistributed under the Agrarian Reform Law at the beginning of the Revolution) to grow sugar cane—the nation's traditional crop—for sale and food crops for the members of the collective and their families.

- A history lesson by an articulate guide in the Museum of the Revolution where the sights ranged from bullet-holes left in the marble walls by one of the uprisings against Batista, who was finally ousted by what is consistently spoken of as "The Triumph of the Revolution," to displays cases exhibiting Fidel Castro's own uniforms, weapons, and other wartime memorabilia.

- The in-depth lecture on the Cuban Constitution by Dr. Eduardo Lara Hernandez, delivered in the only air-conditioned room the visit offered, in a conference room of the National Assembly of the People's Power, accompanied by refreshments of fresh orange juice and espresso.

- A walk around the corner from the MLK Jr. Center to a day care facility where the cheery director introduced teachers and a nurse and explained that the homemade toys and books were their innovative substitutes for scarce manufactured items, although the toddlers seemed unaware that their playthings were more ingenious than the brand name toys American children seem to compete to accumulate.

- A final farewell dinner in a *paladar*, one of the limited business enterprises the government has licensed to attract dollars in an economy in which one dollar is worth approximately 20 pesos.

For information on such peace initiatives as the Cuban trip one may write the Interreligious Foundation for Community Organization/Pastors for Peace, 402 West 14 Sth St., New York, N.Y. 10031, or visit the website: ifco@ige.apc.org.

Betty Hodges, newspaperwoman and literary critic, is a member of St. Philip's, Durham

The Bishop Suffragan's Address to the 184th Convention

EDITOR'S NOTE: *Following is the complete text of the Rt. Rev. J. Gary Gloster's Address to the 184th Convention of the Episcopal Diocese of North Carolina, second business session, at the Carolina Hotel, Pinehurst, N.C., February 10, 2000.*

Bishop Johnson, Delegates and Visitors:

Some time ago I committed myself to making "Jubilee" the subject of my address to you at this 184th Convention of our Diocese. Why? Basically because our Lord Jesus Christ, the Holy Scriptures which fed and nourished him and our National Church through the words of our Presiding Bishop all call us to Jubilee.

I. God, Creation, and Jubilee

I'd like to begin at the beginning, the real beginning. Many years ago, actually forty-seven, I was inspired and deeply moved by James Weldon Johnson's portrait of the Creation and I'd like to begin with you this morning as he and his words expressed to me forty-seven years ago, because that is where Jubilee begins, with Creation.

"The Creation" by James Weldon Johnson

And God stepped out on space,
And he looked around and said,
"I'm lonely—
I'll make me a world."

And far as the eye of God could see
Darkness covered everything,
Blacker than a hundred midnights
Down in a cypress swamp.
Then God smiled,
And the light broke,
And the darkness rolled up on one side,
And the light stood shining on the other,
And God said, "That's good!"

Then God reached out and took the
light in His hands,
And God rolled the light around
in His hands
Until He made the sun;
And He set that sun a-blazing
in the heavens.
And the light that was left
from making the sun
God gathered up in a shining ball
And flung against the darkness,
Spangling the night
with the moon and stars.
Then down between
The darkness and the light
He hurled the world;
And God said, "That's good!"

Then God himself stepped down—
And the sun was on His right hand,
And the moon was on His left;
The stars were clustered about His head,
And the earth was under His feet.
And God walked, and where He trod
His footsteps hollowed the valleys out
And bulged the mountains up.

Then He stopped and looked and saw
That the earth was hot and barren.
So God stepped over
to the edge of the world
And He spat out the seven seas;
He batted His eyes,
and light lightnings flashed;
He clapped His hands,
and the thunders rolled;
And the waters above
the earth came down,
The cooling waters came down.

Then the green grass sprouted,
And the little red flowers blossomed,
The pine-tree pointed his finger
to the sky,
And the oak spread out his arms;
The lakes cuddled down in the hollows
of the ground,
And the rivers ran down to the sea;
And God smiled again,
And the rainbow appeared,
And curled itself around His shoulder.

Then God raised His arm
and He waved his hand
Over the sea and over the land,
And he said,
"Bring forth! Bring forth!"
And quicker than God could drop
His hand,
Fishes and fowls
And beasts and birds
Swam the rivers and the seas,
Roamed the forests and the woods,
And split the air with their wings,
And God said, "That's good!"

Then God walked around,
And God looked around
On all that He had made.
He looked at His moon,
And He looked at His little stars;
God looked on His world
With all its living things,
And God said, "I'm lonely still."

Then God sat down
On the side of a hill
where He could think;
By a deep, wide river He sat down;
With His head in His hands,
God thought and thought,
Till He thought, "I'll make me a man!"

Up from the bed of the river
God scooped the clay;
And by the bank of the river

He kneeled Him down;
And there the great God Almighty
Who lit the sun and fixed it in the sky,
Who flung the stars
to the most far corner of the night,
Who rounded the earth
in the middle of His hand—
This Great God,
Like a mammy bending over her baby,
Kneeled down in the dust
Toiling over a lump of clay
Till He shaped it in His own image;

Then into it He blew the breath of life
And man became a living soul.
Amen. Amen.

We are a Genesis people, a people of
the Beginning, an "Amen! Amen!"
people.

To be a people of the Creation is to
feel, to experience, to know, and to celebrate
the Creation as a lovely, precious
cherished treasure and a gift to us from
God.

But we have forgotten the divine essence
of the world and the holiness of
all that is in it. We walk around this
earth grabbing at its resources, wasting,
polluting, throwing away and all the
time blind to the reality that it is God's
handiwork that we walk upon, that we
grab, waste, pollute, and throw away.
In the common language of today we
"DIS" God's Creation. We have lived
every one of us unto our own devices,
desires, devious interests, and our own
self aggrandizement. All of creation
groans and travails under our oppression.

Jubilee springs from the very nature
of God and God's love expressed in
creating. Jubilee is a call to remember
that every-thing belongs to God and that
we are stewards and while stewards we
do not own anything.

II. Jubilee is God's Call

Jubilee is the call of God.
It is not just another program.
It is not a liberal agenda.
Jubilee is not a gimmick dreamed up
by some marketing analyst to sell something.

Jubilee is not a new trend or the "in
thing" to do.

Jubilee is not a "ho-hum" take-it-or-
leave-it kind of thing.

Jubilee is the call of God to enter an
intimate, close relationship with Creation,
and with one another, and to commit
ourselves to protect and become a
part of the nurturing of all of the creatures
of the earth and the universe.

God is calling us to Jubilee. It can
be our "YES!"—literally a "wild shout"
to all that has been made. It is an opportunity
to say with God, "That's

good. Very good." The call to Jubilee
by God began in Creation, but because
of humankind's forgetfulness, self-centeredness,
lust for power, and abuse of others,
God repeated it in the Book of Leviticus.

III. Jubilee is Now

God's call in Leviticus was marked by
an incredible degree of time-honoring
specificity. The seed of Jubilee began
on the seventh day when God rested after
the work of creating and then commanded
that we keep holy the Sabbath Day. Then
that seed expanded and grew to seven years.
"In the seventh year the land is to have its rest,
a Sabbath of Yahweh." Following that,
Jubilee was then to happen "...after every
seven-times-seven years. You shall sound
the trumpet throughout the land. You shall
declare the fiftieth year sacred and proclaim
the liberation of all the inhabitants of the land."
It was not in the sky by and by that all of
God's children, all of the earth and the
universe were to have Jubilee. It was not
whenever the people could get around to it
or when it was comfortable and convenient,
it was now! The enactment of Jubilee was
also not to happen when it was all figured
out with all of its confusing implications
and the questions. Will it work? So it is
with us, Jubilee is now! 2000 *anno Domini*
is the fiftieth year and it is now that God
calls us to Jubilee.

IV. Jubilee is for All People

God's call to Jubilee through Leviticus
continues, making it a proclamation for
"...the liberation of all the inhabitants of
the land." Humankind has had a propensity
to exclude and isolate since we began.
Bill Cosby did a sketch on prejudice in
which he sits on a bar stool and he methodically
dismisses everybody: Italians, Jews, white
people, women, the Irish, the Russians, old
people, young people, fat people, skinny
people....As the sketch progresses, the
lights dim and the stage darkens and finally
you see him sitting in the dark with a small
light illuminating himself. And then he says,
"Man, when you do that, you are ALL
ALONE." In Jubilee God calls us to live
together in harmony with all of the sisters
and brothers given in Creation. No one is
to be excluded. None will be turned away,
discarded, discounted, or dismembered from
the body of God's family in Jubilee.

For us we will seek and serve Christ in
all persons and respect the dignity of every
human being.

V. Jubilee is Change

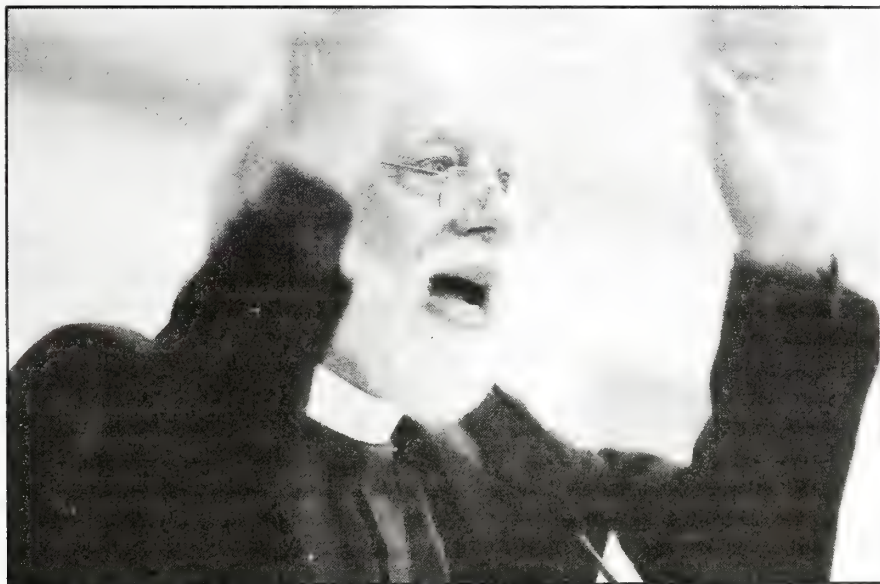
Jubilee is a time specific call from God for all creation for all people and it is intended to bring about CHANGE. It is not intended that everything be the same-old, same-old business as usual. Old patterns are not to be repeated or continued. God is calling for change and the usual is to be put away.

Landholders will not dominate the land, but will give it rest. Creditors will not dominate debtors, but will give them release. Masters will not dominate their slaves, but will set them free. Owners will not dominate their beasts, but will give them pause and rest. Change is what it is all about.

Over the Christmas holidays I was in involved in a friendly game of Mono-

change the monopoly that cripples people every day.

Change will also come in that mutuality will be celebrated and competition will give way to community. Labor will pause for rest. Owning will take a back seat to sharing. Borders and barriers which normally separate will be transformed into bridges to community. Jubilee is the notion of Sabbath taken to its fullest. It is a holy time. In this time God will be the focus of all attention, interest, and devotion. The balance which God intended in Creation is to be restored. John Sobrino in his book *Jubilee: An Appeal to Conversion* said, "Our world embodies neither the ideal God had when [God] created it for all nor [God's] vision for its future, in which all would work and enjoy the



JERRY MARRATOS

And God said, "That's good!"

poly with my wife, my son, and my grandson. I got off to a great start—had enough property to have some houses and then hotels, but nobody landed on my property. I had to sell some of my other property and then I fell on what you call "hard times." I wound up in jail a couple of times. I didn't collect any rent and I didn't pass go and get my \$200. My frustration rose and before too long I was out of the game. I was helpless; and—you know what?—I was getting angry and it was just a game. I was playing it with my wife, my son, and my grandson, and it was supposed to fun. It became obvious to me what it might feel like if this were for real and not a game. I became aware that a lot of people suffer at the system of monopoly every day and aware of how they might feel. They can't get free. They have no relief. They can't just leave the game table and go and get the beer and popcorn and come back and watch. Jubilee is a call to cease and

fruits of their labor." (Gen. 1:18-20, Is. 65:21-22)

Frank Griswold at a hearing before the House of Representatives made this statement: "The essence of Jubilee is related to suspending patterns: patterns of work, patterns of domination, patterns of acquisition. It recognizes the need for things to rest, to restore 'right relationships' and recover equilibrium in the world."

This CHANGE is spelled with capital letters.

VI. Why Do We Need Jubilee?

I have already suggested why Jubilee is needed, but let me be more specific. One of the major aspects of Jubilee is the forgiveness of debts owed. The organization *Jubilee 2000* initiated the current world wide effort to bring relief and help end abject poverty by the millennium. This effort is a part also of our efforts as Episcopalians to observe Jubilee.

In 1996 sixty-three of the world's poorest countries paid almost \$125 million every day to service their debts. These debts were being paid to the most wealthy nations of the world. The result was that the poorest countries had to reduce their own spending on such things as education and health care as well as reducing their own efforts toward food production, developing and maintaining safe water, transportation, and communications. The results were death from starvation and disease, illiteracy from no schools, out-breaks of cholera from contaminated water, stripping of forests and natural resources to acquire the bare essentials to stay alive, while war and bloodshed break out because of the competition. Our sisters and brothers in Creation are suffering and dying while most of us live in ease, comfort, and affluence. Let's just look around us. One illustration of this is that in the U.S. we spend on cosmetics \$330 billion, which is three times the debt of the fifty-two poorest nations in the world. Europe spends on ice cream in one year almost two times the indebtedness of the poorest nations. In the midst of these realities we need to examine our priorities, especially when in some of these countries one child of every five born dies before the age of five.

There is some good news in all of this about the response to the plight of these poor nations. On Nov. 15, 1999, Congressional and White House negotiators completed an agreement which will result in releasing \$2 billion to fund debt relief for the world's poorest nations. Congressman Jim Leach, an Episcopalian, and Senator Joseph Biden commended the Episcopal Church and others for their part in moving this issue before the Congress and the administration. It was hastily added that we have a lot more to do to relieve the crushing debt to these people. The debt of Honduras to the U.S. has been forgiven to help them in their tragedy with hurricane relief. Some said it couldn't be done, but it has been; and we are no worse off but better. In fact better because we shared some our plenty.

The world is much smaller and we are more acutely aware that we are one world. The pains of one part of the body are felt and affect all others. There can be no real peace or stability in the global village if there is abject poverty anywhere. This is why we need to hear and respond to the trumpet of God's call to Jubilee.

Another reason for Jubilee is that the earth "...our fragile island home..." is under siege and cries out because of the wounds which we have inflicted on her. Her fragile countenance sorely

needs the rest God desires and demands this rest through Jubilee. We Americans throw away seven million cars a year. In 1999 the U.S. automobile industry proudly boasted having sold 17 million cars. We discard enough aluminum cans annually to build 6000 DC-10 airliners. Two million plastic bottles are trashed every hour. Solid waste annually would fill a convoy of garbage trucks that would reach half way to the moon.

There is something wrong with this picture. We have confused standard of life with quality of life. Sustaining the earth at this pace for any long-range period is not possible. Unbridged growth is suicidal; no, it is genocidal.

President Carter called into question unabridged growth, consumerism, and materialism during his last campaign. At least one historian believes that this triggered his landslide defeat. No presidential candidate since his time has even mentioned cutting back on growth since his defeat.

Oppression, violence, racism, and abuse are very much alive and well. The murders of James Duke, a black, and Michael Shepherd, a gay, the numerous high school shootings, domestic violence, and a host of other traumatic happenings on the screen of our times also cry out for the peace and calm of a Jubilee season.

ABC news reported recently that every seventeen minutes an American commits suicide.

Oppression seems to have no limit because racism, sexism, classism, and a host of other issues isolate and cast out people and cripple them physically, mentally, and rip out their souls.

An interesting combination of racism and change for which Jubilee calls is in the scheduling of our own General Convention. Because of the high probability of racist practices explicated by the Adams Mark Hotel Chain we have cancelled all arrangements with them for our Convention schedule in July. It will cost us in dollars but those dollars are a small price to pay compared to the cost people of color bear every day of their lives. Dr. Pamela Chinnis, and the Most Reverend Frank Griswold in a letter of Feb. 3 stated, "As we proclaim Jubilee and the reordering of all relationships as God would have them, the church is called to take a stand against racism and in solidarity with all people of color and all who seek justice everywhere."

VII. Jubilee is Jesus the Christ

In the Charlotte Observer over the Christmas holidays there was a picture of a new born baby being held by her

(Continued on page 16)

Bishop Suffragan's address

(Continued from page 15)

mother. She was all decked out in a red Christmas outfit. The caption was written by the photographer Francisco Kjolffeth. "We can only guess what Carrie Eckert will tell her daughter of their first Christmas together. That at two weeks old she was so beautiful she could have lit up a tree all by herself... How her first Christmas Eve stomach ache dashed all hopes for a Silent Night. Or maybe Carrie will pass along a deeper holiday message, one that years from now Sara will come to understand: how the birth of a single child can change the whole world."

Jesus Christ has changed the world and is the personification of Jubilee. Can we do anything but proclaim Jubilee and Jesus Christ? Luke, in his Gospel portrait of Jesus the Christ, has Jesus adopting as his statement of ministry the words of Isaiah which were a later proclamation of the Jubilee originally proclaimed in Leviticus. In the synagogue Jesus stood up to read, they handed him the scroll and he found the place and read:

"The spirit of the Lord is upon me because he has anointed me; he has sent me to announce good news to the poor, to proclaim release to the prisoners and recovery of sight to the blind; to let the broken victims go free, to proclaim the year of the Lord's favor."

All eyes were fixed on him...and he said, "Today this scripture is fulfilled in your hearing."

Jesus is Jubilee. We the Church are the body of Christ Jesus.

VIII. Jubilee is Us

Dr. Martin Luther King Jr. in his acceptance speech when he was awarded the Nobel Peace Prize in Oslo, Norway, in 1964 made this statement: "I Have the audacity to believe that peoples everywhere can have three meals a day for their bodies, education and culture for their souls, and dignity, equality, and freedom for their spirits. I believe what self-centered men have torn down, other-centered men and women can build up. I still believe that one day mankind will bow down before the altars of God and be crowned triumphant over war and bloodshed, and the non-violent redemptive good will will proclaim the rule of the land. I still believe that we shall overcome." That's Jubilee.

Desmond Tutu in an appearance on national TV was asked what he thought about the hopes for the new millennium. He, in his characteristically excited and jubilant response, bounced up in his seat and gestured "My hopes are

very high because God believes in us. Look at what God accomplished through us in eradicating apartheid." God does believe in us. God believes in you—each and every one of you—and God has given us the joy of declaring Jubilee. In and through us God will bring about a celebration of the Good News that God intends for all of Creation and for all the inhabitants of the land. We stand at a moment of conversion that can bring down violence, end hunger, and bring wholeness to the earth and all of the environment.

Pogo said, "We have found the enemy and they is us." Truer words are hard to find, but I believe that they are found in the Baptismal Covenant where in the promises we vow to do the Jubilee thing, and we conclude with, "I will with God's help." Some things have been done to help us do Jubilee. A curriculum has been written by our National Church. Every congregation in the Diocese will receive a copy as a guide to help bring focus, attention, and action to Jubilee. Two workshops will be held Apr. 8 at St. Timothy's, Wilson, and Grace Church, Lexington. The Committee members—Anne Hodges-Copple (Chair), Kathleen Awbrey, Scott Evans, Donna Hicks, Jim Keith, and Joe Hensley—are available to give information and answer questions you may have.

I would like to conclude with two stories which illustrate Jubilee.

The Straight Story is a little known "out of the way" movie about Alvin Straight. From beginning to end it is a story of reconciliation, of bringing that which is separated together and healing that which is broken.

It is a true story of the man Alvin who has been estranged from his brother for several years, but wants to be reunited upon hearing of his brother's stroke. Alvin is 71 years old and must use a cane to walk. His eyesight is very poor, which means he can't drive because he doesn't qualify for a driver's license.

Alvin wants to visit his brother who lives over the border into Wisconsin all the way across the state of Iowa. Alvin wants to accomplish this journey on his own without any help, so he sets out across Iowa on a riding lawn mower pulling a homemade trailer to travel over 300 miles.

On his first day's travel Alvin passes a young woman hitchhiker who is pregnant. As he slowly passes her, she looks at him with amusement and no small amount of disdain. Is this a joke or what?

Later that night she walks into his campsite cold and hungry. In their conversation Alvin discovers that she is running away from her family and the

father of her baby. No one knows that she is going to have a baby or that she has run away. Alvin in his homespun wisdom tells her how he taught his twelve children about family. He would give each child a small stick and ask each one to break it, which all could do. Then he would take all the sticks and put them in a bundle, tie them together, and pass the bundle around, asking them to break it. None of them could. Alvin would then hold the bundle of sticks up for all to see and say, "That is family." The next morning the young woman is gone, but a bundle of sticks tied with a ribbon is left in the place where she sat.

Separated we can be broken, together as family we can stand the forces that would seek to break and harm us. This is what Jubilee is and will be about. When the poor have to stand alone they can be broken. When those oppressed because of age, race, color, creed, sex, or sexual orientation stand alone they can be broken. When we separate nature and attempt to make it stand alone—as if it were over against us—even nature can be broken.

In Jubilee, Jesus Christ calls us to bind together so that all will know wholeness and none will be broken; so that the whole of Creation will be Family.

Bob French, in *A Third Serving of Chicken Soup for the Soul*, tells this story: A few years ago at the Seattle Special Olympics, nine contestants, all of them physically and mentally disabled, assembled at the starting line for

the one-hundred-yard dash. At the gun they all started out not in exactly what you'd call a dash, but with the deep desire to run the race—to run and to win. One of the group after a few short jerky strides stumbled and fell, tumbled over a couple of times, and started to cry. The eight other runners heard the crying. They all slowed and paused. Then all eight of them turned simultaneously around and went back. Every one of them. One girl with Downs syndrome bent down and kissed him and said, "This will make it better." Then all nine of them linked arms and walked to the finish line.

Everyone in the stadium stood and the cheering went on for a long time. Jubilee is to listen to the crying, pause and step back so that we can link arms with the fallen, and move into the future together. This is what God is calling us to be and to do.

I challenge myself, all of us, and the congregations that you represent to take up the rams horn and blow a wild trumpet call to Jubilee. As we bind together in this way the very earth, which groans and travails under our abuse and misuse, will know release and rest. As we bind together in celebration of God's call to Jubilee, our brothers and sisters next door as well as all over the globe, who suffer, strain, starve, and die under the tyrant of greed and neglect, will know the dawning of a new day and the gift of new life. Our challenge is to follow Jesus and to let it happen that "today the scripture is fulfilled in your hearing."

Who wants to be a Cursillista?

OFTEN PEOPLE HAVE a perception of Cursillo as a mysterious group within the Episcopal Church. Perhaps the mystery develops through the use of "funny" words, or unfamiliarity with what the movement is about.

There are no Cursillo secrets, its advocates insist.

Those unfamiliar words are simply Spanish, used because Cursillo began as a renewal movement in Spain in the 1940s. Cursillo (pronounced Kur-see-yo) means "a short course in Christian living." A Cursillista is a person who has attended a Cursillo weekend. Ultreya means "Press On!" and refers to a monthly meeting for those who have attended a Cursillo weekend.

The aim of Cursillo is to inspire people to service and to bring them to Christ. It is a lay program supported by clergy and approved and endorsed by each diocesan bishop.

In the Diocese of North Carolina it

begins with an individual's attending a three-day weekend held at The Summit Conference Center. These weekends are typically attended by up to 36 "candidates" and 40-45 team members, who "put on" the weekend. Each team has three clergy (bishops, priests, or deacons) who are called Spiritual Advisors. Participants come from all over the Diocese.

This year such weekends are scheduled for Apr. 27-30 and Nov. 9-12.

Talks given by laypersons and clergy cover 15 subjects, including Grace, Study, Christian Community, Sacraments, etc. Eucharist is celebrated each day, and the Book of Common Prayer is used for all worship services.

After the weekend, ongoing activities include weekly Group Reunions and monthly Ultreya meetings. For further information, one may contact local clergy, any Cursillista, or visit the website at www.ultreya.com.

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Convention rejects Mt. Olive Pickle boycott

PINEHURST—A resolution calling on the Episcopal Diocese of North Carolina to support a boycott of the Mt. Olive Pickle Co. because of its alleged failure to participate in talks about unionizing farmworkers was defeated decisively when it came to a vote on the floor of the 184th Diocesan Convention here Feb. 10.

The Farmworker Labor Organizing Committee, an Ohio-based union affiliated with the AFL-CIO, called for a boycott of the company about two years ago. The boycott is supported by a number of labor and religious organizations, including the Catholic Diocese of Raleigh.

The resolution had been assigned to the Convention Committee on National and International Affairs, which held open hearings on the first night of Convention, after the first business session.

The committee, chaired by John



John Hurst

Hurst of St. Peter's, Charlotte, listened to testimony from William Bryan, president of Mt. Olive Pickle Co., and from resolution co-sponsors the Rev. Kathleen Awbrey, diocesan Christian Social Ministries Coordinator, and the Rev. Barbara K. Armstrong of the Hispanic and Farmworker Ministry of N.C., as well as from several others on both sides of the question.

At the conclusion of the hearings, the 8-member committee voted unanimously to recommend that the resolution be rejected.

Members of the committee engaged in sometimes pointed questioning of the resolution's sponsors, and afterwards Armstrong said she felt that this tactic was inappropriate.

The following day, committee chairman Hurst reported the committee's action to the full Convention. A committee recommendation to reject means that a resolution is automatically tabled and may not be debated or voted on.

However, a delegate moved that Convention consider the resolution de-

spite the committee's recommendation. This motion to consider was defeated by a vote of about 200 to 100, with a large number of delegates not voting.

On Apr. 20, 1999, the House of Delegates of the N. C. Council of Churches also failed to endorse the boycott during a meeting in Chapel Hill. Mt. Olive president Bryan and union leader Baldemar Valesquez addressed the delegates and answered questions. When a vote was called for, it resulted in a tie; after a short recess, several delegates left and there was no longer a quorum. The meeting then adjourned.

Despite the fact the N.C. Council of Churches did not endorse the boycott, its Farm Worker Ministry Committee has continued to support it. The Mt. Olive Pickle Co. has complained that literature distributed by FLOC cites falsely that the boycott is supported by the N.C. Council of Churches.

Bishop Suffragan J. Gary Gloster, in a Feb. 15 letter to the Episcopal Farmworker Ministry Board, said he was "deeply saddened" by the Convention's defeat of the resolution.

VISITATION SCHEDULES

Bishop Johnson

- March 5 St. Timothy's, Winston-Salem – a.m.
- March 12 Epiphany, Eden – morning
- March 19 St. Mary's, Speed – morning
- St. John's, Battleboro – morning with Advent, Enfield
- April 2 House of Bishops
- April 9 Messiah, Mayodan – morning
- St. Matthew's, Kernersville – afternoon
- April 22/Saturday St. Mark's, Raleigh – evening (Vigil)
- April 30 St. Paul's, Winston-Salem – morning
- Trinity, Statesville – afternoon
- May 7 Holy Comforter, Charlotte – morning
- St. John's, Charlotte – afternoon
- May 14 St. Matthew's, Salisbury – morning
- St. Paul's, Salisbury – morning
- May 28 St. Andrew's, Rocky Mount – morning
- June 4 St. Philip's, Durham – morning

Bishop Gloster

- March 5 Holy Spirit, Greensboro – morning
- St. Luke's, Eden – afternoon with St. Mary's-by-the-Highway
- March 12 Good Shepherd, Raleigh – morning
- March 19 St. Mary Magdalene, Seven Lakes – a.m.
- Christ Church, Raleigh – afternoon
- March 25 St. Luke's, Durham – morning
- St. John's, Wake Forest – afternoon
- April 2 House of Bishops
- April 9 St. Joseph's, Durham – morning
- Holy Innocents, Henderson – afternoon with Good Shepherd, Ridgeway
- April 16 St. Francis', Greensboro – morning
- April 22/Saturday Holy Family, Chapel Hill – evening
- April 30 Christ Church, Walnut Cove – morning
- St. Thomas', Reidsville – afternoon
- May 7 Chapel of the Cross, Chapel Hill – a.m.
- May 14 All Saints', Concord – morning
- May 16/Tuesday St. Matthew's, Hillsborough – evening
- May 28 St. Anne's, Winston-Salem – morning
- St. Timothy's, Winston-Salem – afternoon
- June 4 Christ Church, Charlotte – morning
- June 11 Holy Comforter, Burlington – morning
- June 18 Holy Trinity, Greensboro – morning
- June 25 St. Andrew's, Charlotte – morning

Annual Report to the Diocese from Saint Mary's School

EDITOR'S NOTE: *The following report was inadvertently omitted from the "2000 Annual Report" section of the January Communicant.*

Saint Mary's School in Raleigh, an Episcopal college preparatory boarding and day school for girls in grades 9-12, opened its 158th year in August with a 15% increase in enrollment over the previous year. The school's opening enrollment was 275 students, including 109 boarding students and 166 day students. This year, 73 students are Episcopalians. Accounting for over one-fourth of the student body, Episcopalians represent the largest denomination among the Saint Mary's student body.

Saint Mary's also opened the year by welcoming a new Episcopal chaplain to campus. The Rev. Dr. Patricia Geerdes has joined the Saint Mary's family as resident chaplain and teacher of biblical studies. Dr. Geerdes comes to Saint Mary's from Key West, Florida, where she served as rector of Holy Innocents Church and, for the past three years, as assistant rector at historic St. Paul's Church. Dr. Geerdes and her husband, Dr. Donald Goldstein, reside on the Saint Mary's campus.

Dr. Geerdes is a native of Richmond, Virginia, and received her doctorate of ministry at Union Theological Seminary in Richmond. She also holds a bachelor of arts in philosophy from Virginia Commonwealth University. She is at home in both the pulpit and the classroom, bring-

ing with her extensive teaching, counseling and ministerial experience. As Saint Mary's chaplain, Dr. Geerdes conducts three regular daily services that the entire school attends each week, as well as special Sunday services. She also coordinates the vestry, lay readers, acolytes and other chapel volunteers and programs, and provides counseling and spiritual guidance for the students, faculty and staff. As a member of the faculty, she teaches a class on "the Bible as literature."

As Saint Mary's welcomes Chaplain Geerdes, the school prepares to say farewell to President Clauston Jenkins, who retires this year after 14 years of service to Saint Mary's. A seven-member Board of Trustees search committee is conducting an extensive search for a new head of school, and the announcement of a new head is expected in the spring of 2000.

Saint Mary's Board of Trustees is focused on the future, guided by a broad-based strategic plan that was adopted last year. A 16-member Strategic Planning Committee was formed with representatives from the board of trustees, student body, faculty, staff, parents and alumnae. Throughout the planning process, the focus was on excellence – the hallmark of education at Saint Mary's for over a century and a half. As a result of the planning process, the

committee identified four areas of priority on which to focus in the coming years.

Finance and Facilities: The board has initiated a strategic financial planning effort to create a long-range financial plan that will balance the enrollment targets and other revenue sources with the needs for the academic and student life programs.

Program: Saint Mary's will continue its work to ensure that it provides the academic, co-curricular and extra-curricular programs that offer a challenging program of excellent academic preparation and personal and spiritual development of the whole person.

Public Relations and Communications: Saint Mary's seeks to strengthen ties with its constituencies by clearly articulating its mission as a leader in the education of young women.

Excellent Faculty and Staff: Saint Mary's seeks to continue its tradition of attracting, retaining and rewarding highly qualified faculty and staff who are educated, trained and experienced in their fields.

With these efforts in place, Saint Mary's enters the 21st century, as strongly as it entered the 20th century one hundred years ago, as an outstanding Episcopal school for young women founded on knowledge, honor and friendship.

Mary Virginia Swain

Letters

Committee member explains reasons behind its rejection of pickle boycott resolution

At about midnight on Wednesday, Feb. 9, the Convention Committee on National and International Affairs, after hearing testimony from perhaps 15 individuals and deliberating at length, voted without dissent not to recommend Resolution 1 to the Convention. This resolution called upon the people of our Diocese to "join the boycott of Mt. Olive Pickle Company products until a contract is signed." The Committee's action dismayed some delegates. Some explanation seems in order.

The Committee received conflicting testimony about the essential facts of the issue, the Committee recognized problems in legal aspects of the action being urged upon the Mt. Olive Pickle Company, and the Committee had deep moral reservations about the proposed boycott. I summarize some of these difficulties and perplexities below.

1. The "Comment" section of the resolution has it that MOPC (Mt. Olive Pickle Co.) refuses to meet with FLOC (The Farm Labor Organizing Committee) to negotiate better wages for farmworkers. The president of MOPC, however, testified that MOPC had met with FLOC twice. He testified that FLOC presented two demands. The first demand was that MOPC retain 2 1/2% of all sums paid to the growers for cucumbers and remit this 2 1/2% to FLOC. The second demand was that MOPC increase its payments to cucumber growers by 5%. In the event, MOPC increased its payments to growers by over 5% owing to market conditions but declined to withhold the 2 1/2% payment to FLOC that FLOC demanded. The president of MOPC further testified that MOPC is ready and willing to meet with North Carolina governmental organizations, workers' groups including FLOC, growers, and religious organizations to discuss and work toward better conditions for farm workers. Proponents of the resolution did not present testimony that rebutted the above testimony from MOPC, nor did they suggest that this testimony was in error.

2. All hands agreed that FLOC has signed on a certain number of farm workers who wish FLOC to represent them. There was, however, conflicting testimony about what that number is. Furthermore, there was no evidence presented about what proportion of the total number of workers involved has signed with FLOC. One speaker suggested that the proportion might be as low as 20%. Without some hard facts

the Committee could not determine that FLOC was, in fact, entitled to collect 2 1/2% of all monies paid to growers as something very like "union dues" for workers it may or may not represent. The Committee was not at all certain, in the context of labor law and the National Labor Relations Board, whether it was appropriate for a company, in this case Mt. Olive Pickle Co., to determine by withholding "union dues" (or something very like union dues) what union or labor organization (in this case, FLOC) should represent workers who are employed by other businesses (in this case the independent growers who grow cucumbers). It was our general understanding that companies are not supposed to choose the union for the workers, but that the workers are to choose or not choose a union for themselves.

3. It was not at all evident to us on the basis of the testimony we heard that MOPC has the power to effect the result at which the resolution aims, that is "a contract." Farm workers are not employees of MOPC but of the farmers or the labor contractors for whom they work. Speakers offered testimony that there are many parties involved: MOPC, other pickle companies, growers, labor contractors, FLOC, other labor organizations, and a number of departments of the state and federal governments. MOPC offered testimony that for most growers the growing of pickle cucumbers is a small part of their yearly crop and that growers might well choose to drop the cucumber crop altogether rather than accede to demands made upon them by FLOC. Another speaker addressed the precarious financial condition of small farmers in our state. Some speakers spoke passionately about their understanding that the N.C. labor laws covering agricultural workers are not being enforced by the state agencies charged with enforcing these laws. Though these speakers evidently felt that it was the responsibility of MOPC to enforce these laws, it was not clear to the Committee that it was MOPC's unique responsibility to do so, nor how MOPC could do so beyond offering what it already offered to do—to meet with all parties involved to improve the conditions of the workers in the fields and in the camps. MOPC offered considerable testimony about its historical record in effecting improvements in employment conditions, education, and social welfare for its largely minority and immigrant workers and more generally for people living and working in the town and county. The Committee was offered no testimony that led us to doubt MOPC's good faith

in this regard.

4. Finally, the Committee questioned the morality of the action proposed in the resolution. MOPC employs 500 full-time workers and 300 seasonal workers in its processing plants. A boycott of MOPC products threatens the livelihood of these workers, most of whom work at very modest rates of pay. Very simply put, the boycott aims to persuade people not to buy MOPC products. If MOPC does not sell its products, MOPC lays off its workers. If the growers do not accede to the terms of the boycott, or if the negotiations are not successful, and if the boycott is successful, then MOPC goes out of business and its 800 workers lose their livelihoods. The Committee was not prepared to choose the welfare of one or two thousand workers who have signed with FLOC (there was conflicting testimony about how many workers have signed with FLOC) over the welfare of the 800 MOPC workers. We are aware of the old revolutionary slogan that "you must break eggs to make an omelet." But we were not prepared to advise the Convention to work towards breaking the "eggs" of the lives of MOPC workers to make the FLOC omelet. Indeed, on the basis of the information we received at the hearing, we believe it would have been profoundly immoral to propose that the Convention adopt the resolution.

All members of the Committee recognize our deep and Christian obligation to care for the poor and the downtrodden in general, and to care for the downtrodden amongst farm workers in our state in particular. They are our neighbors. It is not, however, clear to us that this is a greater obligation for the Mt. Olive Pickle Company than for any of us who use tomatoes, corn, cucumbers, beans, tobacco, wheat, milk, or any other produce harvested by migrant workers.

What can we as citizens do? A first step would be to determine on what farms labor laws are being violated to the detriment of the workers and to insist through our legislators and, if necessary, through the courts, that these violations cease. A second step would be for us to be catalysts for the general round table meeting of processors, growers, labor contractors, labor organizations like FLOC, and state regulatory agencies to discuss how illegal and unhealthy conditions in the fields and camps of our state can be ended. The Mt. Olive Pickle Company has unequivocally stated its readiness to join in such an undertaking.

The Rev. Henry A. Presler
Convention Committee on National and International Affairs

Reader criticizes editor's defense of Carter Heyward's speaking at Kanuga meeting

In an essay linked to the news webpage of the Prayerbook Society of Canada regarding [the Rev.] Carter Heyward's speaking at Kanuga [conference on "Jesus—A Feminist/Womanist Perspective," Oct. 24-28], the Rev. Canon E. T. Malone Jr., editor of *The Communicant*, defended her being heard in the Church by defending the notion of free academic inquiry. While I would agree with the idea of free academic inquiry in the university (or collegiate) setting, I'm not sure that such an argument can or should be made in the case of teachers at seminaries and divinity schools.

Seminaries and divinity schools bear part of the responsibility for the teaching office of the Church, a teaching office that labors to make known and understood the faith of the Church, not personal (or even group-philosophical) idiosyncratic perceptions of that faith. Our seminaries and divinity schools also bear responsibility for teaching those who will teach others; viz., the deacons and presbyters (and bishops) of the Church, ministers who at their ordinations take a solemn vow to "conform to the doctrine, discipline, and worship of The Episcopal Church." To teach seminarians and postulants in a manner that is at variance with this ordination promise is hypocrisy.

To make this assertion is not to embrace a confining fundamentalism; rather, it is to recognize the orthodox, catholic, and evangelical center of the Anglican tradition, allowing for exploration at the edges while holding fast that historic center. Having left the Southern Baptist Convention in the mid-1980s at the height of the moderate conservative-fundamentalist controversy, I am familiar with what a clamp-down on teaching at a seminary is, and the call for faithfulness to the orthodox center of the Anglican faith is no such thing.

Were Professor Heyward (or any other Episcopal seminary or divinity school teacher) holding forth such idiosyncrasies at the Harvard Divinity School (for example) or at a secular university, I would certainly still argue with their positions, but not with their being able to exercise a different academic freedom in a wholly different milieu (namely, one that doesn't bear a responsibility for faithful ecclesial teaching).

Part of your defense of this academic freedom and right to be heard was

phrased thus: "Malone added that it was once considered heretical to say that the world was round. 'You could get burned at the stake for saying that...'"

I was glad to see that George Rose (whom I respect while not sharing his position entirely) took exception to your assertion. To my knowledge, no one was burned at the stake for claiming that the earth was round. In fact, Ptolemaic system (refined by medieval Aristotelianism) embraced by the Church along with the rest of the Western and Near Eastern world at the time taught a round earth, a fact that had been established in Egypt by experimentation during the era B.C. The idea considered heretical was the notion (truth) that the earth was not the fixed center of the cosmic system, and that it moved about its axis (hence Galileo's defiant whisper after his recantation, "But it does move!").

You resorted here to a strawman, and an untruthful one at that. The equation of a call for orthodox, catholic, and evangelical faithfulness with executing people for differing cosmological views is ridiculous and misleading. As George Rose pointed out, the roundness of the planet (or whether it spins on its axis, or orbits the sun) is not a creedal issue, despite the Roman Church's position on it

in the 17th century. It does not approach that center of the faith, which (or rather, who) is Jesus Christ.

Professor Heyward's beliefs, and those of others who deny what the Church has believed and taught about the Person of Jesus Christ, go directly to that center. And that center, the Person, is our real freedom.

B. Todd Granger, M.D.
Church of the Holy Family
Chapel Hill

EDITOR'S NOTE: *The editor of The Communicant was asked in a telephone interview to comment for The Charlotte Christian News on Prof. Heyward's visit to Kanuga. The resulting story was picked up on the Internet.*

Diocesan youth events more secular than Christian, laments concerned Winston-Salem man

My wife has now attended two youth conferences at The Summit. After several discussions about her experiences, I'm afraid we are beginning to see what may be an all-too-common way of relating to young people in the Episcopal Church.

And what I see so far is not a pretty sight. In what may be a desperate at-

tempt to keep our youth from abandoning the Church, the conference programs are led by well-meaning young people who seem to have little to guide them other than dictates of popular culture and its prevailing conception of having a good time. In other words, there was very little about the joy of fellowship or the conference dialogue, other than a stated theme, that was distinctively Christian. Except for the worship services, the conferences might as well have been sponsored by some well-intentioned secular organization. (Regarding this exception, even The Prayers of the People included a thanksgiving for clean underwear.)

The few adults present were expected to contribute little more than moral support for young people authorized to "do their own thing." But doing their own thing simply meant conforming to conventions of contemporary youth culture. At best the discussions were a lame, hence, unsuccessful, attempt to generate significant dialogue about the faith. At worst they were a celebration of pop culture, a culture dominated by mass media icons and commercial interests. It would seem that the industrialized "first world" has generated, since about the mid-twentieth

century, two unprecedented cultures—the "cool" and the uncool, the young with their up-to-the-moment, media-generated "values," and the "old" with their continually outdated "values."

Its expression in the Church divides the body of Christ, in effect, into two bodies. But has our acquiescence to, if not endorsement of, this dualism had the presumed effect of making our Church more attractive to young people? If appears that the greater attraction is coming from churches that unashamedly try to guide their youth in a distinctively Christian way of life.

I'm afraid our Church's indulgent stance, our standing aside while our youth do their own thing, is a resignation of Christian responsibility. With God's help, may we summon the courage to stand up as the Christian counter-culture to the prevailing culture of self-indulgence and media-created "values." With God's help, may we nourish our youth with the Christian alternative to the ephemeral values that dominate a society virtually bereft of the virtues that have distinguished the saints of the church and inspired the body of Christ in ages past.

Charles Lewis
St. Anne's, Winston-Salem

Diocesan Council Summary

December 16 meeting highlights

Council took the following actions:

- Heard a report from Bishop Johnson that he will proceed with the search for a long-term replacement for the Youth Ministries Coordinator, rather than hiring an interim.
- Heard a report from Bishop Johnson that he has appointed Judy Lane to the Chartered Committee on Congregational Development.
- Heard a report that Bishops Johnson and Gloster are in conversation with the bishops of Western North Carolina, Southwest Virginia, and East Carolina regarding the possibility of combining their insurance coverage into one group.
- Heard a report from Bishop Gloster that the Rev. Anne Hodges-Copple has agreed to chair the Diocese of North Carolina Jubilee Coordinating Committee.
- Heard a report from Bishop Gloster that the Chartered Committee on Christian Social Ministries has formed two new subcommittees—on Criminal Justice and Economic Justice
- Adopted a motion that designated trust reserves (Account # 130500) be used only if needed to balance the 1999 budget.
- Heard a report from the Treasurer that he plans to study the reserve policy

of the Diocese with the hope of determining what sufficient actual levels are required and necessary.

- Heard from Ms. Earle, Dept. of Congregational Support and Development, in a report regarding staff requests for additional program funding, that the New Congregational Development Officer has been informed of status of fund request procedures.
- Received from the Treasurer a list of askings and acceptances from missions and parishes for the year 2000 budget. Actual acceptances were within \$1,000 of the proposed budget even though 10 congregations had not yet responded.
- Received from the Treasurer a mark-up of the line item budget and heard his explanation of suggested increases based on the increased amount of asking income available.
- Discussed adjustments to line items.
- Adopted revisions to the proposed 2000 budget.
- Authorized expenditure of up to \$2,500 from the year 2000 salary and benefits of the Youth Ministries Coordinator to fund the search for a replacement.
- Approved charter of the new Chartered Committee on Insurance.
- Adopted a motion stating that 20% of asking be the mandatory portion required

by canon for support of the episcopacy.

- Heard report from Mr. Wright that a 9-member search committee is being formed for the Youth Ministries Coordinator position and that it hopes to begin advertising in January.
- Heard report from Mr. Wright that Priscilla Laite has agreed to stay on as chair of the Chartered Committee on Christian Education and Formation for another year.
- Received from Ms. Herring a draft of the Council Report to the 184th (2000) Diocesan Convention and discussed content and revisions.
- Adopted the Report of Council as amended.
- Received from Mr. Wright a draft of a proposed resolution regarding diocesan offerings and collections for the Penick Village, Thompson Children's Home, and theological education; discussed content and revisions.
- Adopted, for presentation to the 184th Diocesan Convention, the amended above resolution titled "On Affirming Diocesan Offerings and Collections."
- Adopted the recommendation that the Diocese establish a Defined Contribution Retirement Plan for all lay employees of the Diocese eligible for enrollment.

- Received from the Diocesan Administrator a list of housing allowances for clergy employed by the Diocese.



An impromptu organ concert was performed at the close of Convention by the Rev. Wendell Phillips, a former church musician, now vicar of St. Paul's and St. Matthew's churches in Salisbury.

Calendar of Events in the Diocese

March

Tuesday, March 14. Diocesan Council meets at 10:00 a.m. at Diocesan House.

Thursday-Saturday, March 16-18. Diocesan Conference, "An Inquiring and Discerning Heart," at The Summit, featuring Bishop Barbara Harris as keynote speaker. This event will include worship, music, and a variety of workshops related to fulfillment of the Christian Baptismal Covenant.

Tuesday, March 21. North Carolina Episcopal Church Foundation meeting at The Summit.

Tuesday, March 21. "Church Leadership for the 21st Century" will be a program on congregational development, featuring consultants Bill Easum and Tom Bandy. The first session will be in Charlotte.

Wednesday, March 22. "Church Leadership for the 21st Century" session in Greensboro.

Thursday, March 23. "Church Leadership for the 21st Century" session in Raleigh.

April

Saturday, April 8. "Jubilee Day for Jubilee People" will be a workshop held simultaneously at two places in the Diocese, Grace Church, Lexington, and St. Timothy's, Wilson, from 9:30 a.m.-3:30 p.m.

Saturday, April 8. "God's Church: Inclusive by Intent" is a one-day event at which Episcopalians and United Methodists will discuss the sin in racism. Site is Orange United Methodist Church, Chapel Hill, 9:30 a.m.-12:45 p.m.

Thursday, April 13. Diocesan Council meets at 10:00 a.m. at The Summit.

Thursday-Sunday, April 27-30. Cursillo Weekend at The Summit.

May

Friday, May 12. Unveiling of three bishops'

portraits scheduled at St. Augustine's College, Raleigh.

Wednesday, May 17. Diocesan Council meets at 10:00 a.m. at Diocesan House, Raleigh.

Thursday-Friday, May 18-20. Healing Winds Conference: "Setting Captives Free" led by Francis and Judith MacNutt with Ann Bauwens at Camp Dorothy Walls, Black Mountain. Sponsored by Mountain Chapter of the Order of St. Luke, Centurion House, and St. James' Episcopal Church, Black Mountain. For information call (828) 669-7271 or email mcollins7@hotmail.com.

Tuesday-Friday, May 30-June 2. The Small Church Leadership Conference, "You Give Them Something to Eat: The Episcopal Church—2000 and Beyond," at Trinity Conference Center, East Carolina Diocese, Salter Path.

June

Wednesday-Friday, June 7-9. Province IV Synod, Kanuga.

Saturday, June 17. Consecration and Ordination of the Rev. Michael B. Curry as Bishop of North Carolina at Duke Chapel, Duke University, Durham.

July

Wednesday, July 5-Friday, July 14. The General Convention of the Episcopal Church will meet in Denver, Colorado.

October

Monday-Wednesday, Oct. 9-11. The Fall Clergy Conference will take place at the diocesan conference center, The Summit.

Friday-Saturday, Oct. 20-21. "A Children's Ministry Conference" sponsored by the Helping Churches Service Children Subcommittee of the Committee on Christian Social Ministries and by Youth Ministries and Christian Education of the Diocese of North Carolina, with the Rev. Dr. Eileen Williams Linder as keynote. Site: The Thompson Children's Home, 6801 St. Peter's Ln., Charlotte.



OWe, being a constitutional majority both of the Clergy and of the Laity, of the 184th Convention of the Episcopal Diocese of North Carolina, convened at the Carolina Hotel, Pinehurst, North Carolina, on February 11, 2000, and whose signatures are affixed hereafter, do hereby execute this testimonial.

OWe, whose names Sacred Order and persuaded that it is do, in the presence of which the Rever

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Allen Jones
Jeff C. Hester
E. Jane Smith
Haydee N. Patterson
Richard M. Burm
Harry B. Cantelmo
Franka Kathryn Clark
Charles Brown Malone
Deann Wang Dargatzis

Michael Bruce Curry

XI Bishop of North Carolina

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THE COMMUNICANT

VOL. 91, No. 3

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

APRIL 2000



Council member meets author

Jenny Herbert of Raleigh, left, newly-elected member of Diocesan Council, waits happily for an autograph from novelist Gail Godwin, who has written a number of books with Episcopal Church characters, themes, and settings. (Photo by E. T. Malone Jr.)

Sandhills Cluster congregations sign mission statement

SOUTHERN PINES—Vestries and Cluster Council members from Episcopal congregations in Laurinburg, Hamlet, Rockingham, Southern Pines, and Seven Lakes met here Mar. 26 at Emmanuel Church and signed the Mission Statement of the cluster.

□ In doing so, they agreed to the official formation of the Sandhills Cluster, □ said the Rev. Canon Vicki Wesen, diocesan Canon for Congregational Support. □ After four years of discussion, exploring, and trying to live into a cluster relationship, they are now ready to call a Canon Missioner. □

A search committee was formed earlier but could not take action until it was clear the cluster would be official.

The Canon Missioner will have oversight for planning



BIG SHOES TO FILL: Three of the Diocese's senior African-American clergy have retired recently—**from left, the Rev. Carlton Morales at Church of the Redeemer, Greensboro; the Rev. Monroe Freeman at St. Titus, Durham (now interim at St. Bartholomew's, Pittsboro); and the Rev. Arthur Calloway at St. Ambrose, Raleigh.** (Photo by E. T. Malone Jr.)

and scheduling in the cluster. On Sunday mornings every congregation will have the services of a priest, if they so desire. One of the tasks of the Canon Missioner will be to see that sufficient clergy are available, drawing upon the ranks of other clergy □ non-parao-

chial, retired, etc. □ within the Sandhills Convocation.

The smaller churches have been involved in the cluster negotiations longer, with Emmanuel, Southern Pines, being □ the new kid on the block, □ said Wesen.

+++++

Diocese eagerly awaits consecration of Bishop-elect Curry

By E. T. Malone Jr.

RALEIGH, Apr. 17 □ Excitement is building as the June 17 Ordination and Consecration of the Rev. Michael Bruce Curry as XI Bishop of North Carolina draws near.

Although Presiding Bishop Frank T. Griswold will not be able to attend, there will be a large number of visiting bishops from around the country □ in addition to those who are designated as consecrators.

Griswold has a prior commitment for the consecration of the new Bishop of Mississippi, scheduled on the same day. In his place, the chief consecrator for Curry will be the Rt. Rev. Robert H. Johnson, Bishop of Western North Carolina and vice-president of Province IV.

The Rev. Janice Chalaron, liaison from the Diocesan Council to the Consecration Planning Committee, told Council at its Apr. 13 meeting that it is possible the Committee may have to request more money from Council because of increased costs for the event.

An invitation-only dinner for actual participants in the consecration, family and close friends of the bishop-elect, diocesan staff, and a few others will be held the night before the consecration.

No tickets will be issued for the consecration itself, at 10:30 a.m., Saturday, June 17, in Duke Chapel on the grounds of Duke University. The chapel holds about 1,500 people. Also available will be the nearby 500-seat full-screen Griffin Film Theater, with a closed-circuit television hookup.

The Rev. Fiona Bergstrom, rector of predominately-white St. Stephen's, Oxford, and vicar of predominately-black St. Cyprian's, Oxford, told the Council that her parishioners

at St. Cyprian's feel very strongly that the race of the new bishop should not be an issue. (Curry is African-American.)

They told me that we have elected a Bishop □ not a black Bishop, □ she said.

Marshall Harvey of Raleigh, only black member of Diocesan Council, told his colleagues, □ Let's allow Michael Curry to be a man first □ and then a black man. □

Curry said that he will miss having a parish community.

□ But what energizes me about Christian ministry probably would work wherever I am. That same deep hunger for God, for love, to be accepted is found everywhere. I have a vision of a missionary episcopacy, and I □ m open to learning. I don't have a preconceived portrait. I believe that a bishop should preach and teach and be a prophetic evangelist, □ he said.

What is the portrait of North Carolina as it is, and what is the vision of what it could be? □ he asked.

We are in a missionary era. We need to equip those who go out on Sundays as an army of disciples. □

St. John's, Wake Forest, groundbreaking May 7

WAKE FOREST □ St. John's Episcopal Church will celebrate a special day in the life of the congregation on Sunday, May 7, when it holds groundbreaking ceremonies for a new education building, columbarium, and outdoor worship center.

The groundbreaking will take place at 6:00 p.m.

Dinner on the grounds will follow at 6:30 p.m.

At 7:30 p.m. the St. John's Choir, joined by the Children's Choir, will present a concert of Early Anglican Church Music in celebration of spring.

Around the Diocese

Wesen leaving diocesan staff; worked 5° years in deployment and congregational support

RALEIGH—The Rev. Canon Vicki S. Wesen has announced that she is planning to leave the position she has held since January 1995 as Canon for Congregational Support and Clergy Deployment Officer for the Diocese of North Carolina.

She has said that no later than August, and possibly sooner, she will be moving to her home town of Mt. Vernon, Washington, in the Diocese of Olympia, where she will build a house with her mother on Big Lake near Mt. Vernon.

"I've had these plans for many years and planned to do this when Bishop Johnson retired," she said, adding that his early retirement accelerated her own plans.

The house site is on undeveloped family land.

Big Lake is a long, narrow lake nestled between foothills at the base of the Cascade Mountains. "I grew up out there and this is land we played on, water skiing, camping. It has huge old trees and an old loggers' shack that I plan to turn into an office," she said.

Eventually she'd like to serve on a cluster or regional ministry team.

Ordained deacon in 1988, Wesen was deacon-in-charge of three congregations in the Warrenton area—Emmanuel, All Saints', and Good Shepherd, Ridgeway. After her ordination to the priesthood in 1989, she became rector at Emmanuel and vicar of All Saints' and Good Shepherd, both mission congregations.

"That's when I began looking at the cluster concept," she noted. After five years there, she was asked by Bishop Robert C. Johnson Jr. to fill a new position at Diocesan House to assist with development of congregations.

From this has grown the present congregational development team that includes Stewardship Officer Bill Wrenn and Director of New Congregational Development, the Rev. Stephen Wendfeldt.

"It's been great fun, this past five

and a half years," Wesen commented. "It's been a tremendous joy to watch leadership develop in congregations and see people ask serious questions about what God is calling us to be about."

She said the team has been able "to really listen, to determine what resources are needed by churches, and to support them in their development."

Bishop Johnson said of Wesen, "Canon Wesen was the first person I recruited to serve on diocesan staff, and I have never been disappointed. She has been the driving force behind our expanded services to congregations, and I am sad that she is leaving. Vicki has been a tireless worker, a champion of congregations' ministries, a dependable advisor, and a dear friend."

New clergy orientation May 24

RALEIGH—A New Clergy Orientation session will be held on Wednesday, May 24, at 10:00 a.m. at the Diocesan House in Raleigh. For additional information, one may call Michelle Corbett at Diocesan House, (800) 448-8775 or (919) 787-6313.

Planned Giving workshops

STANLEY, Mar. 28—Diocesan Planned Giving Officer Ty Smithdeal has announced that Planned Giving Workshops are scheduled for May 13, at Holy Comforter, Charlotte; May 20, at All Saints', Greensboro; and on May 27, at St. Paul's, Cary. All will begin at 9:00 a.m. and end at 4:00 p.m.

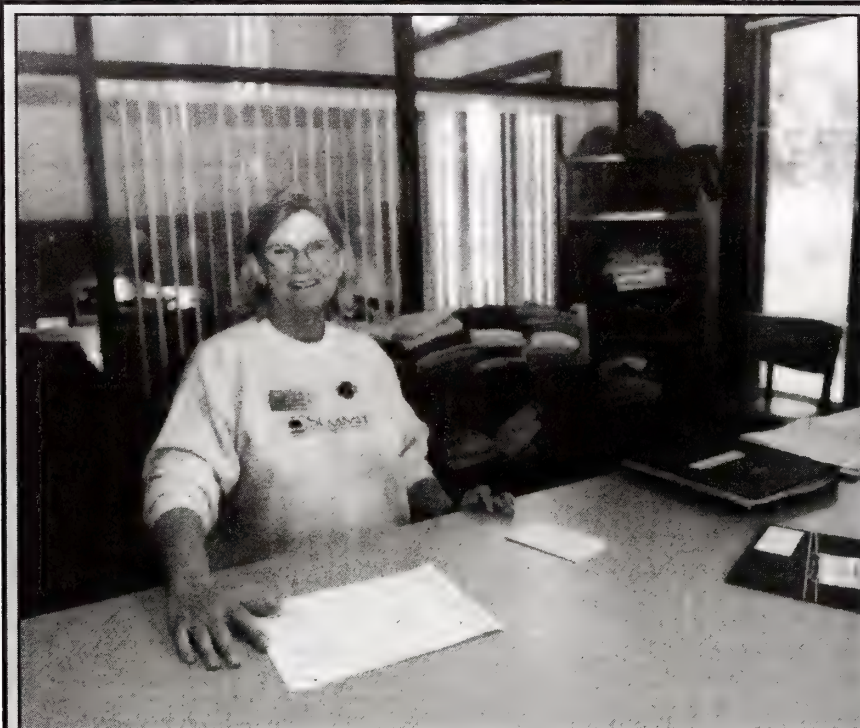
"We are happy to report that the support program for congregational planned giving efforts is up and running," said Smithdeal. "This has been a team effort on the part of your diocesan staff, Stewardship Committee, and the National Episcopal Church Foundation."

He issued a general invitation to the workshops, whose topics include (1) how to establish the infrastructure needed in your congregation for planned giving; (2) how to present planned giving to your congregation; (3) how to follow up; (4) the types of assistance that are available from the diocesan and national planned giving teams; (5) jump-starting existing programs; and (6) current examples of planned giving vehicles that are available to any size congregation.

Presenters will be the Rev. Dr. Charles Gearing, National Staff Representative, and Bill Nolan, Field Representative, the National Episcopal Church Foundation.

"Planned giving is not an instant gratification plan, it is the assurance of future mission and viability of a congregation," said Smithdeal.

Cost for the workshops is \$15, in-



Welcome!

Kay Andrews, Conference Coordinator for The Summit, is one of the smiling faces visitors encounter when they approach the front desk in the Lodge at the diocesan camp and conference center at Brown Summit.

(Photo by E. T. Malone Jr.)

cluding lunch and materials.

Persons interested in registering should contact Michelle Corbett at Diocesan House, (800) 448-8775, (919) 787-6313, fax (919) 787-0156, or email mcorbett@episdionc.org.

Servant leadership conference set for May 5-6 in Raleigh

RALEIGH—The Rev. Bill Jamieson, president of the Institute for Servant Leadership, will lead a two-day conference—A New Vision of Leadership: "I am among you as one who serves"—on Friday evening, May 5, and Saturday, May 6, at Church of the Good Shepherd here.

The conference begins on Friday with registration at 5:00 p.m., introductions at 6:00 p.m.; dinner at 6:30 p.m., a presentation titled "New Visions for a Time of Change" at 7:30 p.m., and Compline at 9:00 p.m.

On Saturday the day begins with a continental breakfast at 8:00 a.m., a presentation titled "Servanthood: Leadership for the New Millennium" at 9:00 a.m., Noonday Prayers and lunch at 12:00, a presentation titled "The Inner Life of Leadership" at 1:00 p.m., and closing Holy Communion at 2:00 p.m.

The conference cost is \$35.00 per person, for food and materials. Checks should be made to the Episcopal Diocese of North Carolina, marked "for Servant Leadership Conference," and mailed to P.O. Box 17025, Raleigh, N.C. 27619. One may call Bill Wrenn or Michelle Corbett at Diocesan House for further information at (800) 448-8775.

The Church of the Good Shepherd,

located at 125 Hillsborough St., may be reached at (919) 831-2000.

Luncheon to honor Kilburn

RALEIGH—The North Carolina Council of Churches will honor the Rev. S. Collins Kilburn, retiring as its executive director, with a luncheon at noon, May 16, at Highland United Methodist Church, 1901 Ridge Rd., Raleigh. For information, one may call (919) 828-6501.

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Bishop
The Rt. Rev. Robert C. Johnson Jr.

Bishop Suffragan
The Rt. Rev. J. Gary Gloster

Editor
The Rev. Canon E. T. Malone Jr.

Production Assistant
Penelope Olson

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This & that

In the **Diocese of Central New York**, which is going through an election for bishop, the annual **Bishop's Ball** for youth, set for May 12, will this year be called the **Canon Ball**, according to the diocesan newspaper, *The Messenger*.

Key roles in the **Province IV Altar Guild Annual Conference** set for June 4-7 at **Kanuga Conference Center** near **Hendersonville** will be played by people from our Diocese. **May Sherrod** of **Church of the Advent, Enfield**, who is vice-president of the Province IV Altar Guild, is serving as conference program chairman. The **Rev. Philip Byrum**, rector of **St. Timothy's, Wilson**, is serving as the conference chaplain. Among the workshops planned is one on flower arrangement by veteran Kanuga presenter **Rosemary Easton** of **St. Stephen's, Oxford**. "We are truly looking forward to three fun-filled days of renewing old friendships, making new friends, and swapping problems and solutions. The beautiful mountains of North Carolina and the peacefulness of the Kanuga setting provide the perfect atmosphere to joyously celebrate our past as we meet the challenges of the new century," said Sherrod.

Mrs. Gray Temple (nee Maria Drane), since the death on Oct. 27, 1999, of her husband the late Bishop of South Carolina, has moved to this Diocese. She may be reached by mail at the **Albemarle Retirement Center, Tarboro, N.C. 27886**.

St. Michael's, Raleigh, will celebrate **Homecoming 2000** on Sunday, June 4,

with a potluck dinner following the 10:00 a.m. service as part of the parish's **50th Anniversary**.

We are sorry to hear of the death, on Apr. 11, of **Lila Conklin**, wife of the **Rev. Edward Conklin**. They had been married since Sept. 12, 1953. A funeral service was held on Apr. 15 at **Emmanuel Church, Southern Pines**.

Church Periodicals Club Sunday will be May 7, reminds **Sarah Shaw**, diocesan ECW Church Periodicals Club chairman. Money collected on that Sunday is used, in part, to help pay for books for seminarians.

In the listing of "Bishop's Nominees Confirmed by Convention—Commission on Ministry" (February *Communicant*) the names of the **Rev. Liz Dowling-Sendor** and the **Rev. Ralph Macy** were inadvertently omitted. Both will serve until 2003. *The Communicant* regrets the omission.

Church of the Good Shepherd, Raleigh, sent work crews and financial aid to **Metropolitan Baptist Church, Rocky Mount**, following the floods of Hurricane Floyd, establishing a bond with the people there. This was culminated happily at 4:00 p.m. on Palm Sunday, Apr. 16, as people from Good Shepherd traveled to Rocky Mount and joined with the congregation of Metropolitan Baptist in a "Service of Restoration and Return" as the church re-opened its restored parish hall, which had been submerged and ruined by flood waters.



WAR-TIME WEDDING CHAPEL: St. Andrew's Chapel at St. James' Cathedral in Chicago was a wedding site for several North Carolina Episcopalians during World War II. Episcopal Communicators held part of its annual conference at the cathedral on March 29-Apr. 1.

(Photo by E. T. Malone Jr.)

Communicant wins 5 journalism awards

CHICAGO, Mar. 30—*The Communicant*, newspaper of the Diocese of North Carolina, received five awards this year in the annual Polly Bond journalism competition conducted by Episcopal Communicators, a national organization for professional communicators in the Episcopal Church.

The award presentation took place during a luncheon at the Episcopal Church Center of the Diocese of Chicago.

Competing in the category of newspapers with circulation over 12,000, *The Communicant* won the following prizes: Award of Excellence (1st place) for written humor

for story "Determined couple marry during flood in Tarboro" by E. T. Malone Jr.; Award of Excellence (1st place) for category of Reader Response; Award of Merit (2nd place) for Single Photograph, "Love in the Ruins" by E. T. Malone Jr.; Award of Merit (2nd place) for Critical Review for April 1999 Book Page; and Honorable Mention (3rd place) for Newswriting for "Salvadoran rescued from deportation returns to joyous wedding" by E. T. Malone Jr.

The award for General Excellence for newspapers under 12,000 circulation was won by *Cross Current*, from the Diocese of East Carolina.

Prayer List 2000 The Diocese of Costa Rica

January
Ilmo. Cornelius J. Wilson, Obispo
(Bishop) and his family
Diocesan staff

February
Postulants of the Diocese of Costa Rica
Soledad Robles

March
Clergy of the Parish of San Jose
Revdo. Ricardo Bernal
Revdo. Orlando Gomez
Revda. Edith Roper
Revdo. D. Mauricio Wilson

April
Parish of San Jose
El Buen Pastor (Good Shepherd)—San Jose
San Felipe y Santiago (St. Philip and St. James)—Barrio Cuba
Todos los Santos (All Saints)—San Rafael, Abajo, Desamparados
Epifania (Epiphany)—Zapote

May
Day Car Center/School/After-School Program—Barrio Cuba

June
La Ascension Day Care Center—Desamparados

July
Clergy of the Parish of Siquirres
Revdo. D. Norman Easy
Revdo. Donald Wilson

August
Parish of Siquirres
Santa Maria (St. Mary)—Siquirres
Santa Cruz (Holy Cross)—Guacimo
San Lucas (St. Luke)—Germania
San Pablo (St. Paul)—Pocora
Christo Rey (Christ the King)—Waldeck
San Pedro (St. Peter)—Rio Hondo

September
Clergy of the Parish of Limon
Revdo. Augustus Campbell
Revdo. D. Hambrosse Hammond
Revdo. Arturo Morales
Revdo. Adolfo Allen Ponton
Revda. Rosa M. Brown Watson
Revdo. George Watts

October
Parish of Limon
San Marcos (St. Mark)—Limon
San Jose Obrero (St. Joseph the Workman)—Limon
San Andres (St. Andrew)—Baatan
San Mateo (St. Matthew)
San Juan (St. John)—Zent
San Francisco de Asis (St. Francis of Assisi)—Corales
Santiago (St. James)—Estrada

November
St. Francis English School Program—Corales

December
St. Mark's School (K-11)—Limon

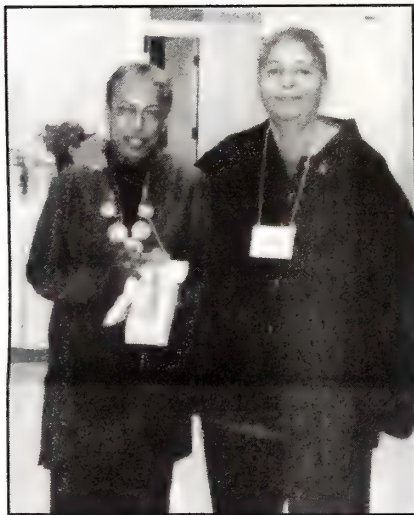
Harris, hearts & hallelujahs...

By E. T. Malone Jr.

BROWN SUMMIT—"The challenge for us is to keep on searching for God's truth," Massachusetts Bishop Suffragan Barbara Harris told her audience at the Inquiring and Discerning Heart Conference at The Summit here.

"Every time we think we've got it, that's when we're in danger of becoming judgmental and of condemning people, because we think we have cornered the market on revealed truth and righteousness," she declared.

Harris, now approaching retirement, was in 1989 the first woman ordained bishop in the worldwide Anglican Communion. People in her diocese know her as an advocate for "the least, the lost,



E. T. MALONE JR.

Yvonne Johnson, right, Mayor Pro Tem of the city of Greensboro, presented the keys to the city to Bishop Harris.

and the left out."

Attendees at the three-day diocesan conference for the Jubilee Year heard a series of talks by Harris, ate, sang, and worshipped together, and availed themselves of a variety of workshops related to living out the baptismal covenant. Harris, joined by Bishop Robert C. Johnson Jr. and Bishop Suffragan Gary Gloster, celebrated the Holy Eucharist on Thursday night, after which Harris—in an impromptu move—played the piano while a large crowd gathered around her and sang old gospel hymns. Friday was filled with lectures and workshops, and on Saturday there was renewal of baptismal vows.

The event was sponsored by the Diocese, the Diocesan Council Department of Outreach, and the Chartered Committee on Christian Social Ministries and coordinated by the Rev. Kathleen Awbrey, Diocesan Coordinator of Christian Social Ministries.

"Is the best thing to do in Christian disagreements, then, to keep silent and let the silence speak for itself?" asked one person.

"Well, you may be right," answered Harris slowly—amid growing laughter—"but that is not one of my basic approaches."

Someone else asked, "Who speaks for the voiceless, those whose power has been taken away from them?"

"The voice of the voiceless has to be those who *do* have a voice and have access to seats of power," Harris replied. "I think it is incumbent upon any who enjoy a modicum of good health, strength of mind and body, and who re-



E. T. MALONE JR.

The Rev. Earl Brill led a conference workshop on "Religion, Ethics, and Public Policy."

ally have any kind of access to power to serve as the voice of the voiceless."

She noted, however, "I don't think that people are incapable of making their own case. The hard thing for us is to learn how to work with them, as opposed to simply working for them—because oppressed people know perfectly well what they need. We need to learn to work in concert with them, a lot of times at their direction—most times at their direction. And that's the hardest thing for people of good will to do, because people of good will think that they have the answer. And so they want to do things *for* people."

She emphasized, "We need to see what it is that people need and want be-

fore we proffer, you know, our largesse."

Harris received a warm welcome from Bishops Johnson and Gloster and the approximately 80 persons at the conference, most of whom seemed to hang on her every word and extend to her a kind of celebrity status.

Her reception in the year 2000 was a far cry from the situation in the fall of 1988, when the Standing Committee of this Diocese twice voted not to approve her consecration as bishop.

She stated, at the conclusion of her final talk, "Our goal is this—the Kingdom of God, justice and dignity for every human being, and peace among nations. If there is no justice, there can be no peace."

News of the Anglican Communion

Primates issue communique after meeting in Portugal, air differences in teachings

LISBON, Port.—At the end of a crucial, closed meeting of the 38 primates of the Anglican Communion here, a communique addressed disagreements that many are worried threaten the unity of the church, including "the deep problems arising from conflicting teaching and practice in relation to sexual ethics in different provinces of the Communion."

The primates said two issues emerged as "points of particular convergence."

Primates from around the world underlined the importance of evangelism in their provinces and placed a priority on "holistic evangelism," which looks to transform the whole person.

Second, "there was an equally unanimous witness to the unique role of the

Holy Scripture in realising such a transformation, and a shared acknowledgment of the Scripture's decisive authority in the life of our Communion."

The primates recognized their differing views—the need for a clear stand on homosexuality to promote effective evangelism, and the position that homosexuality should not be identified as the question on which the Church's integrity depends, to the disagreements "do not amount to a complete and definitive rupture of communion."

The communique said, however, that the repudiation of the 1998 Lambeth resolution on homosexuality by dioceses that have conducted blessings of same-sex unions and ordained non-celibate homosexuals "[has] threatened the unity of the communion in a profound way."

These dioceses were strongly urged to weigh the effects of their actions and to listen to "the expressions of pain, an-

ger, and perplexity from other parts of the Communion."

At the same time, the primates reminded the church that the Lambeth resolution "calls on us all to listen to the experience of homosexuals in the church." The primates reflected on the spiritual importance of thoughtful, respectful discussion.

The communique also "noted with deep concern" the January consecrations of two American priests in Singapore to serve as missionary bishops to congregations in the U.S. that disagree deeply with the Episcopal Church. The statement supported the Archbishop of Canterbury's refusal to recognize the new bishops.

The full text of the communique is now available on the website of the Anglican Communion News Service: www.anglicancommunion.org/acns.

—*Episcopal News Service*

American Anglican Council sees primates' communique as rebuke to American Church

DALLAS, Tex., Mar. 30—Officials of the American Anglican Council (AAC) in a statement issued here today said they view the communique released by the Primates of the Anglican Communion as a stern rebuke of the Episcopal Church for "threatening the unity of the communion in a profound way."

The primates' communique stated "We urge all bishops to recognize that further public actions [ordinations of homosexuals and blessings of gay unions] of the kind mentioned above strain the reality of mutual accountability in a global Communion..." The primates pointedly added, "We recognize that one Province's adoption of

(Continued on page 7)

More news of the Diocese

Glosters to lead delegation from Diocese on trip to Haiti

RALEIGH—Bishop Suffragan Gary Gloster and his wife Judy will lead a delegation of 13 people from the Diocese of North Carolina on a week-long trip to Haiti to visit ministry sites, deliver supplies, and become better acquainted with mission work in that impoverished nation.

The group will leave on Apr. 29. Also making the trip will be Sarah and John Hartpence, John McHenry, and Kim Hudson, all of St. Michael's, Raleigh; the Rev. Lisa Fischbeck, Diane Pettit, Karen Bonardi, and Ralf Schmid, all of Holy Family, Chapel Hill; Alan Shuping of St. Mark's, Raleigh; Gretchen Hamid of Christ Church, Raleigh; and Lars Bergstrom of St. Stephen's, Oxford.

The four from Chapel Hill will go to the village of Molas and visit Notre Dame school, which Church of the Holy Family has supported for almost 15 years, said Bergstrom.

The group from St. Michael's, Raleigh, will visit and deliver supplies to Holy Trinity Trade School in Port-au-Prince.

Bishop Gloster will meet with Bishop Duracin of Haiti and the Rev. P. J. Woodall, American priest in charge of partnership programs in the Diocese of Haiti. Others from the delegation will meet with representatives from the Diocese of Haiti and visit schools, the cathedral, and St. Vincent's Episcopal School and Hospital for handicapped children in Port-au-Prince.

The last three days will be spent at L'Acul, the guest house belonging to CODEP, the companion development project.

The overall purpose of the trip, said Bergstrom, is to make our Diocese more familiar with the activities some of our parishes are supporting in Haiti and to enable Bishop Gloster to learn more about this work.

Hicks joins team visiting Iraq

DURHAM—Donna Hicks, a member of St. Philip's, Durham, was part of an interfaith delegation organized by the Fellowship of Reconciliation that made an 8-day trip to Iraq, beginning Mar. 8. The group met with religious leaders, displaced persons, United Nations officials, and others. It visited hospitals, schools, and other sites to learn how the economic sanctions of nine years have affected the lives of the Iraqi people. The delegation was intended to be part of "a public witness which will affirm the humanity of the Iraqi people

and...commitment as Americans to end the United Nations/United States sanctions against Iraq." [EDITOR'S NOTE: Next issue *The Communicant* will publish a reflection by Ms. Hicks on her visit.]

The Feast of Absalom Jones: "Aren't you happy this day?"

TARBORO—Dr. Prezell R. Robinson was pleased, no doubt. And perhaps, too, Absalom Jones.

"Aren't you happy this day?" Robinson asked exuberantly of the worshipers gathered at Calvary Parish on Feb. 13 for the Feast of Absalom Jones. "Aren't you happy that the Holy Spirit moved in a way many felt it would not."

Two days following the election of the 11th Bishop of North Carolina—the Rev. Michael Curry, "a Bishop of color"—Robinson said, "If Absalom Jones was alive today, maybe he'd say, 'Trust in the Lord.'"

Robinson declared, "God has a way of working His purpose out. I sincerely believe the Diocese of North Carolina will be better, stronger, and proud of itself. We will be able to say, 'God, we had a choice and we believe we made the right one.'"

Robinson, president emeritus of St. Augustine's College in Raleigh, presented the sermon during the annual celebration of the Episcopal Church's first black priest. About 125 people from across the Diocese attended and participated in the service.

The Rev. Albert L. Moore of Christ Church, Raleigh, served as deacon. The Rev. Ida Louise Johnson of St. Michael and All Angels in Charlotte served as celebrant. Readers were Louise Anderson, senior warden at Calvary, and Judith Moss, senior warden at St. Luke's, both of Tarboro and hosts for the service and a reception afterwards.

Velinda Hardy of Calvary, a postulant in the diocesan Deacon Formation Program, was mistress of ceremonies. The Rev. Bill Smyth, rector at Calvary and priest-in-charge at St. Luke's, welcomed the visiting lay and clergy and offered his thanks to Ms. Hardy for organizing the event.

Each year a different parish in the Diocese hosts the event honoring Jones, born a house slave in 1746 in Delaware. He taught himself to read and eventually purchased his freedom and was ordained to the priesthood on Sept. 21, 1802. St. Thomas' African Episcopal Church, which he founded in Philadelphia, is still active today.

—Ginger Bishop

Episcopal Church Foundation announces loans and grants

RALEIGH—The Board of the N.C. Episcopal Church Foundation met on Mar. 21 and approved two loans and three grants.

The loans were to St. Christopher's, High Point—\$30,000 for renovations to the church; and to Calvary Church, Tarboro—\$75,000 for renovations needed after Hurricane Floyd. This latter was given at a 3% interest rate, a special rate approved for flood-related loans.

Grants were made to St. Mary's House, Greensboro—\$4,809 for general repairs; to St. Luke's, Tarboro—\$1,385 to assist in relocating the heating and air conditioning unit after last fall's flood; and to St. John's, Williamsboro, a historic church—\$4,680 for repairs to the property.

The Foundation meets next on June 20.

Youth Search Committee update

GREENSBORO—Reporting on Apr. 10, Sara Balogh, chair of the Diocesan Youth Coordinator Search Committee, said, "The Search Committee has been working faithfully and diligently over the past two months to find a new diocesan Youth Coordinator. We are in the final stages.

"We received 19 applications from folks across the United States. All applicants were well-qualified. Initial screenings and phone interviews have been done, and the final candidates will be coming to North Carolina to interview later this month and into May," she said.

"We have four final candidates whom we are interviewing. Once those interviews are complete, the committee will recommend two names to Bishop Johnson. At that time, both bishops and our bishop-elect will interview the final two and make a decision," she noted.

Balogh said the hope of the committee is to make an announcement by the end of May or early June. "This is later than our original time-line, but the committee felt the need to take more time in this process," she explained.

Watson wins initial Evans Award

ALEXANDRIA, Va.—Richard L. Watson Jr., a member of St. Philip's, Durham, is one of the three winners of the initial Lettie Pate Whitehead Evans Award presented by the Virginia Theological Seminary.

Watson, who was honored for his work with prison ministry, was noted as one who "affirms in [his life] that Christian ministry is not limited to the ordained and the people of God all have crucial roles in witnessing to God's kingdom."

The Evans awards are intended for Episcopal lay persons who, over a significant period of time, have given unique witness to the Gospel of Jesus in their civic, religious, business, and professional life.

Economic justice to be focus of Way of the Cross event

RALEIGH—Bishop Suffragan Gary Gloster will represent the Episcopal Diocese of North Carolina in a special event from noon-2:00 p.m. on Good Friday, Apr. 21, at the State Capitol here—a pilgrimage and Way of the Cross observance that is tied to economic justice.

The observance is the culmination of a 5-day, 100-mile walk across North Carolina from Greensboro, through Burlington, to Siler City, Pittsboro, Durham, and finally Raleigh. Participants include Bishop Joseph Gossman of the Catholic Diocese of Raleigh and leaders of organizations for social change.

The event is tied to the Christian celebration in the year 2000 of the concept of Jubilee, a time for correcting social imbalances, forgiving debts, and freeing the imprisoned.

HIV/AIDS retreat planned for June 9-11 at Kanuga

HENDERSONVILLE—The ninth annual Province IV HIV/AIDS retreat, "Filled with the Breath of God: Living Prophetically with HIV/AIDS," will be held Friday-Sunday, June 9-11, at Kanuga Conference Center here.

Experienced retreat leader Buck Buckingham, who led the Province IV 1995 "Lazarus Unbound" retreat, is returning to guide participants through a series of meditations and experiences rooted in the familiar hymn, "Breathe on Me, Breath of God." Each verse of this hymn will serve as a focus for four meditations.

Buckingham, a long-term survivor of AIDS—infected for over 20 years and diagnosed for 11—started the AIDS Arms Network in Dallas, Tex., which has provided case management and other community-based services to thousands of people.

Musician for the retreat is Marti Rideout, from the Diocese of Virginia, who currently serves as the Consultant-Coordinator for the Episcopal Church's national Leadership Program for Musicians Serving Small Congregations.

Information about financial assistance is available through Diocese of North Carolina contact person for this event, Debra Smithdeal, (704) 827-6656. Cost of the retreat is \$145, including meals.

Diocesan Council Summary

February 18-19 meeting highlights

Council took the following actions:

- Heard introductions of new members.
- Discussed hopes and concerns for the year.
- Listed names of clergy to be considered for vacant seat on Council.
- Discussed work of the Council Committee on State of the Church in writing the annual report of Council to the Diocesan Convention.
- Discussed diocesan Canon 15, which describes composition and duties of Council.
- Reviewed diocesan Mission Statement (1986) and Vision Statement (1998).
- Heard request from Bishop Johnson that Vision Statement and amended By-Laws of Council be printed in 2000 *Journal of Convention*.
- Adopted a motion to eliminate the Council Committee on Administration and Personnel Policies.
- Heard from Bishop Johnson that he has appointed Skip Sprye as chair of the new Chartered Committee on Insurance.
- Amended the charter of the said Committee on Insurance.
- Elected the Rev. Grayce O'Neill to a one-year term on Council, until the next Convention.
- Elected Ms. Hargrave and Ms. Earle to the Chartered Committee on Grants.
- Referred for action to the Chartered Committee on Insurance the 2000 Diocesan Convention resolution regarding insurance coverage for retired clergy.
- Received a written report from the Treasurer.
- Received a list of Treasurer projects for the year 2000.
- Approved expenditure of an additional up to \$3,500 from the 2000 salary and benefits of the Diocesan Youth Coordinator position to fund the search for a replacement. Adopted with Mr. Wiehe, who is consulting in the process, abstaining.
- Asked Secretary to send all materials to new Council member.
- Received from Bishop Gloster copies of the 1994 House of Bishops Pastoral Letter on Racism.
- Added 2000 housing allowance for the Rev. Bill Steinberg to Dec. 16 minutes.
- Authorized movement of \$2,500 from Miscellaneous Committees to Christian Social Ministries budget line item and listed new subcommittees under CSM rather than under Miscellaneous Committees.
- Determined, after request from Ms. Chalaron for clarification, that persons to negotiate letter of agreement with Bishop-elect are to be the Treasurer, Mr. Fennimore, Ms. Sherrod, and one member of Transition Committee.
- Referred for action to Council Department of Christian Formation the Diocesan Convention Resolution No. 13, "On Development of Lay Ministry Training."

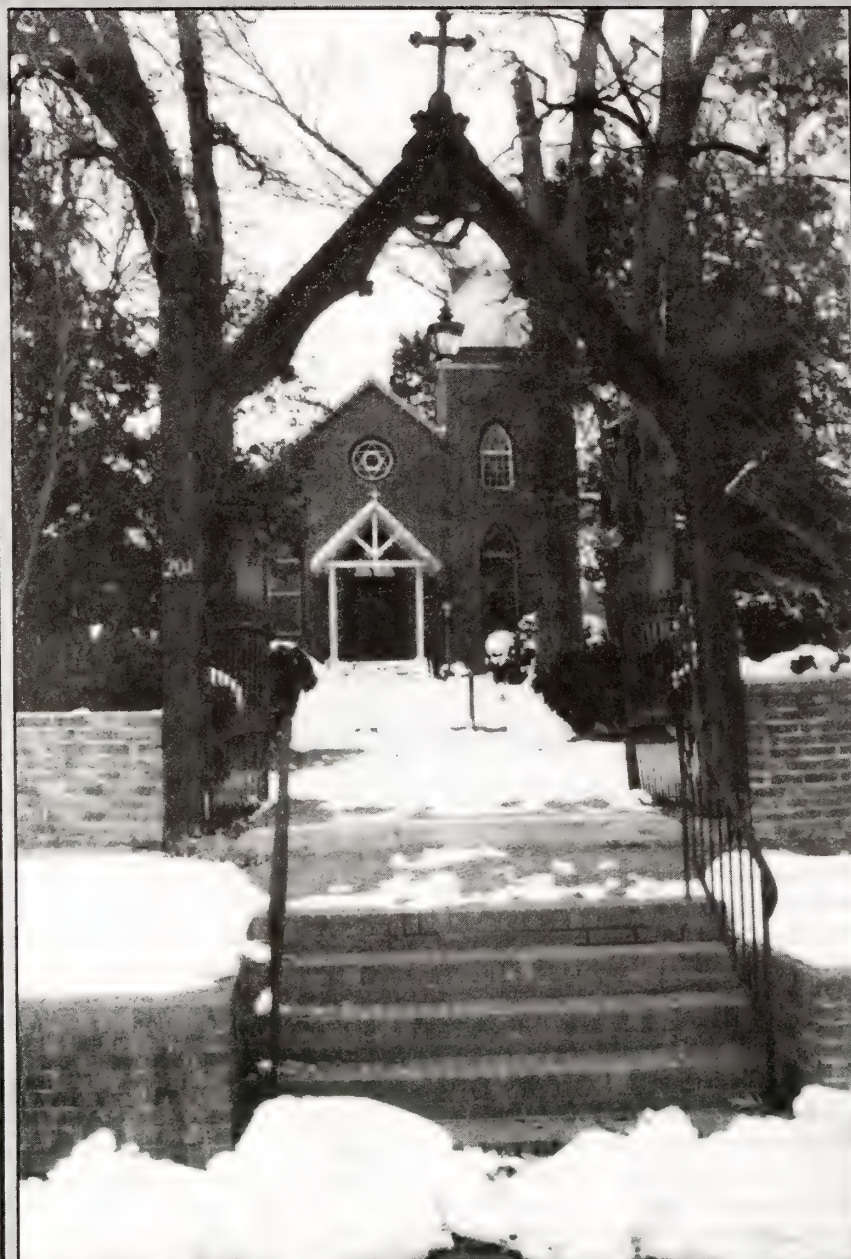
ment of Christian Formation the Diocesan Convention Resolution No. 13, "On Development of Lay Ministry Training."

- Referred for action to a study committee to be named by Bishop Johnson the Diocesan Convention Resolution No. 6, "On Reducing the Total Cost of Diocesan Convention."
- Referred for action in part to Council Department of Christian Formation and in part to Chartered Committee on Grants the Diocesan Convention Resolution No. 7, "On Encouraging the Study of the Spanish Language."

March 14 meeting highlights

Council took the following actions:

- Heard a report from Bishop Johnson that Bishop-elect Curry will begin work in the Diocese on May 17, a month prior to his consecration.
- Heard from Bishop Gloster that he will make a report to the House of Bishops' anti-racism committee.
- Received a revised Council roster and list of membership in Council departments.
- Heard a presentation from diocesan Stewardship Officer Bill Wrenn seeking funding for production of a video to be jointly sponsored by the Youth and Stewardship chartered committees.
- Heard Treasurer's report presented by Diocesan Administrator, Ms. Johnson, who said trust funds of the Diocese are being reviewed to determine their best utilization. Bishop Johnson said most such funds are restricted and not available for new church expansion. Bishop Gloster said that the Charlotte Convocation is investigating ideas for raising \$1 million to purchase land for new churches.
- Mr. Fennimore, Department of Business Affairs and Administration, reported that air conditioning repairs at Diocesan House will cost about \$75,000.
- Heard report that Chartered Committee on Insurance is reviewing diocesan contract with Blue Cross/Blue Shield prior to its renewal date.
- Heard from Mr. Wright, Department of Christian Education, that Chartered Committee on Christian Education will address Diocesan Convention resolutions related to education.
- Heard from Mr. Wright that search for diocesan Youth Coordinator continues.
- Adopted a motion designating all surplus from the 1999 health insurance pool, and all such future surpluses, for the Collins-Johnson trust for retirement health benefits.
- Adopted a motion to increase Bishop Johnson's salary for six months of 2000 to \$55,000, with two weeks' vacation.
- Deferred until the April Council meeting action on request for expending



St. Bart's-in-Snow

The winter storm that brought 12-22 inches of snow to much of the central and eastern parts of the Diocese, postponed Diocesan Convention Jan. 27-29, and cancelled services in many places on Sunday, Jan. 30, now seems like a distant memory as blossoms open into spring. This picture of St. Bartholomew's, Pittsboro, was omitted for lack of space from the February *Communicant*.

(Photo by Jerry Markatos)

\$7,000.00 for youth stewardship video proposed by Mr. Wrenn.

- Heard from Ms. Chalaron that Council Committee on the State of the Church will continue to examine the effectiveness of the diocesan restructuring.
- Heard from Bishop Johnson regarding changes in membership of various committees and departments of Council. Revised rosters will be distributed.
- Heard from Bishop Johnson that he will ask The Summit Executive Director John Koch to make a report to Council with an update of Summit operations each time Council meets at The Summit.
- Referred a request by the Rev. Wilson Carter for retirement insurance coverage to the Chartered Committee on Insurance.
- Heard from Mr. Presler that he would like Council to consider establishment

of a revolving fund to provide loans for new churches to buy land.

OBITUARY

The Rev. Fred Ferris, 74

ROXBORO—The Rev. Fred Ferris, 74, died Mar. 24 at Duke University Medical Center. He was lay reader-in-charge of St. Mark's, Roxboro, Christ Church, Milton, and St. Luke's, Yanceyville (1948-1950) prior to his ordination as deacon in 1954 and priest in 1955. He served churches in East Carolina Diocese, New Jersey, and was a college teacher in South Carolina. From 1974-1996 he was associated with Pastoral Counseling Services of Roxboro. His funeral was Mar. 27 at St. Mark's, Roxboro.

Young missionaries hope to grow the church in Peru

EDITOR'S NOTE: Missionaries Rachel and Allen Hill visited Diocesan House for an interview on Jan. 24, while they were visiting Allen's parents, Mr. & Mrs. James A. Hill Jr., members of St. Michael's, Raleigh.

By E. T. Malone Jr.

RALEIGH—Allen and Rachel Hill are two bright, attractive, well-educated young people who have decided to devote the next four years of their lives doing something not many of their peers have considered a vocational option—serving as missionaries.

They will be travelling later this spring to Peru, where Rachel's father, the Rt. Rev. William Godfrey, recently became bishop, to engage in intensive work to try to build up indigenous leadership in that predominately Roman Catholic nation's tiny Anglican community.

Bishop Godfrey, who served twelve years as Bishop of Uruguay, has experience in starting a diocese. The Diocese of Peru was without a bishop for four years, 1994-1998, and several congregations left the church. Lack of leadership created or contributed to problems in many areas. To attempt to revive the Peruvian Anglican Church, the Archbishop of the Southern Cone, the Most Rev. Maurice Sinclair, appointed Godfrey as bishop there.

The fledgling Anglican Diocese of Peru consists of only eight congregations and six priests. All but two of the

churches are house churches and are restricted by space limitations in their ability to grow.

The country has 24 million people, but a very tiny Anglican presence. There is also great animosity between Pentecostals and Roman Catholics, and great suspicion of the liturgy among Protestants.

"They are hungry to grow, but have so very few resources," said Allen. "There is no seminary in the Province of the Southern Cone, so training of local clergy is now rudimentary. Many priests come from the outside."

Academic preparation

Allen and Rachel, who were married in 1998, both hold graduate degrees from Trinity Episcopal School for Ministry in Pennsylvania.

Rachel, who is British, lived in England until she was 14. She and her family then moved to Uruguay as missionaries. She returned to England to attend the University of Liverpool and received her B.A. in Latin American Studies. Her junior year included work with young girls at risk for prostitution in the slum areas of Montevideo.

After college she served in churches in England and the U.S. before being called to attend seminary at Trinity, where she received an M.A. in Missions and Evangelism. This study included an internship in Uruguay with a church planting team.

Already fluent in Spanish, she is looking forward to learning Peru's indigenous language, Quechua. Her particular interest and talent is in doing pastoral ministry, outreach, and evangelism.

Allen grew up in Raleigh and received his B.A. in Philosophy from Guilford College in Greensboro. After graduation he went straight to seminary at Trinity and earned an M.A. in Religion.

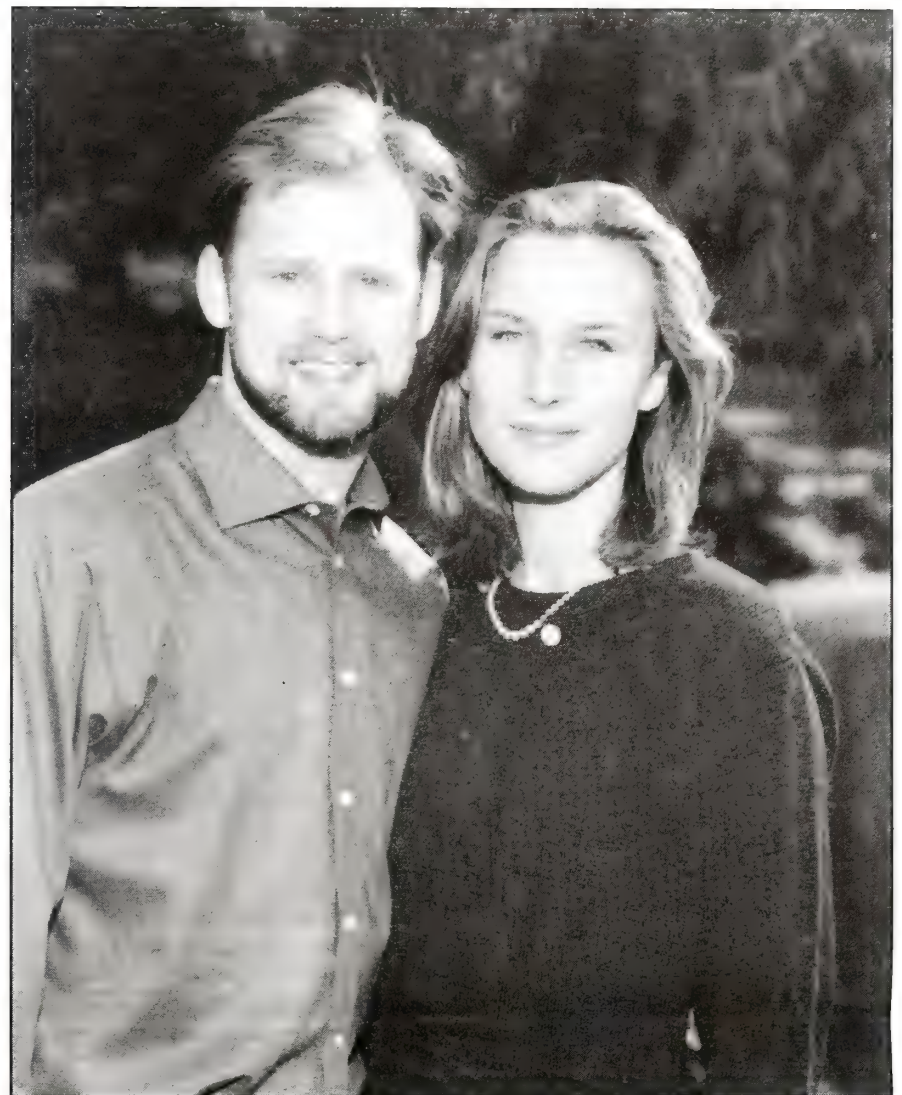
Though he had been on several short-term mission trips to Guatemala, the Dominican Republic, Haiti, Russia, and North Dakota, it was only in seminary that he really caught a strong vision for missions.

After graduating from seminary in 1996, he spent a year in India teaching at a missionary training college. This trip confirmed to him his call to missionary work and his love of and gifts for teaching. He is currently learning Spanish in preparation for Peru.

The task ahead

Both say that their calling is to help raise up and train strong indigenous leaders.

To accomplish this goal, Allen's role



Allen and Rachel Hill, headed for Peru.

will be to help set up a new seminary program for the diocese, develop teaching materials appropriate to a Latin American context, and to teach potential lay and ordained leaders both theological and practical courses in this new seminary.

Rachel's role will be to work within a local parish to help make it a "model congregation" for the diocese. She will do this by developing and strengthening various outreach programs and recruiting new leaders.

Sponsored by the South American Missionary Society (SAMS), they will be based in southern Peru, in the city of Arequipa, which is about 8,500 feet up in the Andes Mountains. It is Peru's second largest city, with a population of about 750,000. Both Spanish and the Quechua language are spoken there.

"I want to help them understand their Anglican identity," said Allen. The seminary, he said, is also to train lay leaders. "It's a school for ministry of all kinds. They don't know how to lead a Bible study or make pastoral visits. It will be on a very basic level.

"The aim is for gradual improve-

ment," said Rachel.

Allen will set up courses, teach, and develop resources that are culturally appropriate. "We're contextualizing the material," he said.

Even though the diocese is so small, with limited training and resources, "it's doing incredible work all over Peru," said Rachel.

Fundraising necessary

"Because we're going for a four-year term—we hope by June—we have to get pledges for \$60,000 of support per year before we go," said Allen.

"Right now we're contacting priests and churches, seeking churches and individuals who will pray for and support us. We're particularly interested in visiting churches who have Hispanic ministries. We hope to build a network called *Amigos de Peru*/Friends of Peru in Texas and North Carolina," he said.

Churches or individuals interested in supporting this ministry may contact them or obtain further information by calling (919) 782-0072.

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Anglican Communion

(Continued from page 4)

certain policies may result in severely impaired communion with some other Provinces or dioceses."

The primates' action came on the heels of the recommendation of the Episcopal Church's Standing Committee on Liturgy and Music that General Convention approve allowing individual dioceses to make their own decisions regarding matters of human sexuality.

Passage of this "anything goes" resolution would extend *de facto* approval by the Church to same-sex unions and the ordination of practicing homosexuals, the AAC statement said.

"The Episcopal Church has been put on notice," said the Rt. Rev. Stephen Jecko, Bishop of the Diocese of Florida and member of the AAC Executive Committee. The Liturgy and Music Committee's proposed resolution is really a calculated effort to advance the aims of homosexual advocates, while having the appearance of a moderate compromise, he maintained.

—American Anglican Council

News of Episcopal Schools

Saint Mary's, Raleigh, names Coonrod as new Head of School

RALEIGH—Theo W. Coonrod, currently Director of School Improvement at St. John's School in Houston, Tex., has been named as new President and Head of School for Saint Mary's School here, effective July 1, 2000.

The announcement was made by Saint Mary's Board of Trustees chairman Ralph C. Moore and Head of School Search Committee chair John R. Bratton.

Mrs. Coonrod will be the twelfth person to head Saint Mary's since its founding in 1842.

John C. Hume is serving as interim president since the retirement of Dr. Clauston L. Jenkins Jr., president from 1986 through 1999 and now on sabbatical until his official retirement date of June 30, 2000.

An experienced independent school administrator and award-winning teacher, Coonrod has spent the past 13 years at St. John's, a highly-regarded independent K-12 day school nationally recognized for its excellence. During her career there, Coonrod has served as English Department head, coordinator

of professional development, dean of faculty, and interim head of the Upper School, while continuing her work in the classroom as an English teacher.

She holds bachelor's and master's degrees in English from the University of Texas at Austin.

With numerous professional publications and presentations to her credit, she has demonstrated a long-standing interest in educational equity for young women.

"The appointment of Theo Coonrod marks the beginning of an exciting new era in the history of Saint Mary's School," said Moore. "We are fortunate, indeed, to have an educator of this caliber as part of the Saint Mary's family.



Theo Coonrod will lead Saint Mary's.

As Saint Mary's enters the third century in which it has educated young women, we are extraordinarily optimistic and enthusiastic about the future of the school under her leadership."

Saint Mary's alumnae, students, parents, faculty, and staff assisted the search committee in the interview process during the national search that resulted in Coonrod's hiring.

As Head of School at Saint Mary's, Coonrod will be exercising her commitment to single-sex education, which she believes is the most effective education venue for girls.

"The opportunity to lead an independent school with deep-rooted traditions,

a strong sense of family, and a commitment to excellence is a challenge that complements my prior administrative experience and my values as an educator," said Coonrod.

"I look forward to learning about Saint Mary's from everyone in the school family so that, together, we can forge the future for this grand lady."

Mrs. Coonrod is married to David Coonrod, an architect and her high school sweetheart. Between them, they are blessed with four children and three grandchildren. Although Mrs. Coonrod claims Austin, Tex., as her hometown, the move to North Carolina will be a familiar transition for her, as her parents lived in Raleigh from 1963-1967 while she attended the University of Texas.

The Coonrods expect their new home on the Saint Mary's campus to be a hub of activity, filled with old friends and new.

Affiliated with the Episcopal Church, Saint Mary's School is an independent college preparatory boarding and day school for girls in grades 9-12.

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Canterbury School to offer summer program

GREENSBORO—Canterbury School will offer its first summer program, Canterbury Summers, running from July 10-28. It will offer a wide variety of activities, including sports, arts & crafts, indoor and outdoor recreation, community service, academic enrichment, and instruction in computers and web page design. Children from the Greensboro and surrounding communities who will be entering grades K-8 in fall 2000 are eligible to attend. Tuition is \$80.00 per week for half day and \$150 for full day, which includes lunch. Extended day care is also available. For more information, or to receive a summer program brochure, one may contact Spencer Edmunds, Director of Summer Programs, at (336) 574-9019.

St. Andrew's, Sewanee, summer program

SEWANEE, Tenn.—St. Andrew's School, Sewanee, offers a wide variety of summer programs, ranging from academic courses to an "Adventure Day Camp" for rising 6th, 7th, and 8th grade students (1 week, July 17-21 or July 24-28) introducing adventure education skills such as hiking, kayaking, bouldering, rock climbing, and caving, culminating in an overnight camping trip. For youth ages 16-18 there is a "Wilderness Leadership" course (3 weeks, June 24-July 15), including instruction in skills such as mapping and planning, first aid, and the philosophy of "leave no trail" traveling, with the third week consisting of a wilderness trip reinforcing the skills learned earlier. For information, one may call the St. Andrew's Sewanee Summer Program, (931) 598-5651.

Canterbury announces major gift, campaign end

GREENSBORO—Canterbury School has announced a major gift of \$500,000 from the Robert C. Ketner family, to create the Ketner Fund for Educational Excellence, and the successful conclusion of the school's inaugural \$5.75 million capital campaign, begun in 1994.



St. Augustine's Choir at Church Center

The Concert Choir of St. Augustine's College, Raleigh, performed in the Chapel of Christ the Lord at the Episcopal Church Center at 815 Second Ave. in New York during the school's spring break. Inlaid in the stone floor at center is a mosaic with the arms of the Presiding Bishop—the Episcopal Church shield topped with a mitre. The group also performed at and visited several churches in the New York and Philadelphia areas. The Chapel Choir sang at Trinity Church, Wall Street, New York, on Martin Luther King Day, Jan. 16.

News of the National Church

Bishop-elect of Eastern Oregon resigns after cyber-misconduct

THE DALLES, Ore.—The Rev. A. James MacKenzie, who had been elected Dec. 4 to be new bishop of Eastern Oregon, has resigned prior to his consecration following the revelation that he was engaged in sexually-inappropriate email exchanges with four women over the past four years.

Current Bishop Rustin Kimsey announced the resignation, stating that the disclosure raised serious questions about MacKenzie's "appropriateness for this office."

MacKenzie, 53, has been placed on a three-months medical leave of absence from his parish, the Church of the Redeemer, Pendleton, and will undergo counseling.

In a letter to his parishioners and to the diocese, MacKenzie said the emails contained what he termed "unacceptable endearments" and "romantic illusions." He apologized for the pain caused by his actions to the diocese and to his family.

—from various news accounts

Conservative bishops propose non-geographic oversight

Struggling for a way to stay united in the Episcopal Church, members of a conservative Anglican organization are asking the Church to consider releasing bishops and congregations from geographical restrictions.

The American Anglican Council released its "Jubilee Bishops Initiative" in early October in the hope it would provide a way out of what it sees as "ecclesiastical gridlock."

Bishop Robert W. Duncan of Pittsburgh, author of the Initiative, in September shared it with the Presiding Bishop, who then referred it to his Council of Advice for study. Other ACC members later released the statement so that it could have "the widest dissemination and discussion."

In essence, the Initiative's premise is that congregations that don't agree with the ideology of their bishop would be better served by having a "more supportive bishop."

Among the issues this raises is the question of who gets the congregation's diocesan assessment. The Initiative asks for "openness" to consider whether it could go to the diocese of the overseeing bishop.

The Initiative also addresses the problem of congregations that declare they're leaving the Episcopal Church.



Jackson says Lee led a "Nazi army" in Civil War

The Rev. Jesse Jackson, speaking Mar. 29 to the Religious Communicators Congress 2000 in Chicago, weighed in on the South Carolina Confederate battle flag controversy. "When will George W. Bush [likely Republican Party nominee for President of the United States] have the courage to condemn that flag?" he asked. "It was the flag of rebels and traitors who fought to preserve slavery. Robert E. Lee, suckled at the breast of the Union, betrayed his country to command a Nazi army. What if the Germans incorporated a swastika into half their national flag and called it 'heritage'? How would we like that?" said Jackson, referring to the several Southern states whose state flags contain elements of the flag of the Confederacy.

(Photo by E. T. Malone Jr.)

Congregations should exhaust all possible alternative actions, it declares, but the Church should be open to debate "whether resorting to civil courts in battles for church property is destructive to the life and witness of the diocese."

The Initiative further asks the Church to help find ways through the ordination process for "theological minorities."

The name for the Initiative is based on the Presiding Bishop's call to a season of Jubilee... "a time of freedom and release... [from] sinful and oppressive structures we humans establish." Sponsors of the Jubilee Bishops' Initiative are insistent that too much energy has been focused on control.

They hope that by freeing the bishops from the geographical restrictions, congregations will be able to renew their mission through evangelism and ministry with the poor and oppressed.

While recognizing current dissension in the Church, the signatories also pledged—to the Presiding Bishop and each other—to work toward deepening its unity.

—from news reports

Settlement reached in lawsuit against Adam's Mark hotel chain; NAACP drops boycott

NEW YORK, Mar. 24—The U.S. Justice Dept. announced that the Adam's Mark hotel chain has agreed to pay \$8 million, revise its policies, and seek minority customers in order to settle racial discrimination lawsuits filed by the department, the state of Florida, and a group of black guests.

Following publication of the decision, the National Association for the Advancement of Colored People (NAACP) announced that it was dropping its boycott of Adam's Mark hotels.

The department lawsuit, filed in December, prompted the Executive Council of the Episcopal Church, which had designated the 1,000-room Adam's Mark in Denver as the headquarters hotel for the church's General Convention this summer, to withdraw from the facility in January and find rooms elsewhere in the city.

The Diocese of North Carolina deputization to General Convention cancelled

its reservations at the Adam's Mark and was assigned to another hotel by General Convention planners. It is unlikely that many dioceses will switch their room reservations back to the Adam's Mark at this point because it is no longer offering convention rate housing.

"When the Executive Council affirmed our recommendation to withdraw from the Adam's Mark in January, we did so knowing that once that decision was made, there would be no turning back," said Presiding Bishop Frank Griswold. "New contractual arrangements with other hotels in Denver have been procured and we are committed to the course we took."

—Episcopal News Service

Diocese of Atlanta cancels consecration of new bishop in last minute announcement

By James Solheim

NEW YORK—The Feb. 25 announcement was short and terse—the consecration

(Continued on page 10)

News of the National Church

(Continued from page 9)

of Robert Trache as the ninth bishop of Atlanta, scheduled for Mar. 4, was cancelled.

"The Standing Committee of the Diocese of Atlanta, by unanimous decision, has withdrawn its consent to the consecration," the statement said. "The withdrawal, made in consultation with the office of the Presiding Bishop of the Episcopal Church and the professional advisors associated with the consecration of a bishop, means the consecration will not be ordered."

The statement cited "very recent discoveries of lack of disclosure in personal financial and family matters. The Standing Committee is no longer confident in Trache's ability to function as bishop of Atlanta."

Trache, rector of St. James' Church in Richmond, Va., was elected Oct. 23 by a special council [convention] of the diocese on the fifth ballot. [EDITOR'S NOTE: He was among the candidates for Bishop of North Carolina at the Dec. 4, 1993, Special Convention in which current Bishop Robert C. Johnson Jr. was elected.]

According to news reports, Trache filed for Chapter 7 personal bankruptcy Jan. 20, three months after he was elected, listing his assets at less than \$18,000 and his outstanding debts at more than \$122,000, most of it to credit card companies. The diocese would not clarify what it meant by "family matters" but it was widely rumored that he had marital problems.

"The issues are not so much what has gone on, but how they handled the decisions they made and how they were disclosed to the body of the faithful," said the Rev. Richard Callaway, chair of the Standing Committee. He told the *Atlanta Journal-Constitution*, "Anyone can have marital difficulties, can have financial problems. These are not the kind of things that disqualify someone."

Friends and colleagues expressed shock, calling Trache a very effective and dynamic priest. He spearheaded multi-million-dollar building campaigns in the two Virginia parishes he served, including \$10 million to rebuild historic St. James' which was nearly destroyed by fire a few weeks after he arrived in 1994.

Bishop Peter James Lee of Virginia said that he was "very saddened" by the news and told the *Washington Post* that the situation "raises serious questions about the canonical process" of electing bishops.

Bishop Clay Matthews, director of the [national] church's office for pastoral development, said that the examination process includes a 15-year background check into a candidate's

employment, educational, credit, and legal history. And he said that a two-part psychiatric exam includes "behavior screening" and "self-assessment life history" questions that might catch personal problems not revealed in the normal background checks.

Lee told the *Washington Post* that Trache remains a priest in good standing in Virginia, but he will not return to St. James' because the parish has already moved ahead with its search for a new rector.

—James Solheim is director of the Episcopal Church's Office of News and Information

Liturgy and Music Commission reports that sexuality decisions should be made at local level

By James Solheim

NEW YORK—Those who were expecting the Commission on Liturgy and Music to drop a bombshell on the highly controversial issue of ordinations of homosexuals and blessing of same-sex relationships are going to be disappointed. The Commission's report for July's General Commission urges more dialogue and, until there is some consensus, leaving the dioceses to handle the issue.

The report, which has been mailed to bishops and deputies, asks the General Convention to "urge congregations, dioceses, and every other church group and organization to facilitate genuine and respectful encounter between heterosexual and homosexual parishioners, recognizing that they live different lifestyles, hold different opinions but share one Lord, one faith, one baptism..."

In a resolution that is likely to draw criticism from factions trying to resolve the issue once and for all, the report says that "each diocese, under the spiritual direction of its bishop, shall determine the resolution of issues related to same-sex relationships, including the blessing of such relationships, and the ordination of homosexual Christians."

The Commission was asked by the last General Convention in 1997 to "continue its study of theological aspects of committed relationships of same-sex couples and to issue a full report, including recommendations of future steps..." Because the House of Deputies in 1997 narrowly defeated a resolution calling for the Commission to prepare a liturgical rite for blessing same-sex relationships, some hoped that the Commission would lead the way in recommending such a change.

The report attempts to remedy the situation by providing short essays on a range of theological perspectives. One on Scripture—by Prof. L. William Countryman; Tradition—by Prof. Richard Norris; Experience—by Bishop Charles Bennison; a review of understandings of homosexuality—by Prof. Timothy Sedgwick; Ecclesiology—by Prof. Daniel Stevick; Blessing—by Prof. Leonel Mitchell; Catechesis and same-sex blessings—by Prof. Sheryl Kujawa; and a concluding reflection by Bishop Paul Marshall of Bethlehem. Bibliographies are attached to the essays.

Marshall says that, among the choices facing the church, "is the possibility of allowing the political process to dominate, ending the issue without settling it, by taking an up-or-down vote." But because all of our knowledge on the subject is "imperfect," and in a state that could be described as "ignorance," he concludes, "To admit that we are not ready, theologically or scientifically, to say a defining word about the life of homosexuals in the church betokens the much broader disagreement, in practice, among very faithful people regarding sexual mores in general."

Urging those on both sides of the debate to proceed with some humility, Marshall said that "it seems best not to take absolutist positions on a national level about what cannot be known with great certainty."

He added, "When we simply cannot agree that one view compels the allegiance of all faithful people, as is the case today, the reverently ignorant thing to do is either to abstain altogether from making a decision, or else to allow dioceses to find their own way in the matter and only much later, if ever, come to some general agreement." And he warned, "The principal alternative seems to be schism, which many an ancient Christian believed to be a state far worse than heresy or ignorance."

Hopes—and fears

The Rev. Bruce Jenneker of Boston, chair of the Commission, said in an interview that the 1976 General Convention said that "homosexual persons are children of God who have a full and equal claim with all other persons upon the love, acceptance, and pastoral concern and care of the church."

The problem is that "we have been trying to work out what this means ever since," he added. "We opened a vision for gay people in the church, one that has not been accomplished. We raised expectations but also fears—and we as a commission wanted to address the hopes as well as the fears."

Jenneker said that the Commission was "looking for a way to help the church move forward on an issue where there is no unanimity, where there are good people on both sides." Using the strong differences of opinion when the church opened the priesthood to women, he said that the commission is "looking for a way to live with our differences," based on a shared commitment to unity and diversity held in an honest tension.

—James Solheim is director of the Episcopal Church's Office of News and Information.

Episcopal bishops said drawn to a "new, deeper place" at meeting in California

NEW YORK—Meeting in isolation at a conference center high in the San Bernardino Mountains on Mar. 30-Apr. 4, about 135 Episcopal bishops contemplated issues such as the proposed full communion with Lutherans, preparation for General Convention, and a communique issued at a March meeting of the Anglican Communion's 38 primates.

[EDITOR'S NOTE: Diocese of North Carolina Bishop Suffragan J. Gary Gloster attended this meeting.]

"We've arrived at a new, deeper place," said Presiding Bishop Frank T. Griswold at the press conference, describing frank conversations he witnessed among bishops. He said he saw more mutual respect and a greater concern for the church's common good than ever before.

"We've been forced to that deeper place by some concerns—some dividing issues and tensions that have to be approached in a new way. We seek to honor those with a different view as we move to some new place that God has yet to reveal," he said.

The bishops took three actions during their meeting—clarifying the provisions of the proposal for full communion with the Lutherans; supporting Alaskan Native Americans and the Arctic National Wildlife Refuge; and agreeing to a leadership role they will seek to model at the General Convention.

They reportedly had little discussion, and issued no statement, about the irregular consecrations in Singapore of Charles H. Murphy III and John H. Rogers Jr., both former Episcopal priests who have returned to the U.S. as "missionary bishops."

"We'll just have to see how that plays out," said Griswold at the press conference. "One doesn't know where this is going to go."

—Jerry Hames, *Episcopal Life*

Books, music, the arts

Partrick's book on Coptics compared to "family album"

Theodore Hall Partrick, *Traditional Egyptian Christianity: A History of the Coptic Orthodox Church*. Greensboro: Fisher Park Press, 1996. Pp. xxxi+226. \$14.95, paper.

Reading Hall Partrick's informative book on the Coptic Orthodox Church is like spending an afternoon rummaging through the attic of the old home place, only to stumble upon a dust-covered album that reminds you of relatives long forgotten.

Since Episcopal Church history focuses mainly on western culture—with a polite nod to Eastern Orthodoxy—Egyptian Christianity and the Coptic Church have been vastly ignored. In so doing, we have overlooked, and nearly forgotten, a substantial portion of the heritage and history of our expansive Christian family.

Partrick, who taught early church history for twenty years, takes the reader through a judiciously detailed account of the Coptic Church from its first century origins to its contemporary renaissance.

It soon becomes apparent that ignorance of this portion of our church's history is as comparable a deficit in our spiritual heritage as not knowing the identity of our grandparents would be to family life. As Partrick reminds the reader, "Egyptian Christianity led the early Christian movement."

Throughout this tour of rediscovery, Partrick lingers at important sites along the way while offering enlightening instruction. He considers such notable landmarks as the formative role that Egyptian Christianity played in the origin of the monastic movement; the leadership of Alexandrian theologians and bishops, such as Athanasius and Cyril, who led in the effort to unite the universal church behind the Nicene Creed and the doctrine of the Trinity; and the tenacity the Coptic Church has displayed in surviving centuries of discrimination and hardship, which continue to afflict its faithful to the present day.

Now in its second printing, this is a carefully researched book that was ten years in the writing. Partrick not only traveled to Egypt in the process of gathering information, but also mastered the Coptic language in the process.

Yet while replete with solid research, the book is quite readable, and the interested student should find it as compelling as does the academic.

Surprises abound when distant kin—forgotten by our immediate family—are rediscovered. But how diminished we



would be without such knowledge. Hall Partrick acquaints us with lost relatives who share our ecclesiastical past, and whose story deserves a place in our spiritual present.

—Glenn E. Busch
Rector, St. Mary's, High Point

Suzanne Cameron Linder, *Anglican Churches in Colonial South Carolina*. Charleston: Episcopal Diocese of South Carolina, 2000. \$50 + \$5 shipping, P.O. Box 20127, Charleston, S.C. 29413-0127.

Anglican Churches in Colonial South Carolina is an inspired pictorial account of the architectural prominence of the church buildings featured within its pages.

Without trained architects, responsibility for building colonial churches fell to the vestry, and local congregations often influenced a structure's aesthetic elements.

Dr. Suzanne C. Linder features over 20 parishes that illustrate the variety of architecture found in everything from elaborate city churches to plantation chapels of ease.

The book also indexes over 700 names associated with these buildings, a feature of interest to genealogists.

Publication of the book is privately underwritten, and profits will go to the Diocese to help in the purchase of an Episcopal residence.

Checks should be made to the Episcopal Diocese of South Carolina.



A commemoration of J. S. Bach

St. Mary's, High Point, choir and organist-choirmaster Harold G. Andrews Jr. are engaged in a year-long commemoration of the 250th anniversary of J. S. Bach's death in 1750. Major choral works with orchestra, organ, and keyboard music will be heard throughout 2000. Already underway, the series continues the Sunday after Easter with Cantata 4, "Christ Lay in the Bonds of Death," to be sung at Morning Prayer. Next fall Andrews will present a program of varied keyboard works for organ and piano. The commemoration will conclude Dec. 17 with the *Magnificat in D*.

Letters

Diocese of N.C. gives hope!

When I asked each congregation in the Diocese to send \$30.00 so that together we could build a house in Honduras, the response was amazing. Not only did we build one house, but the Church of the Holy Family in Chapel Hill financed a complete house, as did the small congregation of All Souls', Ansonville, with Calvary Church, Wadesboro.

Sixty-two congregations and six individuals gave a total of over \$10,000. A number of congregations and the first youth delegation in the country went from North Carolina to Honduras to do actual building.

Fifty houses and a medical clinic are now completed, and 15 families are living in the village with a provisional water treatment facility.

The plan has increased to provide 200 houses, as well as a church, a permanent water treatment system, and a community center.

With compassion and caring, the Diocese of North Carolina has helped to give shelter, clean water, hope, and new beginnings to devastated people in Honduras.

But the caring and the generosity did not stop there. Providing hope to our brothers and sisters all over the world, North Carolina contributed \$300,882 through the Presiding Bishop's Fund in 1999.

I am grateful for, and in awe of, your wonderful record of helping those in need.

**Connie Johnson
Raleigh**

Singapore consecrations set in contrast to N.C.'s orderly selection of Michael Curry

Provided the necessary canonical consents are given, Michael Bruce Curry will be ordained and consecrated Bishop of North Carolina on June 17.

He was first nominated, then elected by clergy and lay delegates at our recent diocesan convention.

Before he is ordained and consecrated bishop, canonical consents will have come in from diocesan standing committees and bishops of the Episcopal Church.

He will have had a physical and a psychiatric evaluation. Early on in the liturgy on June 17, the appropriate testimonials will be read. In other words, we will do it up right.

In marked contrast, consider how John Rodgers and Chuck Murphy became bishops in Singapore on Jan. 29. Were they either nominated or elected? Not as far as we can tell from any of the reports.

Were the proper testimonials read? The Chancellor of the Diocese of Singapore reportedly refused to take

part because the canons were ignored.

[That] is certainly one way to become a bishop—just do away with all the checks and balances. You have to want it very badly though. It almost moves one to song:

*I want to be a cowboy bishop,
I want to ordain and confirm,
I want to wear a royal purple shirt,
And make those liberals squirm.
Ship me somewhere east of Suez,
Raffles class to Singapore, and
I will be a Rwandan bishop
At the Pawley's Island shore.*

**The Rev. James B. Craven III
St. Luke's, Durham**

Lewis' letter termed "flagrant" misconception of youth program

I am writing in response to a letter contributed by Mr. Charles Lewis ["Diocesan youth events more secular than Christian"/February *Communicant*]. Lewis seemed to have a flagrant misconception of the facts surrounding youth events held at Brown Summit.

This is certainly excusable though, since by his own admission, he has never attended any youth event held there.

Hopefully this letter will clear up any doubts on the subject that Lewis or others may have. I feel sufficiently qualified to address the issue, because over the past several years I have attended many youth conferences.

Weekends at The Summit have become high points during my school year. But certainly not because they are an opportunity to bask in the pop culture that so many modern youth embrace. On the contrary, I share Lewis' disgust for the materialistic values and elitism that pervade pop culture today.

However, the charge that youth conferences are nothing more than a celebration of those values is ridiculous. The reason I enjoy conferences so much is that they are nearly the only place where I feel completely free from the pressures of American culture.

Lewis' scorn for youth culture is completely understandable. That scorn is misplaced though. It is important to remember that youth pop culture was not created by youth. It was created by adults to exploit youth and their money.

The young men and women (and we are recognized as such by the church) that I know are, for the most part, intelligent, compassionate, and complex human beings. We don't deserve to be placed in the sort of religious subjugation camps that Lewis seems to think would be in our best interests.

Instead, the Episcopal Church should play a guiding role in our spiritual up-

bringing. That sort of guidance without undue constraint is exactly the method used at conferences, and it should stay that way.

Adult in-put is profoundly valuable to be sure, but the opportunity to open up and "be yourself" in a nurturing Christian environment is the most important part of events for nearly all the young people who attend.

Furthermore, I find Lewis' assertion that the Church is abandoning the ideal of teaching youth Christian values in favor of a more "hip" stance extremely hard to swallow. I have seen little evidence during the course of my Christian education to support such a claim.

Not once have I been presented with a cartoon of Jesus slam-dunking over Satan in his Air-Saviors, or anything of the kind.

Nevertheless, this is the type of imagery Lewis' assertions bring about. Programs like "Journey 2 Adulthood" and diocesan youth events have always seemed to have their very foundations based in the Christian ideals found in the Bible.

These programs are conducted in a modern environment, however, so details must correspond with that environment. Teaching youth in the style of a 15th-century monastery just wouldn't cut it. But regardless of details, that solidly Christian foundation remains.

I pray that Mr. Lewis will attend one of the youth conferences at The Summit for himself sometime soon. If he does, I hope I have the good fortune to be in a group with him, because I have rarely participated in a conversation that was "lame."

As for any other adults who feel dubious about the young people in our Church, I can only urge you to get involved in your parish's youth program, because you will meet some truly wonderful people.

**Keith Griffith
St. Philip's, Durham**

Youth gain a diocesan-wide community of friends through Summit events, says reader

In response to an article written in the latest issue of *The Communicant*, I would like to express my thoughts to those who have never attended a youth conference.

I am, and have been for the past three years, the youth representative at the Provincial and National level for the Diocese of North Carolina. I am also an active member of the Youth Committee, I have staffed and/or attended 20 youth conferences, and I am an active member

of the Church of the Nativity.

As a sophomore in high school and a teen growing up in the unsteady world that we live in today, I have found a supportive and safe community of youth and adults, a spiritual renewal, and the fellowship, fun, and unconditional love that I and many others need.

I have not ever missed a conference since the first one I was eligible to attend in the sixth grade, and I have found each one to be special in many ways. Many times in my life, I turn to my youth and adult friends from across the Diocese to help me get through hard times.

I always know that everyone will be there for me, through good and bad times, to be my friend and to help me enjoy the incredible aspects of the Bible and what the Episcopal Church has to offer me. Is that not what we want the youth of the Church to have and experience?

Throughout these past few years, I have attended and staffed conferences on the Provincial and National level of the Episcopal Church, I am proud to say that we have the strongest and most active Diocesan Youth Program in the province. And to think we are still moving on, reaching out, and serving the youth of today's church without a Diocesan Youth Coordinator.

The youth of the Church are not only the future of the Church, but also our present. Amongst all of the youth events I have attended, I have never found one to touch me as emotionally and spiritually and to help strengthen my life in Christ as much as the ones in our Diocese.

Each conference, consisting of a different theme, relates through the Bible and the Episcopal values, Jesus Christ our Lord into the everyday aspects of the life we live. I will say that the life and the barriers that we as teens face each day are completely different than those of our elders.

The Youth Conferences are favored more toward the obvious aspects of our lives. I see the adults at these youth conferences to be there for support of their parish youth and others and as someone with wisdom and other views from which the youth can learn. I do not see the adults at these conferences as someone who has any right to look down upon the fellowship and spiritual gatherings that we have as youth growing up in this era. I do not look to these adults, either, as people who have any right to criticize the way that we are learning and integrating the Episcopal Church into our daily lives.

[Lewis'] article reads as if we, as youth, are completely in the wrong direction in our spiritual life and that we do not incorporate the Church in our

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lives. I, as I know many others do, praise God each day and incorporate the Church in our lives through prayer, music, acolyting, serving in our church, in our local communities, and being active members of our Diocese. Look around your home church and notice how much the youth add to the congregation.

I have never noticed an adult, who wanted to be there, not having a good time at a conference. Nor have I ever spoken to a clergy member or Bishop and heard bad reviews of the conferences.

I feel that the conferences are an important aspect of many people's lives, a safe haven for those in distress, a diverse community, and an all-around exceptional part of the diocesan community to those who are receptive and open to the youth and future of the Church.

I welcome all interested youth and adults to attend youth conferences at The Summit, to speak with the youth program staff at your parish and become involved. The youth in the Diocese look up to our elders more than you will ever know, and some of us need elders who act as role models that we have never had in our lives.

I hope that all who attend an aspect of the Youth Ministries in our Diocese will attend it open-mindedly, remembering the focus is on the youth, the future of the Church.

*Nancy Carter,
Church of the Nativity, Raleigh*

Lutheran writer urges defeat of "Call to Common Mission"

I am writing as a member of the Evangelical Lutheran Church of America (ELCA) to express my objection to the "Call to Common Mission" agreement that the ELCA voted for last summer. That vote in no way represents the opinion of all Lutherans.

This was not a grass roots idea. This was pushed by the leaders of the ELCA.

I understand that your people will vote to accept or reject CCM in July at your General Convention in Denver.

My Episcopal friends who are in Bible studies with me are amazed that we are even talking about any type of alliance with ECUSA because there are so many divisive issues within it.

I assure them that not all ELCA members want this. Just the discussion of CCM is creating problems and divisions within the ELCA. It will not work!

Holy Scripture does not suggest we need the historic episcopate in order to be a valid church body.

It is insulting to our properly-ordained pastors to say that you [Episcopalians] will tolerate our existing clergy, but in the future all must be or-

dained according to your plan and by your bishops—a rather high-handed, presumptuous attitude on the part of ECUSA.

Will it be wise to be voting "yes" to CCM when so many are against it and will not cooperate?

I urge voting delegates to reconsider. Vote "No" to CCM. May God bless you and give you wisdom.

*Dorothy Fisk
Pinehurst*

St. Martin's, Charlotte, Youth Minister praises Summit Youth Conferences

This letter is in response to a recent article from Mr. Charles Lewis in Winston Salem, [February 2000 issue] who based his criticism of the Youth Conferences at The Summit on his assessment of his wife's experiences. I am currently the Children and Youth Minister at St. Martin's Episcopal Church in Charlotte. I'd like to express a more positive, first hand opinion about Youth Conferences at The Summit.

As both a recent conference co-coordinator and an adult participant in at least six youth conferences, I'd like to address several of Mr. Lewis' concerns. First of all, Mr. Lewis felt that the conference his wife attended was led by youth with 'little to guide them other than dictates of popular culture and its prevailing conception of having a good time'. I would like to put his mind at ease, that in fact at every conference, there are set guidelines for how a conference weekend is structured. If Mr. Lewis had served on staff of a conference or had attended a conference, he would know that each conference has two adult coordinators. These adults carry the burden of choosing a theme (which we do try to make relevant to the lives of teenagers, the majority people attending the conference), choosing a staff and organizing and maintaining the conference weekend. A typical staff would be made up of about two-thirds youth and one-third adults. There is a handbook for each coordinator, distributed by the Diocesan Youth Ministries Office with specific instructions on the structure and content of a weekend. There is always a musician whose work ties in with the theme of the weekend. The songs chosen are traditional youth 'folk' songs that are decidedly Christian in nature.

Mr. Lewis also had concerns that 'the few adults present were expected to contribute little more than moral support'. Again, if Mr. Lewis had attended a conference he would know that we ac-

tually ask a lot of our adults at conferences. We ask that they give up a weekend with their families to chaperone teenagers from around the Diocese. We ask that they attend all parts of the weekend, and participate in all group activities. I am sorry Mr. Lewis' version of his wife's experience states that adults were not to contribute anything. This may have been confused when we ask that adults try to refrain from telling the youth what they should do in a given situation, and we ask that the adults not 'take over' their small group discussions. We do this because over the last decade or two of conferences, we have learned that it is often easy for adults to offer 'their way' of solving a problem or wrapping up a discussion, thus not helping youth learn about appropriate decision making. We ask the adults to just be aware of their actions and to let the assigned staff person for the small group facilitate discussion. These staff persons have met several times before the conference even begins and are putting leadership skills into practice with these groups.

It saddens me that as a result of Mr.

To the People of the Diocese of North Carolina

I can't leave the Diocese of North Carolina without thanking you for the opportunities you have given me to learn and grow as a person and to discover and use my gifts. St. Michael's, Raleigh, my home parish sent me to seminary. St. Timothy's, Wilson, gave me the opportunity to serve as a diocesan intern. Both congregations supported me in seminary and provided books and vestments. The greatest gift has been their ongoing cheerleading and friendship. The Warren County congregations took a risk and called me to serve first as deacon-in-charge and then as rector and vicar. From them I learned all I know about small church ministry and how churches working together and sharing resources can do amazing things. We did have fun! The icing on the cake, though, is the privilege and joy of working with the Congregational Development Team. Bill Wrenn, Steve Wendfeldt, and Michelle Corbett are hard folks to leave. You have excellent folks with bright minds, clear vision, and good hearts to support you in your work. Call on them!

Bishop Johnson saw possibilities in me and gave me the opportunity to do this work. He challenged, supported, encouraged, and trusted me. His thoughtful, clear decisions provided a large but clearly defined space in which



Vicki Wesen

Lewis' letter, people may feel that the conferences at The Summit are divisive to the church body. I believe with all of my being that the opposite is actually true. The youth I have worked with return from conferences renewed and invigorated in their faith, and they share it willingly with other youth and adults. They also feel wholly accepted by other youth who were strangers 48 hours before. Is this not a model of the loving God we want our kids to know? I have also worked with dozens of adults who feel their own faith strengthened by a weekend at a conference with our youth.

I strongly encourage Mr. Lewis and anyone who may have an interest to **please investigate what our youth are doing in this diocese first hand.** Sign up to chaperone youth from your church at a conference! This summer, work as a nurse for a week at camp. Find out more about being a chaplain for a week of camp. Chaperone a mission trip. We ALWAYS need kind adults who aren't afraid to let youth be leaders to help chaperone conferences and other events at the Summit.

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to work. He has laid solid, well prepared ground on which the Diocese will continue to move forward. Working on his staff has been a privilege and a joy. I know of no finer person than Bob Johnson.

This is an exciting time for the Diocese. We've only begun to tap the vast resources God has given us to use on behalf of those to whom we are called to make Christ known. Unchurched people arrive in North Carolina daily. We have begun to respond with new church plants. But a major part of our response will come from congregations who are just beginning to hear their call to respond to the people around them. Every one of our congregations exists for a purpose. God will help us discern that purpose if we ask. We have a great diocesan staff including a development team with a bold and audacious vision to encourage and support that effort. We see the possibilities of each congregation. When you put these possibilities together in a vision for the Diocese as a whole, it is powerful and challenging.

A great sadness for me in choosing to leave will be not working with Bishop-elect Curry. I find Michael to be an enthusiastic listener, an energetic presence, and a passionate proclaimer of the love of God. We are prepared and ready for Michael's leadership. Go for it! It will be fun to watch—and I will be watching!

Faithfully, Vicki Wesen

Letters

(Continued from page 13)

I continue to help with conferences year after year and encourage the youth of my church to attend for a lot of reasons, but the best one I can give is the transformation I see firsthand when I see 80 teenagers singing and praising God while learning more about themselves and their faith. Thanks be to God for The Summit and the adults and youth who keep it going.

Jennifer Gossett
Children and Youth Minister
St. Martin's, Charlotte

St. Matthew's, Hillsborough, young people invite Mr. Lewis to attend Youth Conference

I read with dismay the letter from Mr. Charles Lewis of Winston-Salem about his opinion that diocesan youth events at The Summit are secular in nature. I was particularly amazed that Mr. Lewis would criticize such events, especially since he says he has never even been there to share this experience.

I have been attending youth conferences at The Summit for nine years. In that time I frequently have served as part of the conference staff responsible for planning and leading the conferences, and I have twice served as a conference coordinator. These events, designed by and lead by, our youth have at times been some of my deepest religious experiences. It is often with those teens that I feel closest to Christ, and I can promise that every event is Christian and not a "celebration of pop culture." It is true that the conferences are designed for and by teens, so sometimes our discussions and worship are not in a traditional format. But the conference themes do appear to reach our youth. They get the message of God's love for us, and they share that love with each other at The Summit.

I invite Mr. Lewis to come to a youth conference and laugh, sing, dance, yes even pray and worship with us. The diocesan youth program is perhaps The Best thing we do as a Diocese, and I hope it never changes. We do good work there, but in a way that teenagers can enjoy and understand. SO, Mr. Lewis, open up your heart and your mind, and come try seeing our God through the open, loving eyes of our youth.

Miriam Saxon
St. Matthew's, Hillsborough

We have been attending conferences at Brown Summit since we were in the 6th grade. We are now seniors and only have one more conference that we can

attend before we leave for college. Since the 6th grade, we have only missed 2 or 3 conferences. If you count work weekends and leadership training weekends that is over 30 conferences each that we have attended, and we have thoroughly enjoyed and grown from every one.

We feel compelled to offer a rebuttal to a recent *Communicant* letter by Mr. Charles Lewis, in which he criticizes the purpose and atmosphere of a place which is very special to us. A man who has never attended a conference at The Summit was attacking it as a place caught up in pop-culture that leaves religion by the wayside. It is totally misguided to say that The Summit is a place which focuses on pop-culture. This past weekend (March 3-5) we attended the Winter Seniors' Conference. The main focus was that of breaking free of the stereotypes and other barriers that come between other people and us. It gave us the unique chance to throw

out all that garbage and start clean. It can be dangerous to uphold stereotypes because you can never truly learn about anything or anyone if you already think you know his or her "type." If anything The Summit is a place where we can break free from the blindfold that pop-culture places on us.

From our experiences we know that it is not just the worship service at the end of each weekend that is Christian. In fact, it is everyone and everything at The Summit that is Christian. What better way to teach young people about the church and God's love than to put them in a loving environment where they are safe and can express themselves?

We need a place where you can see the values and concerns of young people in the church. A place where you can sit back, relax, and enjoy the life with which you have been blessed. A place where you can unload life's problems or stress. A place where life-long friendships are formed, and where

we can see God's love in each other. Mr. Lewis, this is The Summit.

To us, living with Christ means looking at the world from different ways, loving unconditionally, telling jokes, having fun, and appreciating what our neighbors have to offer. This is why The Summit is a special place. Looking back it is easy to see that The Summit has changed our lives in very real ways. It definitely has strengthened our faith if not saved it altogether, by merely being a place where we are loved and valued. It is amazing the difference that one caring word or someone who is willing to listen can make on one's perception of life.

Mr. Lewis, we welcome you to join us for a conference, and look at the world from a teen's perspective. We can assure you that we would all learn something about ourselves as children of God.

Richard Brandon and Neal Saxon
St. Matthew's, Hillsborough



FROM THE ARCHIVES: This photograph from the Archives of the Diocese is dated Sept. 15, 1954, and is possibly a group shot of the Diocesan Council. How many of these people do you recognize?

The Presiding Bishop's Easter Message

"Christ is risen from the dead, trampling down Death by death, and upon those in the tomb bestowing life."

(Orthodox Easter Liturgy)

Easter is not simply a recurring feast day in the Christian Calendar: it is the shattering of the known in order to make way for what is real. And the reality it proclaims is that everything that restricts, diminishes, imprisons and limits life as God intends it in all its free-flowing abundance is trampled down by the risen Christ. Christ's victory is therefore a challenge to everything within us and within the church and our world that resists Christ's all-embracing freedom. "For freedom Christ has set us free" (Galatians 5:1), cries Paul: a freedom that is not without the costly relinquishment of themyriad

unfreedoms which constitute our lives and ways of being in relationship with one another.

In the Orthodox icon of the resurrection, the risen Christ, having battered down the doors of hell—the ultimate symbol of bondage—grasps Adam and Eve by the wrists, and with the full force of the resurrection pulls them—yanks them—out of their constricting and perversely comfortable places of entombment into the new space and reality of risenness. He does so with us as well, both personally and as a church. At times it is almost more than we can bear because we are stretched to the breaking point; it undermines all notions of safety and drastically alters our world and brings us face to face with "the immeasurable riches of [God's] grace in his kindness toward us in Christ Jesus" (Ephesians 2:7).

Only those who are willing to die and rise with Christ can endure the painful joy of the resurrection and discover the truth of Jesus' words, "Those who want to save their life will lose it, and those who lose their life for my sake and the sake of the Gospel will save it" (Mark 8:35).

It is my prayer that each of us, as we celebrate Easter, the great feast of our redemption, may both personally and together as a community of faith, be drawn out of ourselves into the unbounded and ever unfolding mystery of resurrection. May we come to know its full power to transform, reconcile and make whole. May we become, as St. Augustine once said, "an alleluia from head to toe."

*The Most Rev. Frank T. Griswold
Presiding Bishop and Primate
The Episcopal Church, USA*

Letter from the Bishop Suffragan

Dear Friends,

We don't have to look far to find Good Friday experiences. They are all around us. The boss walks in and hands the almost ex-employee the pink slip and says, "You have a month's severance pay." The policeman appears at the door and informs you that there has been an accident and that you need to come quickly. The doctor solemnly tells you that there is a malignancy. She is sorry but there is not a lot of time left. The children sit stunned as their parents try to explain to them why they can't get along and that they are going to get a divorce.

These are moments of bone-chilling fright and devastation that take our breath away. We are reduced to numbness and are paralyzed so much that we know that life can't go on beyond this moment. Yet it is in these moments that the Easter story is lived into and the Mystery is experienced.

The Easter story is not confined to a garden 2000 years ago. The Easter message is not basically what Peter Gomes calls a clerical jaw-breaking exercise in which one attempts to make reasonable the incredible. Easter is not an explanation. Easter is not an argument.

Easter is not a doctrine. Easter is a miracle in which we live and yet whose presence and gift we often do not know. Easter is born out of Good Friday.

A story comes from the annals of the Nuremberg war trials of a small group of Jews who had escaped detection by the Nazi executioners by hiding in graves of an old grave yard. One night an old Jewish grave digger helped to deliver a baby in the bottom of a grave pit. When the child cried out and shrieked her first sound of life, the old man shouted, "Great God, have you finally sent the Messiah? Who but the Messiah would be born in a grave?"

At times when we least expect it, the Christ stands at our gravesides in their many guises and beckons us into the future. In the life, death, and resurrection of Jesus the Christ there is acted out the great truth of God. It is seen and known in the flow of the seasons into each other like spring emerging out of winter, the healing after an illness, the calm and peace of forgiveness after a hurting quarrel, the gift of knowing that a loved one's death was a gift of quiet and rest and peace. It is the ever-emerging hope of a continuing life and energy and hope after death itself.

Easter is the miracle that God is

doing a New Thing. It is a mystery to be lived into and in that living we are brought nearer to the world, life, one another, and God.

May you know a hilarious Easter out of your Good Friday.

Peace,



Gary Gloster

VISITATION SCHEDULES

Bishop Johnson

April 22/Saturday
St. Mark's, Raleigh – evening (Vigil)
April 30
St. Paul's, Winston-Salem – morning
Trinity, Statesville – afternoon
May 3-5
Sewanee Board
May 7
Holy Comforter, Charlotte – morning
St. John's, Char. – a.m. (Bp. Williams)
May 9-10
The Summit – N.C. Bishops Meeting
May 14
St. Matthew's, Salisbury – morning
St. Paul's, Salisbury – morning
May 19-21
The Summit – Board of Visitors
May 27/Saturday
St. Francis', Greensboro
Ordination of William Oldland
May 28
St. Andrew's, Rocky Mount – morning
Saviour, Jackson – afternoon
Ordination of Duncan Jones
June 2-3
The Summit – Deacons Conference
June 4
St. Philip's, Durham – morning
St. Titus', Durham – afternoon
Ordination of Zelda Kennedy
June 10/Saturday
St. Luke's, Durham – morning
Ordination of Patsy Smith

Bishop Gloster

April 22/Saturday
Holy Family, Chapel Hill – evening
April 30
Christ Church, Walnut Cove – morning
St. Thomas', Reidsville – afternoon
May 7
Chapel of the Cross, Chapel Hill – a.m.
May 14
All Saints', Concord – morning
May 16/Tuesday
St. Matthew's, Hillsborough – evening
May 21
St. Alban's, Davidson
Groundbreaking
May 28
St. Anne's, Winston-Salem – morning
St. Timothy's, Winston-Salem – afternoon
June 4
Christ Church, Charlotte – morning
June 11
Holy Comforter, Burlington – morning
June 18
Holy Trinity, Greensboro – morning
June 25
St. Andrew's, Charlotte – morning

A Prayer for General Convention

Father, God,
Once again, we gather in General Convention
with thanksgiving and petition.
We thank you for those whom
you have touched, blessed, and served
through your Church
and for those saints
upon whose shoulders we stand.
We pray, Lord,
bless those who gather in this convention.
Give them ears to hear and eyes to see.
Bestow upon them the gift of discernment
that they might know and do your will.
United them with a spirit of godly unity.
Make them your instruments,
leading the Church to minister as you call it
and serve as you have entrusted it.
Through Jesus Christ our Lord. Amen.

—Anglican Fellowship of Prayer

Calendar of Events in the Diocese

April

Thursday-Sunday, April 27-30. Cursillo Weekend at The Summit.

May

Friday-Saturday, May 5-6. Servant Leadership Conference, Good Shepherd, Raleigh.

Sunday, May 7. Church Periodical Club Sunday, sponsored by diocesan Episcopal Church Women. Donations are used to buy books for seminarians.

Friday, May 12. Unveiling of three bishops' portraits scheduled at St. Augustine's College, Raleigh.

Saturday, May 13. Planned Giving Workshop, 9:00 a.m.-4:00 p.m., Holy Comforter, Charlotte.

Wednesday, May 17. Diocesan Council meets at 10:00 a.m. at Diocesan House, Raleigh.

Thursday-Friday, May 18-19. Healing Winds Conference: "Setting Captives Free" led by Francis and Judith MacNutt with Ann Bauwens at Camp Dorothy Walls, Black Mountain. Sponsored by Mountain Chapter of the Order of St. Luke, Centurion House, and St. James' Episcopal Church, Black Mountain. For information call (828) 669-7271 or email mecellins7@hotmail.com.

Saturday, May 20. Planned Giving Workshop, 9:00 a.m.-4:00 p.m., All Saints', Greensboro.

Wednesday, May 24. New Clergy Orientation, 10:00 a.m., Diocesan House, Raleigh.

Friday-Saturday, May 26-27. "Remembering the Body," retreat on memory, metaphor, and body/lives, led by the Rev. Bill Coolidge, 6:00 p.m. Friday-4:00 p.m. Saturday, at Cedar Cross Retreat Center, rural Franklin County. Call (919) 834-6071.

Saturday, May 27. Planned Giving Workshop, 9:00 a.m.-4:00 p.m., St. Paul's, Cary.

Monday, May 29. Memorial Day. Diocesan House closed.

Tuesday-Friday, May 30-June 2. The Small Church Leadership Conference, "You Give Them Something to Eat: The Episcopal Church—2000 and Beyond," at Trinity Conference Center, Salter Path.

June

Sunday, June 4. Dedication of Arthur Cassell Memorial Transitional House for homeless men, High Point.

Sunday, June 4. Homecoming 2000, St. Michael's, Raleigh.

Sunday-Wednesday, June 4-7. Province IV Altar Guild Annual Conference, Kanuga.

Wednesday-Friday, June 7-9. Province IV Synod, Kanuga.

Saturday, June 17. Consecration and Ordination of the Rev. Michael B. Curry as Bishop of North Carolina at Duke Chapel, Duke University, Durham.

July

Tuesday, July 4. Fourth of July Holiday. Diocesan House closed.

Wednesday, July 5-Friday, July 14. The General Convention of the Episcopal Church will meet in Denver, Colorado.

August

Tuesday, Aug. 15. Diocesan Council, 10:00 a.m., Diocesan House, Raleigh.

September

Monday, Sept. 4. Labor Day Holiday. Diocesan House closed.

Tuesday, Sept. 26. Diocesan Council budget preparation meeting, 10:00 a.m., The Summit.

October

Monday-Wednesday, Oct. 9-11. The Fall Clergy Conference will take place at the diocesan conference center, The Summit.

Tuesday, Oct. 17. Diocesan Council, 10:00 a.m., Diocesan House, Raleigh.



The Road to the Cross

This gigantic memorial cross stands on the brow of a high plateau, commanding a view for miles into the distance at the University of the South in Sewanee, Tennessee.

Bishop suspends Happening

RALEIGH—Bishop Robert C. Johnson Jr., acting on the basis of complaints of irregularities and failure to follow guidelines, has suspended the popular youth program “Happening” in this Diocese for one to two years.

He did so, he told Diocesan Council on May 17, with the advice and support of former diocesan Youth Coordinator the Rev. Sally Harbold, youth coordinator search committee chair Sara Balogh of St. Francis’, Greensboro, Dee Zeller, chair of the diocesan Chartered Committee on Youth, and others.

Happening cannot be credentialed in a diocese by its national organization over the objections of a diocesan bishop, said Johnson.

He said that he had received information that some persons might attempt to operate Happening anyway, outside of the diocesan sponsorship.

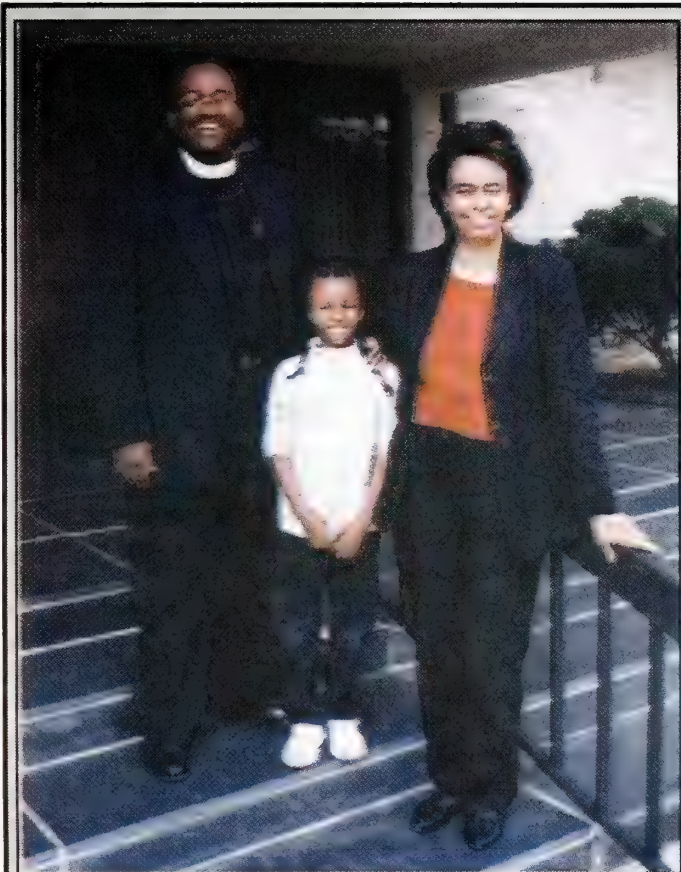
Council member May Sherrod of Enfield said, “This raises grave issues of insurance coverage. Parents of children should know that any group calling itself Happening now has nothing to do with the Diocese.”

Individuals attempting to circumvent his action, which was communicated in a letter to youth leaders earlier this month, had attempted to use a false name and register at The Summit to conduct a “disguised” Happening meeting anyway, Johnson said.

“This indicates the extent to which some of the leadership of Happening refused to submit to any sort of supervision,” he noted.

Happening is a program for high school-age students patterned after the Cursillo program for adults.

(Continued on page 3)



The new First Family

Shown here on a recent visit to Diocesan House in Raleigh are Bishop-elect Michael Curry, his wife Sharon, and their daughter Elizabeth, 7. Another daughter, Rachel, 18, is a student at the University of Maryland.

(Photo by E. T. Malone Jr.)

The Consecration of Michael B. Curry Saturday, June 17, 2000 • 10:30 a.m.

- Open seating (no tickets) until 10:00.
Since parking is limited, people are encouraged to carpool.
- Special Seating starts at 10:00.
- Procession starts at 10:15 and the liturgy begins at 10:30.
- Light luncheon following the service. Tickets are \$10.00.

For luncheon tickets and/or further information, contact Penelope Olson at Diocesan House, 800-448-8775

St. Alban's to play key role Diocese likely to shift chaplaincy from Charlotte to Davidson

By E. T. Malone Jr.

RALEIGH, May 25—In a move that has upset some people in the Charlotte Convocation but seems like common sense to others, it appears likely that the Diocese will close its Episcopal college chaplaincy in the city of Charlotte and shift the resources to a new college chaplaincy at nearby Davidson College.

Robert Wright, chair of the Diocesan Council Department of Christian Formation, told the Council at its May 17 meeting in Raleigh, “There will likely be a recommendation from the Chartered Committee on Ministry in Higher Education for re-allocation of chaplaincy funding from UNC-Charlotte to Davidson.”

He said it has been proposed that such a chaplaincy would follow the UNC-Chapel Hill/Chapel of the Cross model, in which the college chaplain is also part of the staff at a local parish and receives financial support from both sources.

UNC-C chaplain resigns

The Rev. Will Hinson, who has been serving for the past

two years as half-time chaplain at UNC-Charlotte has submitted his resignation, to be effective June 30, and in a letter to Bishop Suffragan Gary Gloster, Hinson said he agrees that the chaplaincy should be moved to Davidson College.

“I agree with the Diocese that the resources at UNC-Charlotte should be shifted to Davidson College,” he said. “UNC-Charlotte has 83 Episcopal students, 17 live on campus. Davidson has over 200 Episcopal students, all of whom live on or near campus. The Episcopal Church in Davidson can take an active role in the campus ministry which will be very supportive.”

Hinson plans to spend more time developing his private counseling practice.

Commuter vs. residential

The college chaplaincy program in Charlotte has taken many forms in the past decade or so, during which it dropped from full-time down to one-quarter time, and back up to half-time. Several priests have served as chaplain, many for only short periods. The pro-

(Continued on page 9)

General Convention to chart 3-year course

By James Solheim

IN WHAT IS CLEARLY one of the most defining moments in the life of the church, every three years representatives from all dioceses of the Episcopal Church gather for 10 days to chart the future of the church for the next three years.

The General Convention is the highest authority in the church, but it is also a cross

between a political convention and a family picnic, at least as diverse and complicated as the church itself. It can be messy, and factional, petty and profound, often deeply inspirational.

The convention parallels in many ways the life of the nation, going back to 1785 when the United States and the Protestant Episcopal Church in the USA were shaping the institu-

tions that would guide them in the future. When the church first met in convention, it adopted a bi-cameral system comprised of a House of Deputies, half clergy and half laity representing the dioceses, and a House of Bishops, including active and retired bishops of the church.

When the General Convention is called into session in Denver, Colorado, on the

morning of July 5 it will be the 73rd time—and the first in the new century. According to some church leaders, this convention could be different, less contentious and more healing than others in the recent past.

Lean and focused

For one thing, the list of resolutions is much more man-

(Continued on page 7)

Around the Diocese

The Rev. Jacob A. Viverette dies in Southern Pines, was chaplain at UNC, Wake, State

SOUTHERN PINES—The Rev. Jacob Astor Viverette Jr., 76, died here on Mar. 15. A priest of the church for over 44 years, he held the unique distinction of having served as Episcopal chaplain at the University of North Carolina at Chapel Hill, at Wake Forest University, and at North Carolina State University.

After his retirement in 1989 he and his wife Flo, nee Marian Florine Morris, lived for a time in Southport. Failing health prompted a later move to the Penick Village, the Episcopal retirement home, where they were living at the time of his death.

Viverette was a gifted writer who for many years sent a Christmas poem to a wide circle of friends and family. His last such poem, written in 1998 and dealing with his illness, was read aloud by Bishop Robert C. Johnson Jr. at Viverette's burial office, conducted Mar. 18 at St. John's, Battleboro, his home parish.

A native of Battleboro, Viverette was a graduate of the University of North Carolina (B.A., 1947, M.A., 1949) and of Episcopal Theological School (B.D., 1955). He was a Fellow at the College of Preachers in 1965. Ordained deacon in 1955 by Bishop Baker and priest in 1956 by Bishop Penick, he served as minister-in-charge, St. Paul's, Thomasville, and Christ Church, Walnut Cove (1955-1957), curate at Holy Trinity, Greensboro (1957-1960), chaplain at UNC and Chapel of the Cross, Chapel Hill (1960-1965), associate rector, Grace Church, Colorado Springs, Colo. ((1965-1967), part-time assistant, St. Stephen's, Winston-Salem (1967-1968), chaplain, Wake Forest University, Winston-Salem (1967-1976), chaplain, N. C. State University, Raleigh (1976-1981), and associate rector, St. Paul's, Winston-Salem (1981-1986).

He was a deputy to General Convention in 1982 and twice served as president of the Standing Committee of the

Diocese of North Carolina (1979-1980, 1983-1984). He also served as chairman of the Division of Higher Education (1971-1974) and on the Commission on Ministry.

His funeral was conducted by Bishop Johnson, assisted by the Rev. Canon E. T. Malone Jr., priest-in-charge at Battleboro, with burial following in the Battleboro cemetery.

Five to receive ordination

RALEIGH—Five persons were scheduled to be ordained deacons, transitional deacons, or priests this spring and early summer in the Diocese.

Upon recommendation of the Commission on Ministry and the Standing Committee, Bishop Johnson approved the following ordinations:

William Oldland, on Saturday, May 27, at St. Francis', Greensboro, was ordained a transitional deacon by Bishop Johnson.

Duncan Jones, on Sunday, May 28, at Church of the Saviour, Jackson, was ordained a deacon by Bishop Johnson.

Zelda Kennedy, on Sunday, June 4, at St. Titus, Durham, was to be ordained a transitional deacon by Bishop Johnson.

Patsy Ann Smith, on Saturday, June 10, at St. Luke's, Durham, was to be ordained a transitional deacon by Bishop Johnson.

The Rev. Jon Clodfelter, deacon, chaplain at Thompson Children's Home, was to be ordained on Sunday, June 25, at St. John's, Charlotte, to the priesthood by Bishop Gloster for Bishop Peter James Lee of Virginia.

Bishop approves mission names

RALEIGH—Bishop Johnson has acted on several requests for names for unorganized Episcopal congregations that aspire to entering into union with the Diocese at the next Diocesan Convention.

According to canon law, a mission may submit several options for a name. The bishop must choose one of the names and then officially assign it to the congregation.

In a letter of Apr. 19 he approved and assigned the name La Iglesia de la Guadalupe (The Church of Our Lady of Guadalupe) to the congregation formerly known as San Timoteo, which has been worshipping at St. Timothy's, Wilson.

In a letter of May 11 he approved and assigned the name Grace Episcopal Mission to the congregation formerly known as the "Episcopal Explorers" in Clayton.

He approved the name GracePoint: An Episcopal Community in Christ for the Northeast Raleigh Church Plant on Nov. 16, 1999.



NEW CHURCH DEDICATION: Parishioners at St. Timothy's, Winston-Salem, celebrated on the weekend of Mar. 4-5 the completion of their new church home, a spacious brick building with a nave seating nearly 400 people.

St. Timothy's, Winston-Salem, dedicates new church building

By Amy Pitser

WINSTON-SALEM—In the 50th year of its existence and after 45 years of services in its hand-built sanctuary, St. Timothy's Church here has dedicated a new, large church building, after years of "bursting at the seams" during church services and Sunday School.

The dedication and service took place over the weekend of Mar. 4-5 with a dinner and program on Saturday evening and a dedication service at 10:30 a.m. Sunday in the new church, followed by a reception.

Along with Bishop Robert C. Johnson Jr., special guests invited for the occasion included all former rectors—the Revs. John Drake, Hunt Williams, Rod Reinecke, John Campbell, John Shields, Pam Porter, Jake Viverette, and John Barrow. Other clergy invited who have affiliations with St. Timothy's are the Revs. Wilson Carter, Lisa G. Saunders, David Wright, and Albert Palmer.

St. Timothy's is presently served by its rector the Rev. Howard Backus, assistant the Rev. Sealy Cross, and deacon the Rev. Mary Kroohs.

St. Timothy's began as a mission from St. Paul's in Winston-Salem in 1950 in the Ardmore section of town and met in borrowed space for two years.

In 1952 the congregation of 126 adults and 62 children decided to construct a church themselves, starting with \$2,000 in the building fund and a lot of faith! It was a pay-as-you-go project with parishioners and the Rev. Mr. Drake pouring footings, laying concrete block, and contributing most of the physical labor, and in January 1955 the little cinder-block church was consecrated.

Parish status was approved in 1956. As the congregation continued to grow, the Gribbin Building and Drake Hall were added for Sunday School, offices, and activities. The congregation now

numbers approximately 783 persons.

The new brick church building has been built so that it is centered on the church campus, joined to Gribbin Building and drawing together the three separate buildings. In addition to providing much needed Sunday School classrooms, the nave will seat around 400 persons, an increase of about 240.

It previously had been necessary to hold three worship services on Sunday mornings to enable all parishioners to attend, and one of the benefits of worshipping together in two services is expected to be the growing familiarity between congregants who habitually attended services at different hours. The original church will continue to be used as a chapel.

(Continued on page 1)

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

Editor
The Rev. Canon E. T. Malone Jr.

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Happening

(Continued from page 1)

The text of Bishop Johnson's letter, dated May 11, is as follows:

Bishop's letter on Happening

Dear Friends of "Happening" in the Diocese of North Carolina:

First, I thank you for your commitment to and leadership of "Happening" over the years and your ministry with and to our youth.

Second, because of recent disturbing trends in the program, I am today suspending "Happening" in this Diocese for one to two years so that the purpose can be evaluated and made more compatible with the National Happening Program and with our own diocesan requirements for youth ministry.

In consultation with Sara Balogh, chair of our Happening Steering Committee, and with Sally Harbold, Spiritual Director of Happening, I have identified the following reasons for concern which have prompted my decision.

- Many of the youth who participate are either not Episcopalians or they are not regularly active in an Episcopal congregation.
- Since many of the youth are not part of a church community, they depend on Happening for their only, or primary, source of spiritual nurture.

- On most of the applications to serve on staff, the endorsement by a priest/youth minister is missing because the applicants are not connected to a faith community. Therefore, no follow-up occurs when the youth return to their local congregations.

- Happening has become exclusive; it is difficult for new people to become incorporated unless they are already known by "insiders."

- The community submits to no spiritual or administrative authority, and has no meaningful connection to the Diocese of North Carolina Youth Programs.

- Decisions made by the Steering Committee have not been followed. Exceptions to guidelines are made repeatedly without the approval or guidance of the Committee.

- Robert Sitton's administrative function as registrar is often ignored by team members who do not recognize diocesan structure. Therefore candidates and team members attend weekends without registering or paying.

- Diocesan guidelines for the number of adults necessary on a youth weekend are not followed. There are no guidelines for lights out and no structure in place for responding to violations of the community covenant, and the covenant

is not adequately explained and emphasized when participants arrive.

- Efforts to grow a corps of adult leaders have been less than successful. The community is not open to having more adults involved in Happening.

- Guidelines for the number of team members necessary to staff a weekend are not followed. The team is often twice as large as the number of candidates.

- Guidelines for the age of participants are not followed. Too many college students remain involved. Happening is for high school students, but many college students seem unable to let go and move on to a more age-appropriate program.

- People scheduled to give a talk on the weekend often do not submit their talks for review in advance as requested and required.

- Priests who are asked to be Spiritual Director are not respected as such and are often challenged and contradicted by the community regarding issues of sin and salvation.

- At the closing Eucharist, Candidates are asked to make a personal and very public commitment to Jesus without adequate notice or preparation.

- Members of the community sometimes are judgmental and rigidly moralistic in their spiritual advice to participants.

- There is no structured evaluation of the program. Participants are given a form in a closing packet which goes home with them, but are not given time to evaluate the program on site. Also, some evaluation should come from people outside the community.

- This Diocese for years has promoted a youth program centered around adults and youth working together. Happening is youth-run and does not involve adults any more than necessary. The community seems not to value adult participation. Consequently, adults are tempted to abdicate a leadership role and allow the youth to make all decision.

I know that my decision will be disappointing to many of you; but I believe the result will be a newer and healthier Happening in the future. After a year or two, the new Diocesan Youth Coordinator and the new Diocesan Bishop can work with some of you and others to reactivate the program to the glory of God and to a healthy discipleship to Jesus Christ for our youth.

Nashotah honors Jan Karon

NASHOTAH, Wisc.—Nashotah House, a theological seminary for the Episcopal Church, presented an honorary degree on May 25 to North Carolina novelist Jan Karon, whose "Mitford Series" is widely read.



E. T. MALONE JR.

The Cathedral Church of the Advent in Birmingham also serves as the headquarters for the Episcopal Diocese of Alabama.

National Church news briefs

Panama elects new bishop

PANAMA CITY, Panama, May 20—The Rev. Canon Julio Murray was elected bishop of the Diocese of Panama at a special convention here today. He will succeed the Rt. Rev. Clarence W. Hayes, who will be retiring soon.

Murray will be leading the Episcopal Church of Panama in a new beginning as the diocese lives into its recent status as a member of the autonomous Province of the Iglesia Anglicana de la Region Central de America (The Anglican Church of Central America), comprised of the Episcopal churches of Guatemala, El Salvador, Costa Rica, and Nicaragua.

Full communion with ECUSA reaffirmed at Lutheran council

CHICAGO—Despite some lingering resistance, the Church Council of the Evan-

gelical Lutheran Church in America, meeting here Apr. 7-9, reaffirmed its commitment to full communion with the Episcopal Church.

Members noted that the proposal has caused "great hope and thankfulness" throughout the 5.2-million member church, "as well as deep concern and opposition."

The assembly established Jan. 1, 2001, as the implementation date for the agreement, titled "Call to Common Mission," defeating a move to delay it a year longer.

—Episcopal News Service

CDI June 11-23 at Sewanee

SEWANEE, Tenn.—The Church Development Institute (CDI) for congregations and clergy will be held here June 11-23. For information on this program one may call 800-722-1974.

By the waters of Babylon: A reflection on my time in Iraq

By Donna Hicks

WE CAME TOGETHER at Heathrow—Roman Catholics, Methodists, a Jew, a Muslim, an Episcopalian, a Baptist; a rabbi, pastors, a Catholic Worker among us—activists all, a Fellowship of Reconciliation delegation led by Voices in the Wilderness staff Kathy Kelly and Jeff Guntzel to six days in Iraq. We visited hospitals and schools, an internally displaced persons complex, a sewerage treatment plant, a water treatment plant; met with Muslim and Chaldean Catholic leaders, representatives on non-governmental organizations, and the U.N.'s humanitarian office coordinator. We visited a civilian site bombed in the Gulf War and one bombed last year in the southern no-fly zone.

A river flows out of Eden to water the garden, and from there it divides and becomes four branches....The name of the third river is the Tigris, which flows east of Assyria. And the fourth river is the Euphrates. (Genesis 2:10,14)

Water is life in Iraq. We stood where the Tigris and the Euphrates meet, in tradition the site of the Garden of Eden, the site of the Tree of Life.

Then he showed me the river of the water of life, bright as crystal, flowing from the throne of God...On either side of the river is the tree of life...and the leaves of the tree are for the healing of nations. (The Revelation to John 22:1-2)

Water has become the enemy.

Sewage treatment plants can't get parts and chemicals.

At a not-completed apartment complex housing internally displaced persons, children skipped across streams of open sewage.

At a brand new water treatment plant near Nasariya, which will provide potable drinking water for 20,000 people, they were waiting on the generator which would provide electricity when the grid was down and chlorine for the purification process. Holds are often placed on shipments of dual-use items—things which could also be used to manufacture biological weapons and weapons of mass destruction.

On our boat ride on the Shatt al Arab at Basra, we passed the remains of a refueling station bombed in the Gulf War. Men were fishing from it. What has been the effect on the environment?

Water is now the enemy.

Archbishop Khassab in Basra told us they only have power at night. So until it comes on, they dispense simple medicines by candlelight.

Terah took his son Abram and his grandson Lot, son of Haran, and his daughter-in-law Sarai, his son Abram's wife, and they went out together from Ur of the Chaldeans...(Genesis 11:31)

We stood at the Temple to the Moon with its ancient arch. We climbed the ziggurat and looked out over palaces and tombs towards Abram's house in the distance (something we weren't supposed to photograph, I found out later).

We encountered antipathy towards Israel. (That was one of the words we were advised not to say while in Iraq, the other being Saddam [Hussein]. He was called The Big Guy.) One of the places this happened was in our meeting with Deputy Prime Minister Tariq Aziz. Douglas Krantz made a generous statement about not forgetting the past but not dwelling on it and looking to the future. Tariq Aziz told of a tailor in London, an Iraqi Jew, who offered him more options for a suit—which saved him money—when he found out he was speaking with a fellow Iraqi. Something negative turned to something positive.

In the southern no-fly zone in the Basra neighborhood of Jumeiriya, a cruise missile hit on Jan. 23, 1999. Um Haidar, an English teacher, told this story: She heard a noise, the window glass in the kitchen blew in, the dishes and glasses rattled and fell to the floor. She ran into the street calling for her sons Mustafa and Haidar. She found Mustafa with head, arm, and back wounds. She found Haidar lying still with a wound to his head. She carried Mustafa to two hospitals for treatment. Her husband came to tell her Haidar was dead. Mustafa was in hospital for a month and still has shrapnel in him which has to be x-rayed periodically to check for its position. "That is the story," she said. "We have been hit by your missiles...When they hear my voice—stop the missiles, stop the sanctions. We are tired, suffering. We don't want speeches. We want work with good results for us."

It took four months to rebuild their neighborhood with help from the MECC and other NGOs. Sewage no longer runs through the streets.

At a boys' secondary school most all of them go to work after school to earn money to help provide for their families. As we left, they gathered in the courtyard chanting, "We will die for Saddam!"

At the Administration of Basra General Hospital we met with a doctor treating bone cancers in older adults which usually occur in children and teenagers. They are seeing one new case a month. A doctor in England might see one case in three years. The tumors are more ag-

gressive, larger, fatal. He suspects a link with the depleted uranium left from the Gulf War.

*Seeing these things,
My friend, you would not tell
with such high zest
To children ardent for some desperate
glory,
The old Lie: Dulce et decorum est
Pro patria mori.*

—Wilfred Owen

Bassam al Abdili, house physician at Saddam Pediatric Hospital, said he left this sign up made by a little boy named Osama who died of leukemia:

*Stop killing Iraqi children.
End the sanctions.*

The wards of children with leukemia are called wards of death by the doctors. None of the children will live. This in a country where there was universal health care before the Gulf War.

We called a press conference on the Eid al Adha, the end of the hajj (pil-

grimage) season, the celebration of Abraham not having to sacrifice his son.

What is the sacrifice? What are the weapons of mass destruction?

At Babylon we saw the ancient processional way. We came into and left Iraq on a superhighway through the desert which disappeared into the haze ahead.

*A voice cries out: In the wilderness
prepare the way of the Lord, make
straight in the desert a highway for our
God. (Isaiah 40:3)*

What has happened to the way of the Lord?

*By the waters of Babylon we sat down
and wept. (Psalm 137)*

How do we sing the Lord's song in this foreign land?

Salaam aleikum.

Donna Hicks, a parishioner at St. Philip's, Durham, visited Iraq for 6 days in March.

After visit, Congressman Hall wouldn't halt Iraqi sanctions

By Barbara Crossette

UNITED NATIONS, Apr. 28—The first American member of Congress to go to Iraq to assess the impact of economic sanctions on the population has concluded that while some of the suffering he saw was "heartbreaking," he could not support lifting the embargo imposed by the United Nations after Iraq's invasion of Kuwait in 1990.

Rep. Tony P. Hall, an Ohio Democrat, visited Iraq from Apr. 16-20 and released a report that called for more attention by the United States to the Iraqi population's problems.

"I left Iraq convinced that a great deal more could be done to address its people's humanitarian needs, and I am determined to do all I can to persuade the U.S. government to take these steps," he said after being shown examples of daily life in Iraq by representatives of Unicef, the Red Cross and Red Crescent societies, and the Iraqi Health Ministry.

But Hall said that Iraq continued to pose a military threat and that until the government of Saddam Hussein cooperates in eliminating weapons of mass destruction as required by the United Nations, "lifting sanctions would be irresponsible." American opponents of

sanctions had hoped to enlist his support.

"If Iraq's government would show it is serious about easing its people's suffering—instead of using their problems to support its bid to end sanctions—it would be easier for me to see sanctions as the primary culprit," Hall said in his report.

He criticized Iraq for trying to import items that could have military uses under cover of the program that allows Iraq to sell unlimited quantities of its oil to meet civilian needs. That tactic has contributed to delays in the Security Council process of approving import contracts.

Hall, who has been active in international relief and development projects since he was a Peace Corps volunteer 30 years ago, has been sympathetic, he said, to calls from religious leaders and aid workers who contend that sanctions are causing suffering for civilians and who demand that the United Nations lift them. But he said he did not believe that ending the embargo would provide much comfort to Iraqis.

He said damage to Iraqi health and morale was bound to last a long time. "Sanctions imposed by the United Nations are partly to blame," he said, "but it is the stalemate—and not the sanctions—that causes the Iraqis to suffer."

—The New York Times

More News of the Diocese

San Timoteo, Wilson, renamed Iglesia de Guadalupe, moves to share church with St. Mark's

By Heather Wilkerson

WILSON—On Easter Sunday, the Hispanic congregation of St. Timothy's Episcopal Church attended its last service at San Timoteo.

When services were over, the group processed from the church, at 202 N. Goldsboro St., to the congregation's new church home—St. Mark's Episcopal Church, 106 S. Reid St.

Walking through the doors of St. Mark's was just the beginning of what the Rev. Phil Byrum, rector at St. Timothy's, called "an historic event." St. Mark's is a 113-year-old African-American congregation whose members are welcoming a new minority into their church.

"In most places, the walls between African-Americans and Hispanics are quite high," he said. "But the people at St. Mark's, they just opened their doors and said 'Come on in.'"

"It's very humbling, very beautiful, and it means a lot to me."

The Hispanic congregation at St. Timothy's has grown from two people in 1966 to almost 500 today.

The reason for moving is "just part of the growing up process," Byrum said.

"This congregation doesn't need to be dependent on anybody," he said.

"It's a chance for them to stand tall and exercise their independence."

The congregation at St. Mark's has

dwindled over the years. An average Sunday attendance is about 15 people.

But the pews are full on Sundays now when the members of Iglesia de Guadalupe come for services.

Members of the Hispanic congregation were able to pick out the name for their church. Iglesia de Guadalupe means "The Church of Our Lady of Guadalupe" and pays tribute to the patron saint of Mexico.

[While it was worshipping at St. Timothy's the Hispanic congregation was known as San Timoteo, simply the Spanish for St. Timothy. Diocesan Bishop Robert C. Johnson Jr. recently granted permission to the group to choose a new name.]

Services have been held two Sundays and have been "full to overflowing," Byrum said. "We may have to go to having two services."

Byrum is confident the Hispanic congregation will build its own church one day.

Byrum and St. Timothy's associate rector the Rev. Joan Vella conduct services at St. Timothy's at 8 and 10:30 a.m., at St. Mark's at 12:15 p.m. and for Iglesia de Guadalupe at 1:30 p.m.

Both priests, although neither is fluent in Spanish, have learned how to do worship services in the language.

"In the church, you'll hear us learning Spanish and them learning English," Byrum said. "...But one thing I've learned well is that really, with God, there's only one language."

"They know we are here for them."

They know we love them. It's not really

about Spanish or English. We understand each other no matter what language."

Congregation members call Byrum Padre Felipe. Vella is called Madrecita, which is an affectionate way of calling a woman "our mother."

The congregation has a choir and "the music is stunning," Byrum said. "It is really beautiful." Choir members sing and play guitars, violins, tambourines, and mandolins.

St. Timothy's and St. Mark's were one church in Wilson County—it was called St. Timothy's—when the church was established in 1856.

In 1887, the African-American members of the congregation separated from St. Timothy's and formed their own church, St. Mark's.

"But we've been side by side," Byrum said.

The two churches have shared the same priest many times. Byrum has served in that capacity for nine years.

One reason such a large number of Hispanics chose to come to the Episcopal Church, Byrum said, is because "we have the traditions, customs, and sacraments of their culture. They feel at home."

The Book of Common Prayer worships in their language, Byrum said.

Byrum hopes by January 2001 the Hispanic congregation will be formally received as a separate congregation of the Diocese of North Carolina.

The congregation is in the process of choosing its leaders.

"It's a wonderful moment in the life of this community," Vella said. "I think it's a real turning point for them and for us."

The dedication ceremony will include entertainment, singing by the St. Mary's boy and girl choirs, and a tour of the facility.

The project began about two years ago, Busch said, and grew out of the coalescence of two needs. St. Mary's was looking for another large outreach project at a time when Busch, a board member of Open Door Ministries, learned of the need for transitional housing for homeless men in High Point.

In High Point, Busch explained, the homeless shelter takes only men and the Salvation Army provides shelter for women and children. When men leave the shelter and make an attempt at independent living, they often "relapse" and end up back on the streets. The idea of transitional housing, he said, is to provide a step between the shelter and productive, independent living.

"St. Mary's realized the scope of the project was too large for us to tackle by ourselves," he said. "We put together a coalition of 12 churches and enlisted the technical support and partnership of Habitat for Humanity. We secured the land from a local businessman—a donation; and the director of the homeless shelter and I made presentations around the city to raise construction funds."

Architectural services were provided—*pro bono*—by a member of St. Mary's; much of the labor was contributed by members of the local congregations under the direction and supervision of Habitat; and many donations and in-kind services were forthcoming, he said.

In the common building where the men will eat, they will also be able to watch television, meet with case workers, and so on. A 3-year grant from the federal Department of Housing and Urban Development (HUD) will provide for program and the hiring of staff. A full-time resident supervisor and a case worker have already been hired, said Busch.

Men will be moving into the complex in mid-June, he said. To be eligible for the transitional housing project, the men will be hand-picked by the shelter director, be clean and sober, will have gone through the preliminary shelter program, and have obtained a job. They will be required to pay rent while they are living at the housing project, and they can remain there up to a year.

To reach the Arthur Cassell Memorial Transitional House from downtown High Point, one may turn off Main Street east onto Kivett Drive and follow it, turning right on Hickory Chapel Road, following that to where it dead ends, then turn right on East Green Drive, go one block, then right on True Lane. The house is located at 1022 True Lane.

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St. Mary's leads effort to build transitional house for homeless; June 4 dedication in High Point

HIGH POINT—"It's going to be a great thing for the homeless folks of High Point," said the Rev. Glenn Busch, rector of St. Mary's Episcopal Church, referring to the new Arthur Cassell Memorial Transitional House, scheduled to be dedicated at 2:00 p.m. on Sunday, June 4 at 1022 True Lane.

An ecumenical affair, the dedication will crown over two years of work by a coalition of local groups, but an effort in which St. Mary's has played a leading role.

The "house" is actually a complex of six buildings, consisting of four residential buildings linked by a walkway to a common building where the men will take their meals, and a separate cottage which is the supervisor's residence.

Award for Yokefellow ministry

MAYODAN—The Church of the Messiah here recently honored Elizabeth Moore, a long-time member, for her over 20 years of faithful service and devotion to the Yokefellow ministry at Cameron Morrison Youth Center in Hoffman.

The Yokefellow volunteers meet with 30-50 youth at the correctional facility each Tuesday evening for an hour, serving refreshments and meeting with the young men in small groups.

Moore and her group assist, also, in a non-denominational worship service in the chapel at the center each Sunday at 8:00 a.m. Many of the youths they see on Tuesday evening are also at the Sunday service. The chapel was built through the efforts of the Yokefellow volunteers.

Over these 20 years, Moore has seldom missed either event. Quietly and humbly, she has gone about her prison ministry, positively influencing many young men and causing the Messiah ECW to include Yokefellow in its outreach projects each year.



Metta Hull, left, presents award to her mother Mrs. Elizabeth Moore at Messiah, Mayodan, in recognition for her two decades of service to prison ministry in Rockingham County. Yokefellows is a national service organization.

A letter from the Million Mom March

By Virginia Herring

I've always believed God created the wee hours of the morning solely for sleep. When my alarm buzzed at 3:45 a.m. on Sunday, May 14, I was not happy. I was, however, committed and prepared. I rolled out of bed and into my clothes, poured the freshly brewed coffee (thank goodness for technology!) into thermos and travel mug, and drove to the Holy Trinity parking lot. By 4:30 a.m. our bus was on its way to Washington, D.C. Most of us were curled up in fetal position, sound asleep, by 4:45!

It was, I thought, a rather odd thing to do. We could have stayed home and watched the whole mess on TV. I've done my share of marches. I could have left this one to my daughters.

But I didn't, and I'm glad.

It was odd, to be on a bus with 29 women I hardly knew, for a five-hour ride. I'm glad I went. It gave me an opportunity for newer and deeper friendships.

It was odd to pull into the Pentagon parking lot and have this whole busload consider me their leader when I hadn't a clue where the metro station might be. It was wonderful to find a superb organization working perfectly to guide us from point A to point B. Those moms in charge thought of everything. There were friendly helpful folks at every turn, Portajons lining the Mall from end to end, and free bottled water on all the street corners.

It was odd to be in the midst of 750,000 people, jammed shoulder to shoulder — marching along, only to be stopped because we filled all the space there was. It was so much fun to be in a crowd that was so *nice*. I've never seen such good manners. There was no pushing or shoving, no rude words or coarse gestures. Everyone said "please and thank you" and smiled—a LOT! Being around lots of moms can be a good thing.

It was odd to find myself so connected to such a diverse group. We were every color, nationality, age, size, and condition. We were male and female (although definitely dominant in the female category). We were every conceivable religious and political persuasion. What a loss it would have been to have missed this experience of gigantic community! The spiritual sense of connection transcended all the differences. We were bound with a common cause—the safety of our children. We had a common theme.

It was odd to hear the teacher from Columbine say, "It has been a year since I was shot in the library at Columbine High. In that time, seven pieces of gun control legislation have been brought before Congress and not *one* of them has been acted on." It was quite exciting, however, to look at the strangers standing around me and see in everyone's eyes the exact same thought: What?! Why not? It felt good and

strong to say aloud in one humongous voice "ENOUGH!"

It was odd to see the woman wearing the button that said "Democrats for sensible gun laws" sharing her tube of sunscreen with the woman carrying a sign reading "Republican women for sensible gun laws." It was not at all odd to see them sharing a pack of tissues as we listened to one mother after another tell the world how she lost her child to a bullet.

It was odd to find my 55-year-old self standing, one arm in the air, one finger waving on high, singing "This Little Light of Mine" at the top of my lungs. It was truly amazing and miraculous to hear 750,000 people be *silent*, so the fragile, lilting sound of children's voices in our crowd could sing a verse all by themselves. There was not a dry eye on the Mall!

It was odd to realize that I stood for two hours straight without feeling the least bit tired. The energy that kept me on my feet came from the speaker's rostrum, where Rosie O'Donnell, Marion Wright Edelman, Anna Quindlin, and a whole stream of entertainers, religious and political leaders, as well as a host of "moms next door" educated, informed, inspired, directed us. We came home with new direction, new vision, new purpose, and a new appreciation of our suffragette foremothers.

Jesus said, "If you continue in my word, you are truly my disciples; and

you will know the truth, and the truth will make you free." (*John 8:31-32*) Many of us returned from Sunday's March with a new sense of truth. Truth is the reality of this world and its inhabitants as creations of God. Truth is the reality of our children as precious gifts from God — gifts not only to parents, but to all of us. Truth is Jesus Christ, and thus must transcend human ways (better known as politics). Truth is freedom, and freedom includes the burden of responsibility.

Flannery O'Connor expanded Jesus' saying. She said, "The truth will set you free, but first it will make you odd."

I was numbered among the odd last Sunday, but it was a good and right place to be. Two of my daughters were with me for what I believe to have been an historic moment. It was a moment when the freedom of love revealed the oddity of our humanity. It was a moment when the human systems of commerce and politics were briefly halted by the oddness of Truth with a capital T. Some among us saw Christ in our midst. I'm sure others named truth differently, but saw it just the same. I'm glad I spent Mother's Day 2000 on the Mall in Washington D.C. It was an odd place to be, and an odd thing to do.

Thank God for the gift of being odd.

—The Rev. Virginia Herring is assistant to the rector, Holy Trinity, Greensboro.

News of the National Church

Diocese of Southeast Florida elects Frade as new bishop

MIAMI, Fla., May 6—The Rt. Rev. Leopold Frade, 56, currently serving as Bishop of Honduras, was elected today as third bishop of the Diocese of Southeast Florida, to succeed the Rt. Rev. Calvin O. Schofield Jr., who will retire in September.

The election at Trinity Cathedral, Miami, took barely two hours. Bishop Frade, a native of Havana, Cuba, won on the second ballot, receiving 71 of 108

clergy votes and 89 votes from the 175 lay delegates, a majority of both clergy and lay votes is required to elect.

The other nominees were the Rev. Wilfred Allen-Faiella, rector of Trinity Church, King of Prussia, Pa.; the Rev. Canon Richard M. L. Barry, rector of



Bishop Frade

St. Agnes Church, Miami; the Very Rev. Robert Gepert, dean of Trinity Cathedral, Easton, Md.; the Very Rev. Bernard Griffith, rector of Christ Church, Miami; and the Rev. Stephen F. Zimmerman, rector of Chapel of St. Andrew, Boca Raton, Fla.

Bishop Frade came to the United States in 1960, where he received his M. Div. degree from the University of the South in Sewanee, Tenn. He has studied at the Roman Catholic Theological Institute in Bogota, Columbia, specializing in ecumenical affairs dealing with the Roman Catholic Church. He serves as ecumenical officer for the Ninth Province of the Episcopal Church.

He has served as the Province IV regional coordinator for evangelism and as an elected member of the Executive Council of the Episcopal Church. Ordained to the priesthood in 1977, he served as curate at Holy Cross, Miami. He served at Grace Church, New Orleans, and at La Esperanza/Hope Church in Orlando, Fla., before being elected Bishop of Honduras in 1983.

As Bishop of Southeast Florida he will lead a diocese of 81 congregations and approximately 35,000 members in a jurisdiction that includes Miami, Key West, and several mainland counties.

Tharp named assisting bishop in Diocese of Atlanta interim

ATLANTA—The Standing Committee of the Diocese of Atlanta—the ecclesiastical authority of the diocese in the absence of a seated bishop—has hired the Rt. Rev. Robert Tharp, retired Bishop of East Tennessee, as the assisting bishop of the Diocese of Atlanta.

He began his official presence May 1.

Tharp is expected to be in the diocese 8 or 9 days a month, including one weekend to preside over the monthly convocational confirmation services held around the diocese. The other period will be during the week, when he will attend to pastoral and administrative matters, as directed by the Standing Committee.

(According to canon, the assisting

bishop works for the Standing Committee and does not have diocesan authority.)

The Standing Committee has been conducting informational meetings to elicit opinion about the new nominating process and to encourage a second convocational meeting at which members of a new nominating committee will be elected—one clerical and one lay member from each convocation.

The ecclesiastical authority felt it unwise to call a special Council [convocation] for that purpose or to ask the bishops of Province IV to choose a bishop for the diocese, which is a canonical option, according to DioLog, newspaper of the Diocese of Atlanta.

The Diocese of Atlanta bishop election process was thrown into chaos when financial and personal irregularities were revealed about the bishop-elect, the Rev. Robert Trache, and his consecration, scheduled for Mar. 4, was cancelled.

Trache had been a candidate for Bishop of North Carolina in 1993.

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General Convention

(Continued from page 1)

ageable. According to the Rev. Rosemary Sullivan, executive officer of the General Convention and secretary of the church, a total of 186 resolutions have been filed so far. That number could change since resolutions can also be filed during the first two days of convention.

The past two conventions averaged over 400 resolutions and the convention in Phoenix in 1991 went well over 600, burning out copying machines and creating a legislative gridlock.

Clearly relieved that she doesn't face that possibility, Sullivan said, "This will give us an opportunity to consider in depth all the important matters that will come before the convention." She is also convinced that it could be an example of "how the church has learned to focus its energy on the major issues."

And for the first time, voting in the House of Deputies will be electronic, well at least "quasi-electronic," because of the occasional need to vote by lay and clergy orders. Each deputy will have a keypad and, on routine votes, can push either red or yellow buttons. The votes will then be announced and projected on a large screen, with numbers and a bar graph. The new plan will "save lots of trees and copying," Sullivan said.

The Blue Book, all 509 pages, was mailed to all bishops and deputies in April. It is a road map to General Convention, with all the reports from the committees and commissions of the church that have been responsible for the church's business between General Conventions. For the first time it is now available on a CD-ROM, thanks to Church Publishing Company, which publishes the print edition.

Familiar issues

The list of issues has remained quite consistent in recent years, covering an incredibly broad range of concerns. Sexuality issues have been on the agenda for over 25 years and will certainly be part of this General Convention, although there seem to be fewer "landmines" than in the past.

Speculation that the Standing Commission on Liturgy and Music might move the church further toward a liturgical rite for blessing same-sex relationships was unfounded. In response to a resolution from the 1997 Philadelphia General Convention asking the commission to "continue its study of theological aspects of committed relationships of same-sex couples," and to include recommendations of "future steps for resolution of issues related to such committed relationships," the commission

report sketched the different perspectives on the issue.

Pointing out how deeply divided the church is on the issue, the commission urged the church at all levels to "facilitate genuine and respectful encounter between heterosexual and homosexual parishioners" and concluded that each diocese should determine the resolution of the issues, including ordination and the blessing of same-sex relationships. In the meantime, resolutions will continue to press for a liturgical rite for blessings.

Bishop Charles Bennison of Pennsylvania has filed a resolution calling on the House of Bishops to prepare a "pastoral teaching and accompanying study guide on the sin of heterosexism as a systemic form of injustice in which heterosexual persons are benefited economically, socially, as well as in other respects, at the expense of homosexual persons."

The Commission on Anglican and International Peace with Justice Concerns commended efforts to "listen to the experience of homosexual people," as urged a resolution of the Lambeth Conference of 1998. It asks General Convention to "establish a formal process for parishes to identify themselves as 'safe spaces' for lesbians and gays to tell their stories and be heard with love and care." It also calls on the presiding bishop's staff to seek similar spaces in the rest of the Anglican Communion.

Unfinished ecumenical agenda

The convention is expected to act early and positively on the revised proposal for full communion with the Evangelical Lutheran Church in America (ELCA). At the 1997 Philadelphia convention the Episcopal Church overwhelmingly approved a Concordat of Agreement but it fell a few votes short of the required two-thirds at the ELCA Churchwide Assembly a few weeks later. So the Lutherans, with participation of Episcopal representatives, rewrote the document. The convention will now vote on "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement."

In a parallel action, the convention will vote for the second time on a temporary suspension of the 17th century restriction that "no persons are allowed to exercise the offices of bishop, priest or deacon" unless they have been ordained by a bishop in historic succession. By suspending the preface to the ordinal it will allow both churches to exchange clergy. CCM also calls for Lutherans to adopt the historic episcopate, a provision that has provoked some strong opposition among Lutherans who regard this as an innova-

tion that is not necessary for church unity. They also oppose a CCM provision that requires Lutheran bishops to ordain all clergy.

The Lutheran bishops and the Episcopal bishops have each issued clarifications of their understanding of CCM in the wake of attempts by some opponents to change its provisions, especially on the role of bishops and the ordination of clergy.

Future of provinces on the table

After several conventions dealing with the structure of the church, a proposal to radically revise the province structure (all dioceses of the church are divided into nine regional provinces) has drawn significant debate. The Standing Commission on Structure said in its Blue Book Report that the church should discontinue the existing system of provinces, although it suggests that the resolution is an attempt to give the convention an opportunity to express its will.

On the other hand, a resolution that emerged from a recent meeting of the Provincial Leadership Conference, which represents presidents and vice presidents of provinces and their coordinators as well as national staff, takes another approach. A resolution filed with the House of Bishops "reaffirms the current system" and urges provinces to "utilize and broaden existing networks and resources to strengthen and expand their capacity to facilitate, coordinate and support their mission and ministry initiative." The resolution argues that the provinces can be "ties that bind" together several aspects of the church's common life.

As in the past, several resolutions attempt to reshape the way the church does business through the General Convention. The Diocese of Colorado, for example, has filed resolutions calling for conventions every five years, a decrease in size of delegations to the House of Deputies from four in each order to three, and a limit of six legislative days for convention.

The convention must also act on the proposed budget of \$136,444,000 for the next triennium, a budget that reflects the priorities of the church and yet has more flexibility than in the past, according to Treasurer Steve Duggan.

Conversations around Jubilee theme

As the host diocese, Colorado is planning what Bishop Jerry Winterrowd described in a letter to bishops and deputies as "a festive and entertaining event on the theme of 'How the West was Fun.'" The event, to be held July

12 in Currigan Hall near the convention center, will feature a special performance of the singing group, "Up with People."

Although not a part of the convention, a national youth event will be held in nearby Boulder at the same time as the convention. Gen. Colin Powell, former chairman of the Joint Chiefs of Staff who grew up in the Episcopal Church, said that he was "looking forward to sharing my story and learning about the faith of others, too." He will meet with participants on the concluding day of the July 7-12 event on the University of Colorado campus.

"I know from my own experience of last summer's Episcopal Youth Event that gatherings of young people can provide a valuable opportunity to reflect with their peers on their life in Christ and strengthen their sense of being members of Christ's risen body," said Presiding Bishop Frank T. Griswold.

In keeping with the Jubilee theme, drawing on the vision in Leviticus emphasizing forgiveness and reconciliation, the first evening the convention participants will divide into five conversation groups:

- The end-of-life task force has planned a conversation on "God, Death and Decisions Near the End of Life," featuring Dame Cicely Saunders of England, founder of the Hospice Movement. Panelists will include Cynthia Cohen of the Kennedy Institute of Ethics at Georgetown University, Bruce Jennings of the Hastings Center in New York, David Smith of the Poynter Institute for the Study of Ethics and American Institutions in Indiana, and Prof. Timothy Sedgwick of Virginia Theological Seminary.
- A conversation moderated by the Rev. Titus Presler of Boston on "mission in a hurting world" will feature Bishop Leo Frade of Honduras, Prof. Kwok Pui Lan of Episcopal Divinity School in Massachusetts, the Rev. Marc Nikkel, missionary in the Sudan, Edwina Thomas of Virginia who is national director, USA of Sharing Our Mission Abroad, and an African church leader.
- A conversation on racism will be led by the Rev. Sheryl Kujawa of Episcopal Divinity School in Massachusetts and the Rev. Ed Rodman, canon missionary of the Diocese of Massachusetts. It was added to the schedule in the wake of the controversy with the Adam's Mark chain of hotels and allegation of a pattern of racial discrimination. The Executive Council decided not to use the Denver hotel as convention headquarters.
- A conversation on the church's role in confronting violence, moderated by the Hon. Byron Rushing, a state legisla-

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General Convention

(Continued from page 7)

tor in Massachusetts. Among participants: Owanah Anderson, former director of Native American Ministries, discussing racial and ethnic violence; Tessie Adams of Massachusetts on spousal abuse and stalking; Joseph King from Chicago, who will share a personal story on violence against youth in urban society; and a participant not yet announced who will discuss violence against gays and lesbians.

- A conversation is also being planned by the church's Standing Commission on Liturgy and Music, moderated by the Rev. Bruce Jenneker of Boston, who chairs the commission.

On the following morning, the convention will suspend its business, gather in the morning for a Liturgy of the Word, then move to tables for conversation, and return to the worship space for the Liturgy of the Table.

National and international issues

"Once again the General Convention will address a wide range of resolutions dealing with public policy and social justice," said the Rev. Brian Grieves, director of peace and justice ministries for the Episcopal Church.

The Standing Commission on National Concerns dealt with end-of-life issues but is also introducing a resolution that calls on the church to reaffirm its opposition to capital punishment and "calls on the dioceses and members of this church to work actively to abolish the death penalty in their states." And

calls for "an immediate moratorium on the use of capital punishment." Another resolution commends educational materials on violence produced by the Quakers.

The Standing Commission on Anglican and International Peace with Justice Concerns dealt with the ethical and theological implications of globalization, calling on the church to adopt guidelines that draw on partnership, respect, empowerment and people-centered development.

Other resolutions urge the U.S. to "increase aid and private investment in South Africa specifically targeted to improve the education system and other programs to lift the poor out of their poverty," and another that commends the Truth and Reconciliation Commission, and its chair Archbishop Desmond Tutu, for setting "a splendid example of Christian principle at its best in forgoing revenge and forgiving the perpetrators of injustice under apartheid who have been willing to confess their deeds." Another calls on the U.S. government to "apologize to the people of South Africa for our long complicity in supporting the apartheid government and our long delay in instituting economic sanctions to support the democratic movement."

Another resolution calls on the Executive Council to "establish an Episcopal Youth Corps to engage in servant ministry throughout the Anglican Communion."

Continuing fight against racism

Among the resolutions emerging

from the Executive Council is one that calls on the church to commit itself to address racism for the next nine years "in order that we become a church committed to ending institutional and other forms of racism within our polity, within our society, and throughout the world." And it calls for racism training for staff, lay and clergy leaders and all members of committees and commissions.

The council has also been monitoring implementation of the canons mandating an open process in all dioceses for the ordination of women. The resolution calls for encouraging the Dioceses of Ft. Worth and Quincy to honor the canons by "bringing women into the full life and ministry of the church," with a report on progress by the fall of 2002, in time for the next General Convention.

The Standing Commission on Domestic Mission and Evangelism is proposing a number of ways to build church membership through a "domestic mission imperative." A resolution calls for the church to adopt "20/20: A Clear Vision," an effort to double the church's baptized membership by the year 2020 through creative strategies of evangelism, recruiting and equipping innovative leaders and strengthening congregational life. The effort calls on the Executive Council to "invest in diocesan and congregational mission and evangelism with 10 percent of the aggregate income of the Domestic and Foreign Missionary Society derived from diocesan support and investment income to be dispersed equally to the provinces."

Another resolution calls for the creation of "The Alleluia Fund-Build My Church," which is described as "a new initiative in planning, giving and spiritual transformation throughout the dioceses of the Episcopal Church, centered in the Easter season." A resolution sets aside funds to recruit and train evangelists and church planters who were born after 1964. And another calls for a demographic census of the entire church to be conducted by 2005.

A new kind of convention?

Efforts to shape a different kind of convention, one that is able to conduct the church's business in a respectful environment and yet provide an inspiring and educational component, are picking up steam. Sullivan says that conventions in the future could be "more like a council of wisdom than a political convention."

And yet some church leaders are worried that efforts to reshape General Convention could increase tension between the two houses. Speaking to the Executive Council at its recent meeting,

Griswold said that he deplored efforts to create a sense of division between the two houses of General Convention. The bishops are looking for ways to be a "positive and helpful presence," he said, as they urge the church to ground its decisions in the mysteries of faith.

Pamela Chinnis, president of the House of Deputies, welcomes the partnership with the House of Bishops as long as it does not include an effort to avoid the importance of making decisions that chart the course for the church. Unless handled carefully, an attempt by the bishops to exercise their pastoral and teaching role could provoke resentment among the deputies and set back a relationship that has "improved substantially" in recent years.

After several conventions marked by rancor and confusion, the church seems ready to explore some new avenues to be a community of moral discourse—together.

—James Solheim is director of the Episcopal Church's Office of News and Information.

Information about the

2000 General Convention

is available on the

National Church's website:

<http://www.ecusa.anglican.org/>

[governance/general-convention/](http://www.ecusa.anglican.org/governance/general-convention/)

St. Timothy's

(Continued from page 2)

St. Timothy's has always had a dedicated community outreach program in many areas. Parishioners helped found the Ardmore Transportation Ministry many years ago and have given financial and volunteer support to Habitat for Humanity, Crisis Control, Contact, Forsyth Prison Ministry, Hospice, Samaritan Ministry, Food Bank, Senior Services, Shepherd Center Prodigals' Community, and others. For a number of years the Drake Hall facilities were made available for a weekday school for handicapped children.

The tradition of hard work and energetic endeavors by St. Timothy's members both inside and outside the parish boundaries continues to flourish.

Amy Pitser is a parishioner at St. Timothy's, Winston-Salem.



Saint Mary's soccer a winner

Allison Stahl, left, of Garner leads the charge down the field for the Saints of Saint Mary's School which won its conference championship and advanced to the semifinals of the N.C. Independent Schools 3-A state tournament before losing and finishing with a 20-3 overall record.

Diocesan Council Summary

April 13 meeting highlights

Council took the following actions:

- Heard from Bishop Gloster about his meeting with diocesan youth workers and discussing their salaries and working conditions.
- Heard report from Bishop Gloster on House of Bishops meeting in California.
- Heard from Bishop Gloster that he hopes Council will discuss issues of racism.
- In a special order of business, heard report from John Koch, executive director of The Summit, regarding feasibility study to be conducted regarding a capital campaign. He said a master plan for long range development for The Summit has been completed, and he described recent land purchases and discussed possibilities for establishment of an environmental education program.
- Heard report from the Treasurer that at the end of the first quarter expenditures at The Summit exceeded revenues by \$73,538.
- Heard statement of concern from Mr. Wright, chair of the Dept. of Christian Formation, about status of the 10 hours per week devoted to Christian Education by Robert Sitton, who has been serving as assistant to the diocesan Coordinator for Youth Ministries and Christian Education. The reconfigured position for the Coordinator will eliminate any Christian Education responsibilities.
- Heard report that there is enthusiasm for a campus ministry program at Davidson College.
- Discussed allocation of resources for residential college versus commuter college chaplaincy work.
- Heard report from Ms. Bergstrom, chair of the Dept. of Congregational Support and Development, regarding church plants in Chapel Hill area, Raleigh, and Charlotte, and congregations in Wendell and Clayton.
- Noted the resignation of Vicki Wesen, Canon for Congregational Support and Deployment Officer, and expressed appreciation for her service to the Diocese.
- Allocated \$7,500 from the 1999 budget surplus to fund production and distribution of a stewardship videotape aimed at young adults of the Diocese, under sponsorship of the Stewardship Committee. Motion was adopted with 9 in favor, 3 opposed, and 1 abstaining.
- Received the 2001 Budget Preparation Schedule and a redesigned 2001 Budget Request Form from Mrs. Sherrod, chair of the Finance Dept.
- Received notice that St. Paul's, Louisburg, will accept only \$1,965 of its 2000 asking of \$9,825.
- Received notice that St. Philip's, Durham, will increase its accepted 2000 asking from \$40,500 to \$48,500.

- Heard from Ms. Hargrave, chair of the Dept. of Outreach, that attendance at Jubilee workshops was low, with the Wilson workshop being cancelled because of low registration.
- Heard report from Mr. Fennimore, chair of Dept. of Business Affairs and Administration, that the Chartered Committee on Insurance reports that it is not feasible to consider changing insurance carriers for the Diocese at this time.
- Authorized Diocesan Administrator to sign a contract for 1999-2000 insurance coverage with Blue Cross.
- Heard report that Employee Policies and Procedures Manual is still not completed.
- Heard that letter of agreement with Bishop-elect Curry is still in preparation.
- Heard from Ms. Chalaron, chair of Committee on the State of the Church, that priorities for the 2001 diocesan budget need to be articulated.
- Engaged in discussion, led by Bishop Gloster, on House of Bishops Pastoral Letter on Racism.

Chaplaincy

(Continued from page 1)

gram at various times has attempted to serve UNC-Charlotte, Central Piedmont Community College, and Queens College.

The most recent decision has been to attempt to serve only students at UNC-Charlotte. All along, however, chaplains have had to deal with the reality that most students do not live on campus.

Still, some felt that college chaplaincy can work at commuter schools. At the Apr. 13 meeting of Diocesan Council, council member the Rev. Phil Wiehe, who is Episcopal chaplain at N.C. State University in Raleigh, said that he feels campus ministry can work at a commuter school. "Secondly," he said, "there is the question of whether campus ministry is aimed just at Episcopal students or at ministry to the university as a whole."

St. Alban's as base

Clergy and lay people at St. Alban's Church, the Episcopal parish located in the town of Davidson near the Davidson College campus, express enthusiasm about the possibility of having an official diocesan chaplaincy there.

Davidson students are visible in the congregation already, and some take active roles. The Rev. Gary Steber, St. Alban's rector, said that Davidson has offered to provide a campus office in the Student Union. "Most students live within a mile of the church. It has wonderful possibilities," he said.



The Rev. Brian Suntken, vicar, and diocesan Stewardship Officer Bill Wrenn, left, participate in the groundbreaking ceremony at St. Patrick's, Mooresville.

St. Patrick's, Mooresville, holds groundbreaking for new church

MOORESVILLE—On Sunday, Mar. 19, during a beautiful and moving ceremony that touched the hearts of its parishioners and visitors alike, St. Patrick's Episcopal Mission officially began its journey towards a permanent church home.

Despite high winds and unseasonably chilly weather, more than 150 people met on the church property to celebrate the Holy Eucharist and the groundbreaking for the proposed \$1.6-million basilica-type facility.

To be located on Fairview Road in Mooresville, adjacent to the new Lake Norman Regional Medical Center, and less than a mile from Interstate Highway 77 at exit 33, the new church will accommodate more than 300 people.

Sheltered by tents and warmed by community as well as industrial space heaters, the people of St. Patrick's en-

joyed a joyful and music-filled morning. A special ceremony, The Founding of a Church, was conducted on the exact spot of the future church, during which St. Patrick's wardens and junior wardens marked off the sacred place with intercrossing red ribbons.

Diocesan Stewardship Officer Bill Wrenn broke ground with a gold shovel.

Music during the ceremony included both traditional and contemporary songs, with the congregation accompanied by various St. Patrick's members who played a fiddle, a harp, and an array of percussion instruments including African and Irish drums. Fran McKendree, a talented and popular faith-based recording artist and guitarist, also performed during the service.

The three-day celebration began on Friday, Mar. 17 (St. Patrick's Day),

(Continued on page 14)

This & that

Annette Hemmer, 48, of Raleigh, died May 14. A native of **Zilina, Slovakia**, she worked for several years in the late 1980s and early 1990s as a member of the Diocesan House staff, serving as assistant to **Archdeacon Neff Powell** and to the **Rev. William S. Brettman**, Assistant to the Bishop for Program. A memorial mass was held May 18 at **St. Raphael Catholic Church, Raleigh**.

NEW CURSILLISTAS: Below is a list of new **Cursillistas** from Cursillo No. 83, held at **The Summit** on Apr. 27-30. The next Cursillo weekend will be Nov. 9-12, also at **The Summit**. Applications are available from parish priests, Cursillistas, or from the **Cursillo web site** www.ultreya.com. Newly admitted are **George Bowermaster**, St. Paul's, Winston-Salem; **Elinor Caddell**, **Edie Livingstone**, and **Russell Peeler**, Holy Comforter, Charlotte; **Dixie Carroll** and **Ray Carroll**, St. Mary's-by-the-Highway, Eden; **Sandy Cooke**, St. Michael's, Raleigh; **Susie Laxton** and **Fred Pfeiffer**, St. Martin's, Charlotte; **Cindy Olson** and **Ray Olson**, All Saints', Concord; **Mary Anne Parrett**, St. Matthew's, Kernersville; **Jewel Ward**, **John Ward**, **Carter Worthington**, and **Sherry Worthington**, all from The Prince of Peace, Apex; **Pam Winant**, St. Paul's, Cary; and **Nelia Yurcisin**, Holy Trinity, Greensboro.

We were sorry to receive word of the death in **Elba, Ala.**, on Apr. 19, of **Francis (Frank) J. Mizell Jr.**, 94, father of the **Rev. Kathleen Awbrey**, diocesan Coordinator of Christian Social Ministries. A former State District Attorney of Alabama, he was buried in Elba following graveside services Apr. 21. Kathleen suffered another loss when her uncle, **Percy Ellis Godbold Jr.**, 87, died May 3 in **Selma, Ala.**, where graveside services were held May 6.

Jill Beimdick, regional co-chair along with **Paul** and **Amelia Carew** of the **National Cathedral Association**, is trying to generate interest in **North Carolina State Day** scheduled for **Sunday, Dec. 17**, at the Cathedral. North Carolinians have a special invitation to worship at the **National Cathedral in Washington, D.C.** for this once-every-four-years event. Acolytes may vest and process in the main service, special tours can be arranged for particular interests (e.g., youth groups or altar guild members), and visiting North Carolinians will have reserved seating and a chance to meet with Cathedral staff after the service. Beimdick and the Carews would welcome hearing from anyone interested in participating in this celebration. Depending on interest, transportation and accommodations may be coordinated. One may call the Carews at (919) 545-0297 or Beimdick at (919) 682-0588.

We received with regret the news of the death in **Whitakers, N.C.**, on Apr. 28, of **Emily C. Paschall**, mother of the **Rev. Fred Paschall**, assistant to the rector, **Christ Church, Charlotte**.



The chapel and grounds of the old Camp Vade Mecum still evoke happy memories for generations of North Carolina Episcopalians who once made it their summer mecca.

Old camp Vade Mecum enjoying rejuvenation

EDITOR'S NOTE: *The following is an update on the old Camp Vade Mecum which for years served Episcopalians from throughout the southeast. It remains a treasured memory for those who gathered there for summer camps, conference retreats, or whatever their pleasant purpose.*

FOR MANY YEARS, Camp Vade Mecum played an important role in the lives of young church members and clergy. In Stokes County, N.C., north of Winston-Salem and adjacent to Hanging Rock State Park, this 1,000-acre site hosted camps and conferences under the auspices of the Episcopal Church.

Literally thousands of young people enjoyed growing up and growing better because they had been a part of this warm and friendly experience.

Because of increasing demands upon the church for its involvement in other activities, Camp Vade Mecum ceased operations in the late 1960s. Rights to the property reverted to the Wachovia Trust which leased it to a charitable organization.

During that period the camp fell into terrible disrepair, said Thad Woodard of

the N. C. Bankers Association, which has been working to restore it.

Cheshire Hall became dilapidated. The chapel on the hill was left open to the elements. A large tree took root and grew to great heights in the swimming pool behind the gymnasium!

"The conditions of the facilities would have broken the hearts of those campers, counselors, and clergy who had gone forward in their lives with such wonderful memories of this special place," said Woodard.

Then something akin to a miracle happened. The Sertoma Clubs adopted the camp, gained control over its future, and began to bring it back to life. A partnership with 4-H of North Carolina has made Sertoma 4-H Camp at Vade Mecum Springs a model of camping excellence. Anyone returning today, who had spent time there in the 1940s, 1950s, or 1960s, would be thrilled, he said.

"It looks great under the direction of Mike Bowman, whose father T. B. Bowman managed the camp for years. Today cheerful voices of 4-H campers have returned to 'grow up and grow better' just as we did years ago," Woodard said.

Friends of Vade Mecum are encouraged to visit the camp and an annual gathering of Vade Mecum alumni is held each Labor Day weekend at the camp. Interested persons should contact Woodard at P.O. Box 19999, Raleigh, N.C. 27619, telephone 800-662-7044, ext. 106.

The N.C. Bankers Association recently began to sponsor a summer "challenge" camping program at Vade Mecum for high-achieving, underprivileged middle school students from across North Carolina. As part of its commitment the group is replacing Cabin 9 which, back during the era of despair when the facilities were not maintained, literally fell apart. This will be a new, handicapped accessible cabin.

Tax deductible contributions to this project or to the physical enhancement of the property can be made or designated as Challenge Camp Scholarships. They may be sent to the Tadpole Fund, N.C. 4-H Development Fund, N.C. State University, Box 7645, Raleigh, N.C. 27695-7645.

Woodard urged all those who still have a warm place in their hearts for Vade Mecum to contribute.

Letters

Missionaries say thank-you

Rachel and I just want you to know how very much we appreciate your excellent article in April's *Communicant* about our missionary work! It certainly is a blessing for us to have that kind of good exposure. It is also particularly meaningful for me to have the encouragement of the diocese in which I grew up. We are excited about the relationships we have been able to build with churches here in N.C., and about what God seems to be doing through those relationships. We want to make sure, then, that we keep you well informed about what we are doing and how things unfold! May God bless you and your ministry mightily! With great thanks.

—Allen and Rachel Hill
Raleigh

Appreciates coverage of Curry

Your coverage of Bishop-elect Curry is an inspiration for all.

I like the statement of Mr. Marshall Harvey that Bishop-elect Curry be allowed to show his manhood.

The great of our country performed their duties as time dictated. History cannot be rewritten, nor should it be misinterpreted to the detriment of the living or the honor of the dead.

We as a church, people, and country have come a long way; therefore, let us not destroy our rewarding achievements.

—William F. Morrisette Sr.
Greensboro

Obvious spirituality of youth often overlooked, says reader

The February issue of *The Communicant* contained a letter from Mr. Charles Lewis, "Diocesan youth events more secular than Christian," and the April issue had a number of responses from youth and youth leaders.

I found these interesting. When I was in high school in the late 60s, youth from a number of churches in my small eastern North Carolina town remodeled an old house to use as a safe, Christian "hang-out." One day the pastor who had led this effort got a call from an angry woman. She had noticed the 6-inch peace symbol decal in the front window. She strongly objected to this secular, political, modern symbol in a Christian place. The pastor listened patiently (or so he said), thanked her for calling, and asked her how she felt about the 6-foot cross on the front porch. "I didn't see it," she replied.

As someone who has attended a number of diocesan youth events at The

Summit and who has seen the very strong reaction of my youth group and my own sons, I have to say that I find these events intensely spiritual. I think that Mr. Lewis and his wife have seen the 6-inch peace symbol clearly. Now I hope they look for the 6-foot cross.

—Sue Guptill
St. Philip's, Durham

Are we entitled to be snide?

In the April issue of *The Communicant* I read that the Rev. James B. Craven III was almost moved to song, which he then penned. I was indeed moved to tears. Scripture tells us that scoffers will come forth. It seems to me that each of us is entitled to our own opinion—right or wrong. But are we entitled to being snide and mean-spirited? Who of us knows where the Holy Spirit is leading? Perhaps as Gamaliel said in Acts 5:39, "If their purpose or activity is of human origin, it will fail. But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God."

I believe that's wonderful advice! Thanks for allowing me this opinion.

—Rose Ann Gant (Mrs. Roger, Jr.)
Holy Comforter, Burlington

This Lutheran says vote "Yes"

I write as a former staff person for the Evangelical Lutheran Church in America in response to a letter you received and printed from a Dorothy Fisk of Pinehurst. She wrote as a member of the Evangelical Lutheran Church of (sic) America, calling for the defeat of "Called to Common Mission." She states that the vote at the 1999 Churchwide Assembly of the ELCA approving CCM "...in no way represents the opinion of all Lutherans." No one has ever stated that it did. In fact, usually the only unanimous votes are on the motion to adjourn.

The vote at the Lutheran assembly in August of 1999 was in excess of the 2/3rds majority that the rules called for, and the Churchwide Assembly is the highest legislative body in the ELCA. The Church Council functions between churchwide assemblies, but the Assembly itself takes precedence over anything else.

Ms. Fisk states that the issue of CCM was pushed by the leaders of the ELCA. She ignores the fact that there were discussions between the several Lutheran bodies that merged to form the ELCA in 1988 and the Episcopal Church in the USA dating back into the 1960s. Our history together, resulting in "The Con-

cordat of Agreement"—now revised into "Called to Common Mission"—has been a diligent searching together to find a way whereby we might meet Christ's high priestly prayer, "That all might be one."

The search has been a time for growth both for the participants in the dialogues and for the respective church bodies. I for one am extremely pleased by ECUSA's willingness to set aside the Preface to the Ordinal of 1662 for the case of the ELCA only.

Ms. Fisk further ignores the fact that there are Lutheran church bodies with which the ELCA is in full communion that do, in fact, experience the joy of the historic episcopate, e.g., the Church of Sweden, the Church of Finland, the Church of El Salvador, and others. She ignores the parallel work that has been done in Europe resulting in the agreement to full communion between the Church of England and most of the Lutheran churches of the Baltic and Scandinavian areas, that which is called the "Porvoo Agreement," and which was signed in both England and Scandinavia by both Church of England and Scandinavian Lutheran members. She ignores the fact that approximately 2/3rds of the world's Christians live with the historic episcopate. Those churches without it are in the minority on the world scene.

Worst of all, she ignores the wording of CCM itself relative to the acknowledgment of valid ministries in both church bodies without need for reordination of anyone, bishops included. She further ignores the fact that the ELCA position (that the historic episcopate is not necessary for salvation) is clearly stated in CCM.

The present document is a powerful forward step in the ecumenical movements of the 20th and now the 21st centuries. Our two church bodies have much to share with each other. It is my fervent prayer that the persons called upon to vote in Denver in both the House of Bishops and the House of Deputies will see the wisdom of this forward step and vote favorably to approve "Called to Common Mission," thus setting the stage for a new era in churchly cooperation and common cause.

The relationships can be very powerful at the local level. I know that they can work, because that has been my experience here at the Church of the Good Shepherd in Galax, Va. Good Shepherd is a parish of the Episcopal Diocese of Southwestern Virginia and a mission of the Evangelical Lutheran Church in America, and I served as the only clergy for eight years.

Our individual and corporate hori-

zons have been expanded in delightful ways. Ask any member here about whether the relationship works, and the answer will be a resounding "Yes!" I thank God for the privilege and pray that others may experience what we have shared together here.

I regret that Ms. Fisk was a bit insulting to ECUSA in some of her words, and I encourage your readers (and Denver voters) to realize that over a 2/3rds majority vote is quite different from a simple majority vote. The ELCA voters knew exactly what they were doing when they met in Denver last summer. Let us move forward together, proclaiming the Good News as interdependent yet autonomous churches, for that is what we will be.

—The Rev. Dr. Robert G. Walker
Galax, Va.

Archives photo includes face of rector from reader's past

I can only identify one of the people in the picture ("From the Archives," April *Communicant*, page 14), but it is the priest front left. Shortly after that picture (Sept. 15, 1954) he must have accepted the call of St. Andrew's Church on Carrollton Avenue in New Orleans. His name is Ralph Kimball and his wife, not pictured, is named Priscilla. He was our minister for most of my adult life. I can't remember whether or not he [presented me to be] confirmed...but I know he [presented for confirmation] my younger brother, married my husband and me, and presided at the funerals of my father in 1982 and mother in 1997. I believe both he and his wife are still alive and living in Covington, La. They may be in the Episcopal retirement home over there, I am not really sure. As of two years ago he was still helping out in whatever parish churches need him in and around Covington.

I am sure many others recognized Mr. Kimball too. Thank you for your publication.

—Mrs. Nathan H. McLamb
Christ Church, Charlotte

Lewis & London identify all!

I consulted with our former historiographer, Dr. Lawrence London, and we are in agreement on these identifications for the photograph from the Diocesan Archives published in the April *Communicant*. I hope they are right.

Pictured, from left, front row, are the Rev. Ralph H. Kimball, Trinity, Statesville; Mrs. Urban T. Holmes,

(Continued on page 12)

Letters

(Continued from page 11)

Chapel of the Cross, Chapel Hill; Mrs. Arthur W. LeCraw, Holy Trinity, Greensboro; and Mrs. James P. Beckwith, Emmanuel, Warrenton. From left, second row, are Henry W. Lewis, Chapel of the Cross, Chapel Hill; Bishop Edwin A. Penick; the Rev. William P. Price, St. Mary's, High Point; the Rev. Thomas A. Fraser, St. Paul's, Winston-Salem; John B. London, St. Peter's, Charlotte; Arthur H. Tyler, Good Shepherd, Rocky Mount; and the Rev. Robert J. Johnson, D.D., St. Mark's, Wilson. From left, third row, are George E. London, Good Shepherd, Raleigh; the Rev. Gray Temple, Good Shepherd, Rocky Mount; Bishop Coadjutor Richard H. Baker; John H. London, St. Bartholomew's, Pittsboro; and the Rev. Tom T. Edwards, St. Philip's, Durham. Back row, from left, are E. B. Dixon, representing Security National Bank, treasurer of the Diocese; Edward Hudgins, Holy Trinity, Greensboro; Isaac D. Thorp, Good Shepherd, Rocky Mount; the Rev. James D. Beckwith, St. Michael's, Raleigh; the Rev. David W. Yates, Chapel of the Cross, Chapel Hill; Henry C. Bourne, Calvary, Tarboro; and Dr. John W. Black, Holy Hope, Rocky Mount.

—Henry W. Lewis,
Chapel of the Cross, Chapel Hill

Church should repudiate Jackson's scurrilous remarks, says Chapel Hill reader

The caption under the photograph of the Rev. Jesse Jackson that appeared in the April, 2000 issue of *The Communicant* quoted Mr. Jackson as having said at the Religious Communicators Congress 2000 in Chicago that the Confederate battle flag "...was the flag of rebels and traitors..." and having gone on to call the Confederate forces "a Nazi army." There was no explanation given for including Mr. Jackson's photograph and his uncalled-for comments in the official newspaper of the Episcopal Church of North Carolina.

What the relevance of his remarks might be to our church remains unclear, unless, of course, the intent of printing them was to expose the radical nature of the views expressed by Mr. Jackson—views that will certainly offend the many Episcopalians whose ancestors served honorably under the Confederate battle flag.

Since many of the old Southern families that have long supported the Episcopal Church are descended from soldiers who fought in the Confederate

army or officers that led it, and are justifiably proud of their heritage, it was perhaps appropriate to alert them to the scurrilous attempt by Mr. Jackson to discredit the service of their ancestors. These families will surely decline to surrender their heritage to this shameless demagoguery.

Having alerted them to this base attack on the good names of their families, the next steps for the church to take should be to repudiate in no uncertain terms Mr. Jackson's characterization of Confederate soldiers as traitors and of the Confederate army as a Nazi army, and in the interest of unity of all Christians, to urge Mr. Jackson to refrain from further attempts at denigrating the heritage of a group of Americans who are certainly no less Christian than he professes himself to be.

It is the responsibility of the church to set a higher standard of discourse than the affronts to its members contained in *The Communicant's* coverage of Mr. Jackson's remarks. Failing to repudiate these slurs will be an additional affront to many families, not only in the Episcopal Church, but also in other churches all over the South. That will bring disunity as well as discredit, not to Confederate soldiers or their descendants, but to *The Communicant* and to the church itself.

Those of us who still love the Episcopal Church hope that will not happen.

Betty Manning
Chapel Hill

Please, Mr. Editor, no more news from the National Church!

I take no part in the South Carolina battle flag controversy, but I do take issue with Jesse Jackson's description of Gen Robert E. Lee as a rebel, traitor, and commander of a Nazi army (April *Communicant*). What is *The Communicant* trying to prove?

Please, Mr. Editor, let's have no more news from the National Church.

—Jim Longworth
St. Paul's, Winston-Salem

Jackson's remarks "idiotic," publishing them provocative, says irate Raleigh reader

I noted with dismay your photo of Jesse Jackson in the April issue of *The Communicant* wherein you gleefully quoted him as stating that Gen. Robert E. Lee led a "Nazi army."

By propagating his idiotic remarks you provoke confrontation, not reconciliation. You hurl a direct insult into the faces of the thousands of Episcopa-

lians (including myself) whose ancestors served honorably and bravely in the Confederate States Armed Forces. You wrongly denigrate the name of General Lee whose sense of duty, honor, and leadership far surpasses anything I've seen lately in the National Episcopal Church.

But why should I be surprised? It is simply a continuation of the political message the national church is fostering. That message is that "if you are southern, you can forget your history. We are going to help rewrite it. If you are conservative, get out of the Episcopal Church. There is no place for you." It is little wonder that the church needs an initiative to investigate why whole congregations are leaving.

—Thomas W. H. Alexander
Christ Church, Raleigh

Ashamed of The Communicant!

What possible purpose did you have in mind when you published that insufferable picture of Jesse Jackson on page 9 of your latest issue (April *Communicant*)?

If it was to upset and infuriate your readers you have certainly succeeded. For him to compare Robert E. Lee and the Confederate Army with Hitler's Nazi troops is beyond the pale.

I am ashamed for your paper to represent the Diocese of North Carolina.

—Mrs. Barbara T. Parker
Christ Church, Raleigh

Proud of The Communicant!

Just a line or two to compliment you on the most recent issue of *The Communicant*. I was not at all surprised to read that this publication had won five awards for journalism. Your work is worthy of awards of excellence and I hope you realize how much we all appreciate it.

I was also delighted to find the April Cursillo weekend listed in the calendar of events. Thank you again for our inclusion.

—Prissy Stufflebeam
St. Michael's, Raleigh

Publishing remarks unjustified

I have avoided over many years the temptation to write *The Communicant* to voice my deepening despair regarding the direction I see the church taking. I have avoided doing so for the same reason I no longer complain about the idiocies that afflict our political system—to complain does absolutely no good, change does not occur, and valu-

able paper is squandered in the process.

However, I am going to squander paper regarding the April issue of *The Communicant* and the photo of Jesse Jackson and the associated lines quoting Jackson. Jackson says that Southerners who fought in the War for Southern Independence were traitors, that Robert E. Lee betrayed his country and that he led a Nazi army. Leave aside the fact that Jackson is ignorant of Southern history, is guilty of gross defamation of Lee's character and the use of "Nazi" is disgusting beyond words. Well-meaning people can and do have differences concerning the South Carolina flag issue. But Jackson's comments do not come from someone who is well-meaning. He is a bigot and his comments demonstrate that.

But leaving all of that aside, I want to ask what place does Jackson's photo and comments have in *The Communicant*? Jackson is not an Episcopalian, he was not speaking to an Episcopal conference, and his comments dealt with nothing impacting North Carolina Episcopalians. It seems to me that use of the photo and comments is part of a mindset which gleefully likes to tick people off just for the fun of it.

If Southerners of all colors and beliefs are going to live in peace (as I devoutly pray we will), we perhaps more than others must cut one another a good bit of slack just because of the nature of our complex history. You don't do that by poking your finger in your neighbor's eye just because it's fun to tick them off.

Roger Rollman
St. Francis', Greensboro

Take me off the mailing list

I would be remiss if I didn't convey my displeasure with the most recent copy of *The Communicant*. I was appalled to see a picture of a prejudiced fanatic defaming the character of a great American. Furthermore, equating the Confederacy to Nazi Germany is inexcusable. Why would you feel compelled to print such a picture and what relevance does it have to the Episcopal Church?

I respectfully request that you remove my name from your publication's distribution.

It is not by chance that this correspondence is sent on May 10.

—J. W. Lapeza
Durham

EDITOR'S NOTE: May 10 is Confederate Memorial Day in North Carolina.

Editorial: *What's news?*

IN THE COURSE of almost ten years as editor of *The Communicant*, I have had the experience of either pleasing or upsetting almost every segment of our diocesan population. In any given week, I will receive letters, telephone calls, or email messages praising the excellence of the paper, or questioning my motives, sanity, or ancestry.

This is the kind of thing to which one becomes accustomed as a journalist.

In some respects, being a church or religious journalist is like being any other kind of journalist. There are certain universal standards of reporting—accuracy, fairness, balance, clear writing, thoroughness, etc.—that apply to any kind of news production. But writing for a church publication is different in that the religious context, as well, has to be taken into consideration.

And who is the audience for one's stories? Whereas some writers are producing news stories for the general public, the church journalist generally has a more narrow focus—writing, usually, for his or her denomination. I've always had to ask, therefore, how will this news sound to Episcopalians? Is this something that Episcopalians need to know, or would benefit from knowing, or would find useful or interesting? Is it something that would have particular interest for *North Carolina* Episcopalians? Is it something that would boost or encourage some segment of our members? Is it something that would showcase an interesting local program and perhaps serve as a model for others elsewhere? Is it educational? Is it inspirational?

The church newspaper can easily slide off into becoming little more than a kind of religious Chamber of Commerce marketing and promotion vehicle. And, of course, one very legitimate and principal function of the diocesan newspaper is to publicize and promote the various programs of the Diocese—outreach, stewardship, congregational development, planting new churches, youth, college work, visions and initiatives of the bishops, special interest organizations, conventions and conferences, and so on.

But if that is all that it did, the church newspaper would be failing in its mission. The newspaper—like our deacons—serves as a link between the church and the world. And, as someone once said, "It's a jungle out there, folks."

The diocesan newspaper must also report on things such as clergy misconduct, parish embezzlements, resignations, renunciations of the ministry, deaths, budget problems, and disagreements within the Church over various social and theological issues. The paper must not take the side of either the lib-

erals or of the conservatives. It must serve as a forum for the opinions of all, no matter how unpopular their ideas may be to some. This often creates problems in religious settings, in which there sometime exist groups that hold tightly to their own particular interpretation of what is right—and insist that anyone who doesn't agree with them "is not of God." One finds these groups both on the right and the left of the political and theological spectrum. And each of them is unhappy when any person or idea it views as its "opponent" is given any sort of news coverage that might lend that "opponent" a degree of comfort or credibility.

Beautiful are the feet of him who brings good news, and woe be unto him who is the bearer of ill tidings!

Your editor, for the above reasons, has been shot at so many times over the years, from all directions, that he often feels like one of those characters in the old-time western movies who is told to "dance" while the outlaws fire off their six-shooters all around his feet.

This, in our latest episode of this continuing saga, brings us to the Rev. Jesse Jackson and the Confederate Army. On Mar. 29 Jackson was the keynote speaker at the opening banquet in Chicago for the Religious Communicators Congress 2000, which was partly hosted by the Episcopal Diocese of Chicago and attended by many Episcopal diocesan newspaper editors from across the United States.

Jackson, in the middle of his speech, turned his attention to the Confederate Battle Flag controversy in the state of South Carolina. He criticized Republican Party presidential candidate George W. Bush for failing to condemn the flying of the flag, which he called "the flag of rebels and traitors who fought to preserve slavery." While he was at it, he also condemned Confederate Army commander Gen. Robert E. Lee, whom he characterized as having "suckled at the breast of the Union" and then "betrayed his country to command a Nazi army." Not content to stop there, Jackson went on to compare the Confederate battle flag to the Nazi swastika symbol. "What if the Germans incorporated a swastika into half their national flag and called it 'heritage'?" How would we like that?" he asked, referring clearly to the several Southern states whose state flags contain elements or suggestions of the Confederate battle flag design.

Presented with a statement such as that, made at a public gathering attended by over 1,000 people, by a person who has been a candidate for a major party's presidential nomination and who is reputed to be a Christian

minister, a journalist has to make choices. One choice, obviously, would be to ignore it and forget it.

The other choice is to report what the person said. That was my choice.

For reporting Jackson's remarks in our diocesan newspaper, I have been severely criticized in some quarters. Some of this criticism has come from people who clearly do not understand what is news. Some disliked my reporting Jackson's remarks because such news, they said, does not contribute to good race relations. I think that they are probably right. But he said it. We speak much these days in the Episcopal Church about reconciliation, hospitable conversations, and not demonizing our opponents. This was not a hospitable conversation on Jackson's part. Have we reached the point in political correctness that it is absolutely taboo to make any criticisms of racial or social minorities, but it is okay to demonize dead white people as proto-Nazis?

Others objected to my reporting Jackson's remarks because they saw it as an insult to their families, to their ancestors who fought honorably in the Confederate Army. "Who do you and Jackson think you are?" demanded one man. I sympathize with his outrage over the tone of the remarks, but wish to point out that reporting of something does not mean that one is endorsing it. The event may be as unpleasant to the reporter as it is to anyone, but he has a duty to report on what was done or said. Reporting is not approval. There is so much promotion, marketing, advertising, and "info-tainment" going on today, that the distinction between news and selling has become blurred for most people. Many others believe that, especially for a church paper, the function of positive marketing of the faith should be placed way ahead of the function of realistic reporting.

As a journalist and as a Christian, I see realistic reporting as truth telling. Realistic reporting is likely to offend both liberals and conservatives, who like to bend reality to fit their own particular version of the truth. None of us has cornered the market on revealed truth and righteousness, Bishop Barbara Harris warned during her recent visit to this Diocese. How true.

Jackson's remarks were of such a nature that he should not be allowed to state them in public without there being a record of it. Perhaps what he said will come back to haunt him, ultimately. His remarks struck me as unfeeling and racist, an opportunistic cheap shot that went far beyond what was justified. Most people, even in South Carolina, think that the Confederate battle flag

should come down from over the capitol in Columbia. It is unfortunate to see someone such as Jesse Jackson, who has the opportunity to promote reconciliation, instead, stoop to the temptations of demagoguery.

—E. T. Malone Jr., Editor, *The Communicant*

Letters

Publication of Jackson's remarks was "plain stupid" says Raleigh parishioner

As a former Junior and Senior Warden, a Vestryman for many years, and a Vice Chancellor of the Diocese of North Carolina, I have been witness to the self-destruction of the Episcopal Church in the United States. The church hierarchy is presiding over the end of a church whose God-given mission was the salvation of souls and has adopted a political leftist agenda.

I expected more of the Diocese of North Carolina—but I was wrong.

The publication in *The Communicant* of the lies expressed by a notorious hate-monger goes beyond all bounds of Christian decency—and it is plain stupid.

My grandfather joined the Confederate army as a teenager. My great-grandfather resigned from the United States Congress and became a Confederate General. He was killed in the Battle of Sharpsburg and buried from Christ Church in Raleigh. When Lincoln called for troops to invade the southern states, they fought to protect their homes under the great Christian General Robert E. Lee. For a race-baiter to refer to General Lee as leading a "Nazi army" is more than decent people can stand.

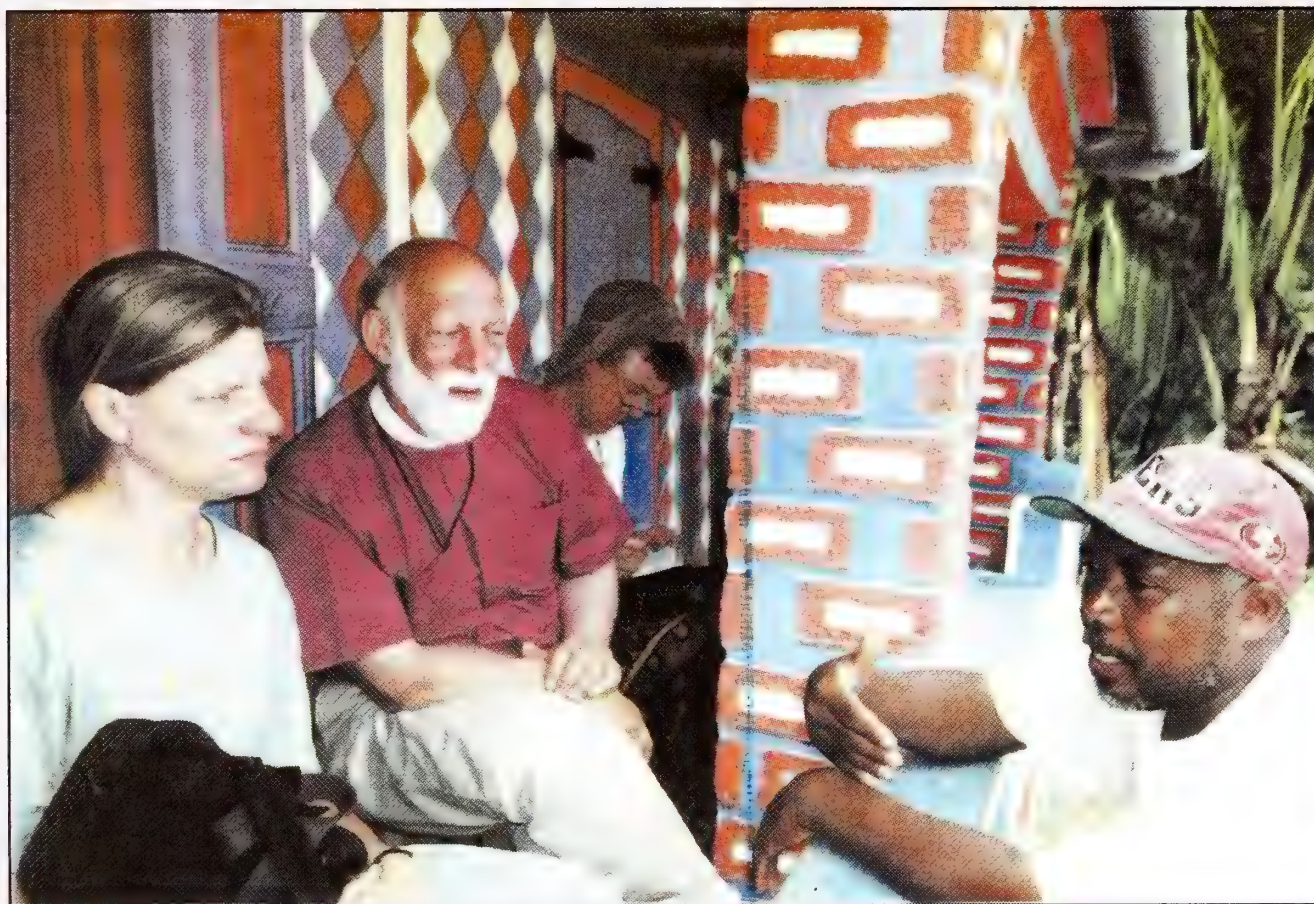
The publication of Jesse Jackson's photograph and diatribe in the diocesan paper is insulting, divisive, and contemptible.

*Armistead J. Maupin
Christ Church, Raleigh*

No reason to print garbage

What was the purpose of you prominent coverage of remarks made by Jesse Jackson at a meeting (Episcopal?) held in Chicago? His comments were inflammatory, divisive, racist, and erroneous—all rather typical of what we have come to expect. There is no valid reason to print this type of garbage.

*Kenneth J. Smith, Jr.
Christ Church, Charlotte*



A learning experience in Haiti

The Rev. Lisa G. Fischbeck, left, and Bishop Suffragan Gary Gloster listen as Edvi Durandiss explains the village banking program operated by CODEP, an organization working to improve economic, social, and environmental conditions in Haiti. CODEP is managed by the Haiti Fund Inc. of New Bern, N.C., a joint Presbyterian and Episcopal project. Over 900 peasants participate in the innovative banking program that provides them with small loans to improve their economic situation. Fischbeck and Gloster were part of a group from the Diocese of North Carolina that visited several sites in Haiti earlier this month. (Photo by Lars Bergstrom)

St. Patrick's groundbreaking

(Continued from page 9)

when a group met at the church office for The Feast of St. Patrick. On Saturday evening, St. Patrick's parishioners and guests enjoyed a high-spirited concert by Fran McKendree. The Sunday service, ceremony, and the luncheon that followed, capped the weekend.

"To finally have a permanent church...I almost cannot imagine it. It's like a dream. This was an exciting, emotional weekend," said long-time St. Patrick's member Pam Hatley. "But with all this excitement comes responsibility. We must be mindful of our mission and never lose the hopefulness and purposefulness we developed when we didn't have a building of our own."

In fact, during his sermon, St. Patrick's vicar, the Rev. Brian Suntken, said, "This house that we shall build on this magnificent piece of property is only as significant, only as effective, as the people, the community, who will gather in it. If the building becomes the driving force in our community's life, we will no longer be effective. The mission of this community is not to build a building. Rather, our mission is to give life to others and to each other in Jesus'

name, to transmit new hope and new meaning to everyone we meet."

St. Patrick's, which for the last decade has met in a variety of locations, from a restaurant to a YMCA to, currently, a school gymnasium, has seen phenomenal growth.

"In the past three years, we've gone from 84 members to 304 members. We're ready for a permanent home," said Suntken. "Our new building is a model which will serve the Church well into this new millennium. It is the model where Christ is seen to be present in our actions and lives. This is what is drawing people to our community. Here, at St. Patrick's, the presence of Christ is real."

The new church has been designed after century-old English cathedrals. To be situated on 15 acres of wooded countryside, the new church will incorporate natural materials such as wood and stone and feature greenspace for outside worship.

To be illuminated by natural light whenever possible, the new church will be designed to blend with, yet take full advantage of, the surrounding environment. The architectural firm for the project is Chape Hill-based Dixon/

Weinstein Architects.

"The building will be spectacular, an architectural jewel for the Diocese. But it will be more than that—the community of St. Patrick's will continue to offer to everyone in the Lake Norman area an oasis from life's storm—a place where real transformation can take place. A place to meet and be found by the Lord of Life, Jesus Christ," said Suntken.

Construction was scheduled to begin on May 1, with the first phase of the project, the sanctuary, to be completed by May 2, 2001.

Long-term goals for the church include growing the membership to 700-800 people. Because the new church will be situated next to Lake Norman Regional Medical Center, Suntken expects to expand the church's mission to hospital patients and their families.

"Our proximity to the hospital will allow us many opportunities for pastoral ministry and outreach," he said.

St. Patrick's currently meets on Sundays at 9:00 a.m. at Mount Mourne Elementary School on Highway 115 near Mooresville. The church office is located at 201 N. Church St. in Mooresville, telephone (704) 663-5659.

Virginia
Theological
Seminary's
Second Annual

JOHN HINES PREACHING AWARD

Virginia Theological Seminary invites all preachers—bishops, priests, deacons, and laypersons—to submit one sermon for the John Hines Preaching Award. The sermon must have been delivered in the Episcopal Church to a congregation between I Advent 1999 and the last Sunday after Pentecost 2000. The prophetic voice that characterized Presiding Bishop John Hines' own ministry should be central within the sermon. The sermon must be received by the John Hines Preaching Award Committee by December 31, 2000. The name of the award recipient will be announced in Spring 2001.

*The recipient of the
John Hines Preaching Award
will receive \$2,000.00.*

For further information or to submit a sermon, write or call the Rev. Robert Burch, Director of Development and Church Relations, Virginia Theological Seminary, 3737 Seminary Road Alexandria, VA 22304
1-800/941-0083
Send email to
BBurch@vts.edu



Book Notes

A new and thoroughly revised edition of the Rev. John Wall's useful volume, *A New Dictionary of the Episcopal Church*, is just off the press and is now available at the diocesan bookstore, **Education/Liturgy Resources in Oxford**. The publisher for this edition is Cowley Press. The selling price is \$13.95. Orders may be placed by calling bookstore manager the Rev. Harrison Simons at (919) 693-5547.

Letter from the Bishop

Dear People,

Since this is my last letter to you, I want to say that being your bishop has been the hardest job I have ever had; but it has also been the greatest privilege and highest honor ever given me. Thank you for your help, your prayers, and your encouragement along the way.

Particularly I thank the staff at Diocesan House and at all our diocesan institutions for sharing the ministry of seeking and serving Christ in all persons, loving our neighbors as ourselves. And especially Sara Jo Manning, my wise, dependable, always helpful assistant.

And, above all, Connie—my companion, my partner, my friend.

In retirement, Connie and I plan to remain in the Triangle area; and after an appropriate time of rest and recreation and disengagement from church responsibilities, I shall be open to opportunities that come my way.

I leave you with this adaptation of remarks made by Archbishop Oscar

Romero who was murdered at the altar of a church in El Salvador on March 24, 1980, by someone stupid enough to believe he could kill the message by killing the messenger:

"It helps now and then to step back and take the long view. The kingdom is not only beyond our efforts, it is even beyond our vision.

"We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work. Nothing we do is complete. Which is another way of saying that the kingdom always lies beyond us.

"No statement says all that could be said. Nor prayer fully expresses our faith.

"No confession brings perfection.

"No pastoral visit brings wholeness. No program accomplishes the Church's mission. No set of goals and objectives includes everything.

"This is what we are about. We plant the seeds that one day will grow. We water seeds already planted, knowing that they hold future promise.

"We lay foundations that will need further developments. We provide yeast that produces effects far beyond our capabilities.

"We cannot do everything, and there is a sense of liberation in realizing that. This enables us to do something and to do it very well.

"It may be incomplete but it is a beginning, a step along the way, an opportunity for God's grace to enter and do the rest.

"We may never see the end results, but that is the difference between the architect and the worker.

"We are the workers, not the architects; we are ministers, not messiahs.

"We are prophets of a future not our own. Amen."

Love and peace to you all.

Bob Johnson
X Bishop of North Carolina
May 14, 1994-June 17, 2000

VISITATION SCHEDULES

Bishop Johnson

May 27/Saturday
Ordination of William Oldland
St. Francis', Greensboro – morning

May 28
St. Andrew's, Rocky Mount – a.m.
Ordination of Duncan Jones
Saviour, Jackson – afternoon

June 2-3
The Summit – Deacons Conference
June 4
St. Philip's, Durham – morning
Ordination of Zelda Kennedy
St. Titus', Durham – afternoon

June 10/Saturday
Ordination of Patsy Smith
St. Luke's, Durham – morning

Bishop Gloster

May 28
St. Anne's, Winston-Salem – morning
St. Timothy's, Winston-Salem – p.m.

June 4
Christ Church, Charlotte – morning
June 11
Holy Comforter, Burlington – a.m.

June 18
Holy Trinity, Greensboro – morning
June 25
St. Andrew's, Charlotte – morning
Ordination of Jonathan Clodfelter
St. John's, Charlotte – afternoon

Clergy changes & moves

The **Rev. Lois Reardin** began serving as part-time assistant to the rector, St. Paul's, Cary, effective Jan. 1. She comes from the Diocese of Central Pennsylvania where she had served since 1991 as associate rector, St. John's, Lower Merion, Pa.

The **Rev. Edwin P. Bailey**, vicar at Good Shepherd, Cooleemee, and Ascension, Fork, since 1988, has retired, effective May 31. A native of Aldie, Va., he is a graduate of the University of Virginia (B.A., 1950) and Virginia Theological Seminary (M.Div., 1955). Ordained deacon in 1955 and priest in 1956, he served as deacon-in-charge, St. John's, Warsaw, Va., and N. Farnham Church, Farnham, Va. (1955-1956) and rector (1956-1957); assistant minister, St. John's, W. Hartford, Conn. (1957-1959); assistant minister, Christ Church, and vicar, St. Barnabas, Greenwich, Conn. (1959-1965); rector, St. George, Newport, R. I. (1965-1975); vicar, Great Falls, assistant, St. John's, McLean, Va. (1975-1980); rector, St. Paul's, Smithfield, N.C. (1980-1984); rector, St. John's, Winnsboro, S.C. (1984-1986); and chaplain, Church Farm School, Paoli, Pa. (1986-1988). He served on several diocesan boards in Rhode Island and on the Commission on Ministry in the Diocese of Upper South Carolina (1986). He and his wife Anne have moved to the Penick Village in Southern Pines.

The **Rev. William Todd** is serving

as interim rector at All Saints', Concord, effective Mar. 20. He had been non-parochial.

New rector at Church of the Holy Innocents, Henderson, effective Jan. 30, is the **Rev. Daniel W. Barker**, who comes from the Diocese of Upper South Carolina where he has been serving since 1997 as chaplain and mutual ministry coordinator for York Place, a home for emotionally disturbed children. He was also serving as priest-in-charge, St. Peter's, Great Falls, S.C. He was rector of St. Andrew's, Vestal, N.Y., from 1987-1997, in the Diocese of Central New York.

The **Rev. Virginia Going**, who has been serving since May 1, 1998, as deacon at St. Mark's, Raleigh, will at her own request become non-parochial, effective June 18.

Bishop Johnson has assigned the **Rev. Canon E. T. Malone Jr.** as priest-in-charge at St. John's, Battleboro, effective Mar. 1, for a 12-month period. He continues in his full-time position at Diocesan House.

Interim rector, effective May 1, at St. Anne's, Winston-Salem, is the **Rev. Dr. Patty Earle**. She has served since 1989 as vicar at Church of the Messiah, Mayodan.

The **Rev. Lisa Frost-Phillips**, who has been serving as assistant to the rector, St. Luke's, Durham, since 1996, has become non-parochial, effective May 21.

The **Rev. Noah Howard**, who in addition to his regular assignments as

vicar at St. Michael's, Tarboro, and St. Mary's, Speed, has been serving since Mar. 1, 1999, as part-time interim rector, Trinity, Scotland Neck, has completed that interim assignment, effective Mar. 19. He continues in his positions at Tarboro and Speed.

The **Rev. Ronald N. Hiester** is new rector at Trinity, Scotland Neck, effective Apr. 1. He comes from the Diocese of Alaska, where he had served since 1993 as rector of St. Peter's, Seward.

The **Rev. Dr. Ann Brewster Jones** is new assistant to the rector, St. Martin's, Charlotte, effective Apr. 1. She had been non-parochial.

Bishop Johnson has assigned the **Rev. Nancy E. Titus** to serve as deacon at Church of the Nativity, Raleigh, effective Feb. 27. She had been non-parochial.

The **Rev. Timothy H. Graham**, assistant to the rector since 1998 at St. Michael's, Raleigh, has resigned, effective Mar. 24, to accept a call to Church of the Good Shepherd, Covington, Ga. (Diocese of Atlanta)

The **Rev. Mary Page Curtis**, whose status has been non-parochial, will serve as part-time assistant to the rector, St. Thomas', Sanford, from March-October 2000.

Bishop Johnson has assigned the **Rev. Jack D. Durant** to serve as deacon at St. Michael's, Raleigh, effective Feb. 27. He had retired Aug. 2, 1998.

The **Rev. Fiona Bergstrom** is new

rector of St. Stephen's, Oxford, and vicar of St. Cyprian's, Oxford, effective Mar. 1. She has been serving since 1996 as assistant to the rector, All Saints', Concord.

Upon recommendation of the Commission on Ministry, Bishop Johnson has accepted as Postulants for Holy Orders, effective Jan. 17, **Sally Darnell Hollar** of Greensboro, **Kimberley Hudson** of Raleigh, **Eliza Robinson Ragsdale** of Smithfield, **Marcia Beam** of Durham, and **Teddra Bynes** of Raleigh.

Upon recommendation of the Commission on Ministry and the Standing Committee, Bishop Johnson has accepted as Candidates for Holy Orders, effective Apr. 17, **Velinda Elaine Hardy** of Tillery, **Joshua Harris Varner** of Virginia Theological Seminary, **Frederick Ernest Barwick III** of Roxboro, and **Connie Connelly** of General Theological Seminary.

Bishop-elect Curry's

Visitations, post-Consecration

June 18
St. Augustine's, Raleigh – morning

June 25
St. Stephen's, Durham – morning

June 25
El Buen Pastor, Durham – afternoon

July 23
Ascension, Fork – morning

August 27
Christ Church, Cleveland – morning
with St. George's, Woodleaf

Calendar of Events in the Diocese

June

Saturday, June 3. Celebration of a New Ministry, the Rev. John K. Gibson, The Prince of Peace, Apex, 2:00 p.m.

Sunday, June 4. Dedication of Arthur Cassell Memorial Transitional House for homeless men, High Point.

Sunday, June 4. Homecoming 2000, St. Michael's, Raleigh.

Sunday, June 4. Ordination of Zelda B. Miller Kennedy to the diaconate, 4:00 p.m., St. Titus, Durham.

Sunday-Wednesday, June 4-7. Province IV Altar Guild Annual Conference, Kannuga.

Wednesday-Friday, June 7-9. Province IV Synod, Kannuga.

Saturday, June 10. Ordination of Patsy Ann Smith to the diaconate, 10:30 a.m., St. Luke's, Durham.

Wednesday, June 14. Celebration of a New Ministry, the Rev. Fiona Bergstrom, St. Stephen's, Oxford, and St. Cyprian's, Oxford, 7:00 p.m.

Saturday, June 17. Consecration and Ordination of the Rev. Michael B. Curry as Bishop of North Carolina at Duke Chapel, Duke University, Durham.

Monday, June 19. Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

July
Tuesday, July 4. Fourth of July Holiday. Diocesan House closed.

Wednesday, July 5-Friday, July 14. The General Convention of the Episcopal Church will meet in Denver, Colorado.

August
Tuesday, Aug. 15. Diocesan Council, 10:00 a.m., Diocesan House, Raleigh.

Monday, Aug. 21. Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

POSTMASTER:
Send address changes to
THE COMMUNICANT
P.O. Box 17025
Raleigh, N.C. 27619

September

Monday, Sept. 4. Labor Day Holiday. Diocesan House closed.

Monday, Sept. 18. Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

Saturday, Sept. 23. Summit Quiet Day. Bishop Michael Curry, speaker.

Tuesday, Sept. 26. Diocesan Council budget preparation meeting, 10:00 a.m., The Summit.

October

Monday-Wednesday, Oct. 9-11. The Fall Clergy Conference will take place at the diocesan conference center, The Summit.

Monday, Oct. 16. Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

Tuesday, Oct. 17. Diocesan Council, 10:00 a.m., Diocesan House, Raleigh.

Friday-Saturday, Oct. 20-21. "A Children's Ministry Conference" sponsored by the Helping Churches Service Children Subcommittee of the Committee on Christian Social Ministries and by Youth Ministries and Christian Education of the Diocese of North Carolina, with the Rev. Dr. Eileen Williams Linder as keynoter. Site: The Thompson Children's Home, 6801 St. Peter's Ln., Charlotte.

Saturday, Oct. 21. Summit Quiet Day. Marie Summers, Spirituality in Clay.

November

Tuesday, Nov. 14. Summit Quiet Day. Vivian Hunsicker, Celtic Prayer.

Thursday, Nov. 16. Diocesan Council, 10:00 a.m., The Summit.

Monday, Nov. 20. Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

December

Thursday, Dec. 14. Diocesan Council, 10:00 a.m., Diocesan House, Raleigh.

Monday, Dec. 18. Standing Committee, 10:00 a.m., Diocesan House, Raleigh.

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Icon of Christ the Lord

This new painting, by the Manchester, Vermont, artist Kathryn Carrington, was recently installed in the Chapel of Christ the Lord at the Episcopal Church Center in New York.

Curry consecrated Bishop

By E. T. Malone Jr.

DURHAM, June 17—"A gift to the church" is how preacher the Rev. Charles L. Smith of Massachusetts described the Rt. Rev. Michael Bruce Curry, consecrated 11th Bishop of North Carolina before an overflow crowd at Duke University Chapel in Durham.

Curry, 46, took over the spiritual reins of the 45,000-baptised-member diocese in a colorful three-hour service filled with dancers, music from a 200-strong diocesan choir, and participation by nearly 40 bishops. Hundreds of people from his former parish of St. James', Baltimore, Md., rode chartered buses to attend the event.

"Wow! I've never seen anything like this before," said Bob Comey of Chapel of the Cross, Chapel Hill. Nearly 1,700 people jammed the gothic chapel and another 500 watched by closed circuit television in a nearby auditorium.

After music by members of El Buen Pastor, a Hispanic congregation in Durham, the Gospel was read both in English and in Spanish.

Following a luncheon after the service, Curry stood for two hours and autographed hundreds of service bulletins and posed for photos with friends and well-wishers.

A spirit of racial harmony, good will, and hope seemed to permeate the event.

The Rev. Timothy Kimbrough, president of the diocesan Standing Committee, said afterward, "I think that the affection shown for Michael by bishops of the church, members of the Diocese, and by members of his family and friends set a tone for the liturgy of the consecration that is rarely seen at such events. And that bodes well for the Diocese if he is able to elicit from people that kind of



JERRY MARKATOS

Bishop Curry signs a service booklet for a "fan" after his Consecration.



JERRY MARKATOS

The Curry family is introduced, amidst great applause, to the people of the Diocese.

hope, expectation, and love."

Curry replaces Bishop Robert C. Johnson Jr., who retired after a six-year tenure. Chief consecrator was the Rt. Rev. Robert H. Johnson, Bishop of

the Diocese of Western North Carolina and vice-president of Province IV. Curry was elected from among seven nominees on Feb. 11 after 11 ballots.

He is the first African-

American ever to be elected diocesan bishop in a diocese in the South, but North Carolina did have a black suffragan bishop, the Rt. Rev. Henry Beard Delany (1918-1928),

who was limited to "colored work." For Curry's consecration, the elaborate bishop's seat once used by Delany was transported from St. Augustine's College in Raleigh to be used in the service. Curry sat in it after he was vested.

At the singing of the Lord's Prayer during the Eucharist, the new bishop asked all present to reach out and join hands. Black and white Episcopalians, hand-in-hand, raised their arms in joyous song, many with tears streaming down their faces.

Curry, a native of Illinois and son of an Episcopal priest, began his ministry as rector of St. Stephen's, Winston-Salem, before moving on to larger parishes in Ohio and Maryland. He has been praised as one of the finest preachers in the church.

Bishop Johnson of Western North Carolina acted as chief consecrator in place of the Presiding Bishop of the Episcopal Church, who participated in another consecration in Mississippi the same day. Co-consecrators with Johnson were the Rt. Rev. J. Gary Gloster, Bishop Suffragan of North Carolina; the Rt. Rev. Barbara C. Harris, Bishop Suffragan of Massachusetts; the Rt. Rev. Robert W. Ihloff, Bishop of Maryland; the Rt. Rev. Robert C. Johnson Jr., Bishop of North Carolina; the Rt. Rev. Herbert Thompson Jr., Bishop of Southern Ohio; and the Rt. Rev. Orris G. Walker Jr., Bishop of Long Island.

The clergy presenters for Bishop Curry were the Rev. Dr. John R. Campbell, Diocese of North Carolina, retired; the Rev. Jane T. Gurry, Diocese of North Carolina, retired; the Rev. Canon John Kitagawa, Canon to the Ordinary, Diocese of Maryland; and the Rev. Dr. Lloyd A. Lewis, Dean, Mercer School of Theology.

The lay presenters were
(Continued on page 3)

News Items

Canterbury School celebrates graduation of its 5th class

GREENSBORO—Canterbury School graduated its fifth class of eighth grade students here on June 7. President of the Board of Trustees R. Sterling Kelly III, Head of School the Rev. Lee H. Bristol III, and Middle School Director Wayne A. Young conferred diplomas on the 10 graduates of the Class of 2000.

The students chose retiring sixth grade teacher Carolyn Kelley Lamkins as their commencement speaker. In her farewell address to students, she gave them "one last homework assignment." Mrs. Lamkins told her students to go on "To Learn, to Love, to Serve: To Live" as Canterbury School's motto says.

Other highlights of the graduation ceremony included the "unveiling" of the Canterbury Cougar mural given to the school by the graduating class, and a touching benediction, the Gaelic Blessing, sung by second grade students who were the graduates' kindergarten chapel buddies two years ago.

Dean Chris Mandaleris was awarded the first annual Sterling P. Miller Award, which honors the graduating eighth grader who best exemplifies the exuberance, joy, and love for Canterbury School evident in Mr. Miller, the school's founding headmaster. Miller returned to Canterbury's graduation to present this first award.

Members of the Class of 2000 are Arden Leigh Dwyer, Andrew Nelson Walker Heberling, Richard Tucker Houston, Robert Clayton Hughett, Martha Amos

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PROVINCE IV SYNOD: Scott Evans Hughes, center, of St. Stephen's, Durham, was re-elected president of Province IV during its June 7-9 meeting at Kanuga. With her, from left, are vice-president Bishop Robert H. Johnson (Western North Carolina) and Pat Mordecai, administrative assistant to the Presiding Bishop. (Photo by E. T. Malone Jr.)

Krick, Dean Chris Mandaleris, Taylor Davis McCaskill, Jack McDonald, Katherine Coffin Ragsdale, and John Berendt Speckhard.

Trinity Episcopal School plans to open this fall in Charlotte

CHARLOTTE—Work officially began on the site of Trinity Episcopal School as the first shovel of dirt was turned in mid May. Site contractor F. T. Williams has been busy completing the permanent infrastructure and grading the site in preparation for the installation of temporary facilities.

The school, which will be located at Ninth Street and McDowell Street, opens Aug. 16 and will start with grades kindergarten through fifth. It will grow each year to eventually serve students through the eighth grade.

Plans for the permanent building are complete. During the construction and fundraising phase for the permanent facility, Trinity School will be housed in two attractive modular buildings totaling approximately 15,000 square feet.

In addition to classroom space, these buildings will include a modified library, a multipurpose room for weekly

Chapel services and school assemblies, faculty and administrative areas, and other rooms for specialized learning such as art, science, and music. An outdoor pavilion highlighting the entrance to the campus will be constructed adjacent to the buildings and serve as a gathering place for school activities during pleasant weather.

Although temporary, the Trinity campus will be a first-rate learning environment, said Trinity headmaster the Rev. Louis "Smokey" Oats. "It will be uniquely designed to meet the mission and program requirements for our school," he said.

For more information about Trinity School, one may call the office at (704) 358-8101.

St. Timothy's-Hale graduates 21 in June 2 exercises in Raleigh

RALEIGH—St. Timothy's-Hale School held its 28th commencement exercises here on June 2 in the school's new All Saints' Chapel for 21 high school seniors.

Dr. Paul Bitting, Professor of Education at North Carolina State University, delivered the commencement address.

Valedictorian for the class was Matthew Thomas Whited, and the salutatorian was James Chauncey Keel.

Members of the Class of 2000 are Mark Jonathan Akland, John Frederick Atkinson, Temperance Ann Bartholomew, Erin Blair Berry, Betsey John Haywood Odell Cheshire, Maxwell Alton Darby, Sarah Louise Dearstyne, Dorothea Maria Dimitriades, Benjamin Nathan Garren, Steven Brent Goode, Katrin Margareta Jamart, James Chauncey Keel, Christine Margareta Kimball, Walter Evans Kistler IV, Yang-Min Liu, Rebecca Barrett Owens, David Craig Price, Megan Elizabeth Segraves, Zachary Ryan Taylor, Elise Nicole Tortora, Matthew Thomas Whited.

This & that

The need continues for flood relief in Eastern North Carolina. Many of the problems created by "Flood Floyd" require long-term solutions. The Rev. Phil Byrum, rector of St. Timothy's, Wilson, reports that he recently received a check for \$2,819.23, the Easter Offering from St. Mary's, High Point, designated for on-going flood-related needs. It is hoped that many others will follow this good example and continue to aid our less fortunate sisters and brothers.

Elizabeth Bird Givens, Good Shepherd, Raleigh, points out that the May *Communicant* article about the former diocesan Camp Vade Mecum, written by Thad Woodard of Raleigh, stated that Mike Bowman was director of Camp Sertoma, now located on the old Vade Mecum grounds. Mr. Bowman, she says, resigned from that position in 1999. She also points out that it has been former permanent Vade Mecum staff members—rather than former campers—who have held an annual reunion. Bowman's father was Vade Mecum camp director when it was an Episcopal camp, and Mrs. Givens worries that with the younger Bowman gone the Sertoma 4-H facilities may become less accessible to such reunions.

Gerald M. Malmo III of St. Paul's, Winston-Salem, and Milton Wilfred Grenfell of Christ Church, Charlotte, wrote lengthy letters criticizing our printing of the Rev. Jesse Jackson's remarks about the Confederate battle flag, Gen. Robert E. Lee, and the Confederate Army. Both letters were received on June 7, after the May issue had already been printed, and both of them go over a lot of the same ground as did other writers in being critical of Jackson and of this newspaper in publishing his remarks. Mr. Malmo, however, accurately pointed out that General Lee was a faithful member of the Episcopal Church and died after developing a cerebral thrombosis on a wet evening returning from a vestry meeting. After he died his Lexington, Va., parish was renamed the Robert E. Lee Memorial Episcopal Church in his honor. He suggested that those who want to know of Lee's true character should read Charles B. Flood's book *Lee: The Last Years* or J. Ollinger Crenshaw's study, *General Lee's College*, about Washington & Lee University where Lee served as president after the war. Mr. Grenfell in his letter made the point that Confederates were neither "rebels" nor "traitors" but wanted to leave the Union peacefully and establish

(Continued on page 3)

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This & that

(Continued from page 2)

an independent nation. They fought a defensive war, he noted, after the South was invaded by Federal troops.

SPECIAL VISIT: On Sunday, June 18, **Bishop Samuel Kamya** of the **Diocese of West Buganda, Uganda**, visited **Church of the Nativity, Raleigh**, where he preached, celebrated the Holy Eucharist, and confirmed three young people. His brother **Joel Kamya** is a parishioner at Nativity.

It's not too late! Anyone who would still like to contribute to the **retirement gift for Bishop Johnson** and who did not get the opportunity to do so may send a check made to "Episcopal Diocese of North Carolina" and marked "Bishop Johnson gift." These should be mailed to the attention of **Carol Johnson**, Diocesan Administrator, P.O. Box 17025, Raleigh, N.C. 27619.

CORRECTION: The article in the May *Communicant* referring to a **Yoke-fellows Prison Ministry Award** presented to **Mrs. Elizabeth Moore** should have stated that she is a member of **Church of the Messiah, Rockingham**, which is located in **Richmond County**.

Province IV bishops critical of Spong, Allison, Dickson

HENDERSONVILLE, June 9—The bishops of Province IV, meeting near here at Kanuga Conference Center, by a vote of 19-1 adopted a resolution condemning actions of three retired bishops. It reads, in part: "We note that John S. Spong, the retired Bishop of Newark, has often questioned and reinterpreted the tenets of the Christian faith. In the Episcopal Church we believe anyone, lay or clergy, has the freedom to question any of the church's teachings; but if Bishop Spong or any others teach and think contrary to the faith of the church, their teaching represents only that individual and does not represent the Episcopal Church." The resolutions also said that the actions of C. Fitzsimmons Allison, retired Bishop of South Carolina, and Alex D. Dickson, retired Bishop of West Tennessee, by participating as co-consecrators in alleged irregular consecrations of bishops in Singapore, "have challenged the polity of the...church in ways that are disturbing and unsettling." When the contents were read to the entire Province IV Synod, Dr. Frank Adcock III of the Diocese of West Tennessee said he was "ashamed of the resolution" because it seemed to link Spong with Allison and Dickson, "as if they were cut from the same cloth." The synod took no action on the bishops' resolution.

—E. T. Malone Jr.

Curry

(Continued from page 1)

Marshall B. Bass, former senior warden, St. Stephen's, Winston-Salem; Gail Fennimore, diocesan president of the Episcopal Church Women; Dr. Charlene B. Griffin, senior warden, St. James', Baltimore, Md.; Dr. Willis Holloway, former senior warden, St. Simon of Cyrene, Lincoln Heights, Ohio; and Alfred L. Purrington III, chancellor, Diocese of North Carolina.

Litanist for the service was Waltye Rasulala, Church of the Nativity, Raleigh, and cantor was Lawrence E. Wall Jr., Chapel of the Cross, Chapel Hill.

Reader of the Old Testament lesson was Raymond E. Dooley, Chapel of the Cross, Chapel Hill, and reader of the New Testament lesson was Berkeley E. Fellers, Christ Church, Charlotte. The Rev. Ralph L. Delgadillo, St. Paul's, Smithfield, and Good Shepherd, Raleigh, read the Gospel in Spanish, and the Rev. Anne L. Reed, deacon at St. James', Baltimore, read the Gospel in English.

Presenters of the oblations were Sharon Clement Curry, Elizabeth Strayhorne Curry, Rachel Clement Curry, Helen Anderson, Sister Althea Augustine CT, Josephine Robbins, J. Oliver Lee Jr., Esq., and Dr. Errol McNeal.

The new bishop's first official visitations were to be on June 25 at St. Stephen's and at El Buen Pastor, both in Durham. However, he was to preach and celebrate on June 18 in St. Augustine's Chapel at St. Augustine's College in Raleigh.



The Rev. Charles L. Smith, retired, of Massachusetts, was preacher for the consecration.

Clayton teen awarded scholarship

CLAYTON—Emily Smith, a member of Grace Episcopal Mission here and a rising senior at Saint Mary's School in Raleigh, has won a full-tuition, room and



JERRY MARKATOS

Bishops gather for the ancient ceremony of the laying on of hands, to symbolize that the new bishop follows in the Apostolic succession.

General Convention news to be on web site; Deputies will report Sept. 9 at Summit

RALEIGH, June 23—Members of the Diocese of North Carolina will be able to keep up with what is going on at 73rd General Convention in Denver, July 5-14, by logging on to the diocesan web site, www.episdionc.com.

The North Carolina web site has links to the General Convention web site, www.ecusa.anglican.org/governance/general-convention, and to the web site of the Episcopal News Service, www.ecusa.anglican.org/ens, which will publish daily stories about the convention.

In addition, *Communicant* editor Ted Malone will attend the General Convention and will write a "North Carolina Daily Bulletin" which will be posted on the diocesan web site each day. This will emphasize activities and involvement of Diocese of North Carolina people who are bishops, lay and clergy deputies and alternates, and delegates to the Episcopal Church Women's Triennial and the national Altar Guild meeting.

Following its return, the North Carolina deputation to General Convention will report to the Diocese regarding its work and decisions of the General Convention at a meeting to be held from 1:00-4:00 p.m., Saturday, Sept. 9, at The Summit. All members and friends of the Diocese are invited to attend. A registration fee of \$8.50 will be charged, due upon arrival. For additional information, one may contact the Rev. Timothy Kimbrough, head of the deputation, at priestTEK@aol.com.



JERRY MARKATOS

Bishop Barbara Harris was one of six co-consecrators.

N.C. Foundation makes grants and loan to parish and missions

RALEIGH, June 20—The N.C. Episcopal Church Foundation board met and approved one loan and three grants, reports board president Anne Tomlinson.

The Foundation approved a loan of \$55,000 to St. Ambrose', Raleigh, for repairs to the church property.

The Foundation approved grants of \$7,500 to St. Philip's, Germanton (a historic church administered by the diocesan Historic Properties Commission), for repairs to the church; \$6,500 to Messiah, Mayodan, to repair its roof; and \$6,825 to St. Matthias, Louisburg, for repairs to the church.

The board acted to raise the limits of loans to parishes, missions, and diocesan institutions to \$150,000 and of grants to missions to \$15,000. Interest rates remain at 6% for parishes and institutions and 5% for missions.

The next meeting is set for Sept. 19.

Good-bye to an old friend . . .



Bob and Connie Johnson were completely surprised by an informal good-bye party and gift presentation at Diocesan House in Raleigh on Thursday afternoon, June 15, as staff and diocesan leaders gathered secretly to honor their retiring Bishop and his wife. The Rev. Diane Corlett plays, upper left, for a sing-along in the chapel. Middle left, the Johnsons cut their cake. Middle right, Johnson and Corlett joke with Bishop-elect Curry. Friends from around the diocese contributed to a substantial financial gift for Bishop Johnson and gold and amethyst brooch for Connie. A radio-controlled toy pickup truck symbolized a real-life item that Bob wishes to purchase, pending spousal approval. (Photos by E. T. Malone Jr.)

Hello to a new friend . . .



Newly consecrated Bishop Michael Curry, upper left, offers the gifts of God to the people of God. In upper right photo, Bishop Curry sits in the antique bishop's chair once used by Bishop Henry Delany and transported from St. Augustine's Chapel in Raleigh to Duke Chapel. Daughter Elizabeth and wife Sharon, middle left photo, observe as Curry kneels prior to his examination by the consecrating bishops. The hands of bishops Curry and Johnson (in oval photo) are clasped and raised on high during the Lord's Prayer. Curry greets well-wishers, lower left, following the service. At lower right, he responds to reporters during press conference on side steps of Duke Chapel. (Photos by Jerry Markatos)

More news of the Diocese

N.C. Democratic Party seeks moratorium on death penalty

RALEIGH, June 17—The N.C. Democratic Party has passed a resolution calling for a moratorium on the death penalty in the state of North Carolina.

The action took place during the party's state convention here.

The vote is believed to be the first moratorium resolution enacted by a state Democratic Party in the United States.

"The N.C. Democratic Party is offering a new vision on the death penalty and a bold example for political leaders throughout the United States," said Stephen Dear, executive director of People of Faith Against the Death Penalty (PFADP). "We congratulate the party for upholding the best of America's values, for upholding justice and fairness."

PFADP has been spearheading the efforts to pass moratorium resolutions by local governments, congregations, businesses, and other groups throughout North Carolina.

Local Democratic district representatives overwhelmingly approved the resolution that had been recommended for passage by the Fourth Congressional District Democratic Party earlier in the year.

After the motion was read it was seconded by St. Bartholomew's, Pittsboro, Episcopal Church parishioner Jerry Markatos, Hadley Precinct chairman for Chatham County. Markatos described the voice vote that followed as "strongly in favor... It was not ambiguous."

So far, more than 50 resolutions have been passed in North Carolina by local governments, congregations, businesses, and community groups.

—*People of Faith
Against the Death Penalty*

Handkerchief drops on 158th season at Saint Mary's School

RALEIGH—Sixty-five seniors received diplomas from Interim President John C. Hume during the 158th commencement exercises held Saturday, May 27, in the grove of stately oak trees at Saint Mary's School here.

Marye Anne Fox, chancellor of N.C. State University, delivered the commencement address. Retired North Carolina Bishop Robert W. Estill participated in the baccalaureate service held prior to graduation and in the commencement ceremony. Ralph C. Moore, chair of the board of trustees, was on hand to present special commencement honors.

Special commencement honors were presented to the following graduates:

Cameron Morrison of Wake Forest is



Graduation Procession

Retired North Carolina Bishop Robert W. Estill and the Rev. Dr. Patricia Geerdes, chaplain, lead the procession on May 27 at the 158th graduation ceremony at Saint Mary's School in Raleigh. Sixty-five young women received their high school diplomas. Carrying the processional cross is rising sophomore Rebecca Wiegard of Raleigh.

the 2000 valedictorian. She also received the Niles Medal, presented to the graduate with the highest grade point average for four years.

Ashley Erickson of Elizabeth City is the salutatorian. She also received the Cooper Medal, presented to the graduate with the highest grade point average during her senior year.

The Marian Drane Graham Award was presented this year to Campbell McMillan of Raleigh. The Graham Award, established in memory of Marian Drane Graham, class of 1919, is made each year to the graduate who exemplifies Marian's "reverence and humility of spirit, scholarship without pride of excellence, zest for life, fun and friendship, unpretentious goodness, unassuming leadership, faith and fortitude and all-around development in the course of her radiant and nobly useful life." The recipient is chosen on the basis of character, academic achievement, spirit of leadership, and contribution to campus life.

The King Medal, awarded by a vote of the entire faculty to the graduate who has most consistently practiced good citizenship and inconspicuously served as an example to others, was presented to Megan Cox of Raleigh.

The Margaret and Ann Highsmith Award, given by a vote of the seniors to the graduate who best exemplifies the Christian ideal of helpfulness to others motivated by her genuine love for all members of the Saint Mary's community, was awarded to Anna Burkhart of Dallas, Tex.

The Georgia Lee Kinsey Award, presented by the Beta Club honor society to the graduate who has made the greatest scholastic advancement during her four years at Saint Mary's, was awarded to Meredith McLelland of Tarboro.

The Catherine Ruth Proctor Award, presented to the graduating senior who has made the greatest scholastic advancement during her final two years, was presented to Anne Wilson of Cary.

Special music, "An Irish Blessing," was sung by six seniors—Cathy Cahoon, Carey Debnam, Olivia Hock, Ashley Knoop, Sarah Rose Nordgren, and Bevin Prince.

Chief Marshal Liz Dodd ('01) carried out the time-honored tradition of dropping the handkerchief at the end of commencement to declare the 158th session officially closed.

The 2000 graduating class includes: Alexandria Wendy Aves, Raleigh; Meredith Ann Bell, Hickory; Bierrie Stacy Bindeman, Dunn; Megan Elaine Bolejack, Pittsboro; Caroline Fentress Brown, Raleigh; Anna Lynn Burkhart, Dallas, Tex.; Cathy Luann Cahoon, Arapahoe; Angeline Marie Cardinale, Benson; Ciara Cimone Carl, Cary; Rebecca Susan Catchings, Raleigh; Megan Fielding Cox, Raleigh; Susanna Latane Crittenden, Wilmington; Patricia Keeton Crowder, Raleigh; Katherine Gray Cvetko, Raleigh; Anna Broughton Dale, Raleigh; Carey Marie Debnam, Raleigh; Megan Christine Eales, Raleigh; Ashley Lillian Erickson, Elizabeth City; Elizabeth Robins Frost, Raleigh; Laura Fulcher, Kitty Hawk; Laura Elizabeth Futrell, Jackson; Mary Rogers Gilbert, Raleigh; Heather Maye Gill, Duck; Kate Broadfoot Haigh,

Fayetteville; Anna MacKenzie Hardison, Raleigh; Elizabeth Jameson Hehl, Warrenton; Kathryn Jennings Henderson, Elizabeth City; Olivia Eugenia Hock, Roanoke, Va.; Stephanie Nicole Hough, Gainesville, Fla.; Ashlin Barrett Hube, Raleigh; Michaela Maria Christina Idhammar, Raleigh; Lauren Johnson, Morehead City; Annie Elizabeth Kearney, Robersonville; Kathleen Megan Kelley, Raleigh; Katherine Daniel Kemp, Henderson; Elizabeth Allen Knittel, Saint Simons Island, Ga.; Ashley Lauren Knoop, Raleigh; Eunkyung Kwon, Seoul, Korea; Susan Emory Lawson, Wilmington; Robyn Swinson Luney, Raleigh; Michelle Marie Malecha, Raleigh; Katie Rebecca Mangum, Raleigh; Susan Julia Mason, Asheville; Ashley Louise McGraw, Raleigh; Meredith Leigh McLelland, Tarboro; Catherine Campbell McMillan, Raleigh; Jamie Patterson Miller, Snow Hill; Nina Marie Montanari, Myrtle Beach, S.C.; Kimberley Dawn Moore, Garner; Mary Cameron Morrison, Wake Forest; Nina Catherine Nichols, Raleigh; Sarah Rose Nordgren, Durham; Meredith Brooke Oakes, Raleigh; Katherine Coulter Portz, Raleigh; Bevin Anne Prince, Cary; Julianne Allison Rash, Mechanicsville, Va.; Allison Louise Rohde, Raleigh; Holden Elizabeth Royall, Smithfield; Mary Cameron Rudkin, Raleigh; Natalie Webb Simpson, Raleigh; Heather Renee Vardell, McColl, S.C.; Jodi Lynn Villers, Wake Forest; Blair Louise Whitley, Raleigh; Emily Meredith Wiegard, Raleigh; Anne Elizabeth Wilson, Cary.

Letter

Jackson's words were fair game for any reporter in his audience

The May issue of *The Communicant* is filled with many irate letters to the editor complaining about his decision to publish a picture of the Rev. Jesse Jackson and to quote him equating Civil War Gen. Robert E. Lee with Hitler and southern troops with Nazis. The tone of the letters suggested that merely publishing the quote was equal to supporting what the quote said.

I think such a response is attuned to the thinking that would kill the messenger because one dislikes the message. Since Jackson was speaking at a religion communicators conference attended by *The Communicant* editor, his words were fair game for any writer or editor in the audience to report back home.

That is all the editor did, in my view, even though he admitted in his editorial in the May issue of *The Communicant* that Jackson's comparison was "unfeeling and racist." But his comparison was also, arguably, news.

Charles J. Malone
Church of the Nativity, Raleigh

Letters

Appreciates scholarship info

My daughter, Mary Cameron Morrison, just graduated from Saint Mary's [School, Raleigh, N.C.] and will be attending UNC-Chapel Hill next year. I just wanted to thank you for publicizing the availability of the Blanchard Scholarship at UNC in your December edition of *The Communicant*. It was the (only) source from which we learned of this scholarship.

Cameron was notified last week that she has been selected to receive it. In addition to the obvious financial benefits, we are so pleased to see Cameron's hard work and academic achievement recognized in this way. Without your article, we would not have known of the Blanchard's existence. You provided a great service to us and, I am sure, to other readers of *The Communicant*. We are very grateful.

Fritz Morrison
St. John's, Wake Forest

EDITOR'S NOTE: *Congratulations. We have heard of two other students who also received the Blanchard Scholarship after reading of it in this newspaper. Perhaps there were others.*

Davidson student participation at St. Alban's Church not new

Your article about the impending Episcopal chaplaincy at Davidson College mentioned that "Davidson students are visible in the congregation (St. Alban's) already, and some take active roles."

Davidson students have been "visible and active" at St. Alban's since at least the late 1970s. During the period 1978-1993, when the Rev. Robert M. Bird (now rector emeritus of St. Alban's) served as vicar, students participated as acolytes, lectors, and were elected to the vestry.

Elizabeth Bird Givens
Church of the Good Shepherd, Raleigh

Explaining church journalism not an easy task, says editor from Diocese of Connecticut

I read with interest your editorial in the May issue of *The Communicant*. Sometimes I get too busy with other things to read diocesan papers, so they pile up and wait, but I'm glad I read it. I liked your attempts to explain church journalism—a tough concept! And as you note, even when you try to keep up the journalistic standards of fairness, accuracy, etc., you also realize that you're there to promote diocesan activities.

I hadn't considered how a report on Jesse Jackson's comments would have

been received in North Carolina, so it was very informative. Very different than in Connecticut, as you might expect. I finished Gardiner Shattuck's new book on *Episcopalians and Race* (which concentrates on the South, and has a slightly misleading title) whose work gave many examples of the kind of responses you received.

I'm glad you addressed the issue of church journalism; also thanks for the opportunity your issue gave me to see parts of our church that I don't see or hear from.

Karin Hamilton
Director for Communication and Media
Episcopal Diocese of Connecticut

Supports Communicant coverage as means to expose Jesse Jackson

I recall the Jesse Jackson story and commented to my wife about the Nazi reference. I've come to expect such talk from Rev. Jackson. He is quick to denounce hate speech...when it comes from someone else.

Your quoting Jackson is the best way I know to show him for what he is. Having the freedom of speech means [Jackson] has the freedom to say dumb things.

I support your coverage. As you said, reporting an event does not imply support. If you wanted to offend no one, just send out blank pages.

John Hurst
St. Peter's, Charlotte

Thinks editor has a complex

To call those who disagree with you "outlaws firing off their six-shooters" all around your dancing feet [editorial, May *Communicant*] is to say the least self-serving, if not downright narcissistic. It makes one wonder if the editor has some longing for being a "me" and a "victim," an affliction of the New Age era.

As a physician, medical journalist, and editor for the past 35 years, I find it hard to believe that you do not exercise your editorial responsibilities in filtering out material that is not fit to print. That is the job of the editor, sir. And, when you are criticized for not carrying out your responsibilities, you call your critics outlaws who are shooting at you. I should hope that our editor has the maturity not to mistake intellectual disagreement with disapproval.

Assad Meymandi, M.D.
Raleigh

More context for Jesse Jackson's quotes might have avoided furor

I wish to publicly express my pro-

found thanks to J. W. Lapeza, Roger Rolleman, Thomas W. H. Alexander, Barbara T. Parker, Betty Manning, Jim Longworth, Armistead J. Maupin, and Kenneth J. Smith Sr. both for saying what I wanted to say about your publication of the Rev. Jesse Jackson's contemptible and ignorant diatribe about the Army of the Confederacy and Gen. Robert E. Lee and for relieving my guilty conscience which feared that these sentiments might never see the light of day in this P[olitically] C[orrect] time as a result of my failure to muster the effort to write.

Now for your response ("What is News?", May *Communicant*): You said some things that needed to be said (not enough!), but you missed what seems to me to be the major point. If, as you say, Jackson's remarks before the Religious Communicators Congress 2000 qualified as "news," you could probably have avoided all this furor by providing more of a context for reporting them rather than simply throwing in a quarter page photo of the Reverend and quoting his remarks, which came across a lot like having *The Communicant* say "Here's what Jesse Jackson said, thus it must be revealed truth and it's all right."

What if you had explored questions such as: Exactly who or what was the Congress? Did the Congress endorse Jackson's remarks? Was Jackson provoked on this particular occasion to go completely bonkers? Did anyone in his audience object to the remarks either during the general session of the Congress or at its conclusion? What did Episcopal Church officials in attendance think of the remarks? Has the Bishop of North Carolina been asked by *The Communicant* what he thinks of the remarks, and what did he answer? What do any of these people think of the Rev. Jesse Jackson in general? What do any of these people think of Gen. Robert E. Lee?

Murray C. Greason Jr.
St. Paul's, Winston-Salem

EDITOR'S NOTE: *The editor had notes for a much longer story about the every-10-year international Religious Communicators Congress 2000, but because of space considerations had to reduce the material to only a picture and caption. Jackson left immediately after his banquet address and was not available for questions or rebuttal. Few people present at the Congress were from the South. A group of Episcopal editors who discussed Jackson's remarks the same evening were divided along regional lines. Some Southern editors found what Jackson said highly offensive, whereas some Northern editors agreed with Jackson. It appeared that*

many people at the Congress regarded Jesse Jackson as a major religious leader and thought of Robert E. Lee as only a remote historical figure. A small but vocal minority at the Congress viewed Jackson as a publicity seeker and opportunist. North Carolina Bishop Robert Johnson has said that he thought Jackson's remarks were unfortunate. "As a matter of policy, I do not try to edit or censor the paper in advance of publication, but I do discuss any concerns I have with the editor after each issue," he has said in letters to individuals who wrote concerning publication of the Jackson remarks.

Lewis responds to criticisms of his assertions regarding need for youth event changes

I must say I was not surprised by the responses to my letter about Summit youth conferences (in the February *Communicant*). Nor was I surprised that the cause of my complaint was attributed to my not having attended such conferences.

The presumption here is that had I actually attended one of these events, rather than relying on my wife's experience, I would not have been provoked to write my letter. Perhaps I would have been provoked to praise the level of Christian maturity and growth at a youth conference. But in that case I would have had to ignore my wife's experience, believing it to be unworthy of my respect. That is not the case. Nor do I see anything in the responses that supports the kind of conference suggested in my letter (which, of course, has nothing to do with "religious subjugation camps," though such a simple-minded identification makes an easy job of criticism).

My point is not to deny that some, if not all, participants had a "positive" experience. It is rather to raise a serious question about the quality and Christian content of what they experienced. My wife's detailed account of the various events, including worship services, should provoke us to reconsider our all-too-easy satisfaction with the *status quo*.

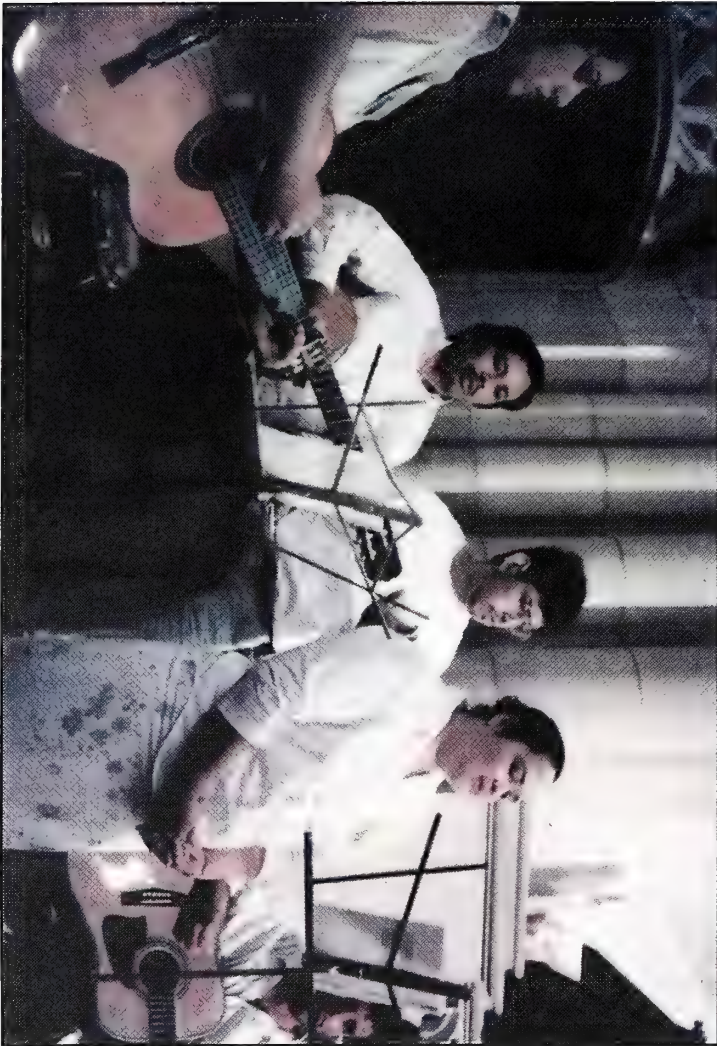
I think a major reassessment of the nature and objectives of our youth conferences is in order. Our youth deserve and need more spiritual guidance than we are providing. In a consumer culture dominated by commercial and celebrity "values," it is difficult even for well-prepared adults to see the extent of this domination and to guide our youth by the light of what is distinctively Christian in our way of life.

Charles Lewis
St. Anne's, Winston-Salem

Music of Praise on a Day of Joy



The choir of St. James', Baltimore, the new Bishop's old parish.



Musicians from El Buen Pastor, Durham, lead the singing of the Gospel Alleluia.

(Photos by Cathy Markatos)

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(Photos by Jerry Markatos)

SPECIAL CONSECRATION ISSUE

THE COMMUNICANT

VOL. 91, No. 6

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

SEPTEMBER 2000



E. T. MALONE JR.

The Rt. Rev. Michael Bruce Curry at the moment of his introduction as the new Bishop of North Carolina in the House of Bishops at the 73rd General Convention in Denver, Colo.

Bishop Curry hits the ground running

By E. T. Malone Jr.

RALEIGH, Sept. 7—“I enjoy what I’m doing,” reported new Bishop Michael Curry enthusiastically as he surveyed his first two months in office.

Despite two weeks of vacation in early August, he has already been involved in a daunting catalogue of meetings, visits, retreats, preachings, receptions, and tours.

In addition, he’s taking Spanish lessons, where, he remarks, “the tutor is doing the best she can with what she has to work with.”

The whirlwind start doesn’t both Curry. It’s just what he thrives on.

“I have always loved to serve the Lord. As a priest and now a bishop for two months, I find that I really love it. I’ve

gotten really good support from retired Bishop Bob Johnson and my suffragan Gary Gloster, not to mention my assistant Sara Jo Manning, the transition committee, and all the diocesan staff. My family and I have been made to feel absolutely welcome,” he said.

He was busy even before his June 17 Consecration service at Duke Chapel, having begun work at Diocesan House a month earlier to benefit from the advice of retiring diocesan bishop Bob Johnson.

Curry met with diocesan deacons on their June 2-3 retreat, and on June 4 attended a reception held for him by churches in the Louisburg, Oxford, Henderson, and Ridgeway area. He attended a meeting of Province IV bishops the first week in June, then moved from

Baltimore to Raleigh during the actual Synod meeting.

Soon he was off to his first General Convention, July 5-14.

He has made visits to St. Augustine’s Chapel, Raleigh; St. Stephen’s, Durham; El Buen Pastor, Durham; Ascension, Fork; the Episcopal Farmworker Ministry at Newton Grove; the Chapel of Christ the King, Charlotte; Church of the Beloved, Char-

lotte; St. John’s, Charlotte; Christ Church, Cleveland; St. John’s, Williamsboro; and St. Margaret’s, Charlotte; and St. Michael’s, Raleigh.

He has also attended clericus meetings in Raleigh and Durham, men’s breakfasts, Diocesan Council, Standing Committee, and the list goes on.

“You might say,” grinned the new bishop, “that I’ve hit the ground running.”

Bishop Charleston in N.C.

Bishop Stephen Charleston will speak on “Jubilee” at Holy Trinity, Greensboro, Saturday, Oct. 21, 1-4 p.m. Reception to follow. He will preach at St. Mary’s House, UNC-G, Sunday, Oct. 22, as part of its Centennial Celebration.

East Regional Ministry holds Celebration

TARBORO—Over 200 people from the seven congregations of the East Regional Ministry crowded the nave of St. Michael’s Church here on Sunday, Aug. 6, for a glorious send-off of their anticipated new work together.

Bishop Suffragan Gary Gloster was celebrant for the Holy Eucharist. He was assisted by retired Bishop Elliot Sorge, who has worked closely with the Diocese’s other multi-congregational unit, the Sandhills Cluster.

A large choir, augmented by instrumental musicians and singers from La Guadalupeana, Wilson, one of the seven churches, provided music for the occasion.

The four priests working with the cluster—the Rev. Noah Howard of Tarboro, the Rev. Phil Byrum of Wilson, the Rev. Lea Powell of Enfield, and the Rev. Canon E. T. Malone Jr. of Chapel Hill—also assisted in the liturgy.

A large group of acolytes carried banners, candles, a processional cross, and the Gospel Book—a unusual sight for some whose congregations have few children or young people.

The seven churches—St. John’s, Battleboro; Church of the Advent, Enfield; Church of the Epiphany, Rocky Mount; St. Mark’s, Wilson; Iglesia de la Guadalupeana, Wilson; St. Michael’s, Tarboro; and St. Mary’s, Speed—each provided a speaker who described the character of his or her own congregation and what they hoped to gain and to contribute by participating in the East Regional Ministry.

Parker Philips of Battleboro is president of the Regional Council. Watson Sherrod of Advent, Enfield, is serving as treasurer.

After the service, a sumptuous dinner was served in the parish hall and under a tent outside.

Around the Diocese

Bishop Curry urges attendance at Annual Clergy Conference at The Summit, Oct. 9-11

RALEIGH—Bishop Michael B. Curry is urging strong attendance Oct. 9-11 at what will be his first meeting with the clergy of the Diocese.

The Annual Clergy Conference, a Monday-Wednesday event to be held at The Summit, will feature a two-part program. On Monday, Oct. 9, there will be 3:00 p.m. and 7:00 p.m. sessions on "Ministry with and to the Aging." On Tuesday, Oct. 10, Bishop Curry will offer two sessions of his reflections as a new bishop, "Mission and Discipleship in the New Apostolic Age of the 21st Century."

A four-person committee—the Rev. Philip Brown, the Rev. Anne Pugh, the Rev. Nan Cushing, and the Rev. Bob Hamilton—is working on details of the program on ministry with and to the aging.

It is expected that in the Tuesday sessions Bishop Curry will set out some of his ideas, visions, and plans for his work in the Diocese.

Registration begins at 1:00 p.m. on Monday, Oct. 9. At the 6:00 p.m. dinner that night, deans of the convocations will introduce new clergy. Following the 7:00 p.m. session there will be Compline at 9:00 p.m.

After breakfast on Tuesday there will be Morning Prayer at 8:30 a.m. After lunch on Tuesday Bishops Curry and Gloster will be available for brief individual conferences. The time from 1:00-5:00 p.m. will be open for recreation, with a social hour at 5:00 p.m., followed by dinner at 6:00 p.m., an evening program (with possible entertainment) at 7:30 p.m. and Compline at 9:00 p.m.

On Wednesday morning the program includes community time with the bishops and each other and Holy Eucharist at 11:00 a.m. The conference concludes after lunch.

Although Bishop Curry has met many of the clergy individually, this conference will provide an excellent opportunity for him to meet his priests and deacons as a group. He has high hopes,

he said, that they will make a special effort to be present.

Church Historians' Day planned for Saturday, Nov. 11, with St. James', Mooresville, as host

MOORESVILLE—Church historians from around the Diocese will hold their traditional annual fall meeting this year on Saturday, Nov. 11, at St. James', Mooresville, which is celebrating the 200th anniversary of the beginning of its congregation.

The Rev. Susan Louttit Hardaway, vicar at St. James', said the people of her church are delighted to host this diocesan gathering.

The program will include reports from the Historiographer of the Diocese, from the Historic Properties Commission, a keynote speaker, a local speaker who will discuss history of St. James', Church, and a time for sharing of information among the church historians present. Following lunch, tours of nearby historic sites will be available. A meeting brochure with more specific details will be mailed to all parishes sometime in October.

All historians in local congregations, visitors from other dioceses, and any persons interested in Episcopal Church history are welcome to attend.

Registration will be \$15.00, which includes lunch. Checks should be made to "Episcopal Diocese of North Carolina," marked "for Historians Day," and mailed to the Rev. Canon E. T. Malone Jr., Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, N.C. 27619.

St. James', Kittrell, planning Homecoming on Oct. 29; first service there in several years

KITTRELL—St. James', Kittrell, one of the six designated historic churches of the Diocese, will hold a Homecoming service at 3:00 p.m. on Sunday, Oct. 29, followed by dinner on the grounds. All current and past members of the St. James' Committee, former members of the congregation, members of the Kittrell community, and all friends of Episcopal Church history are invited to attend. The Rev. Canon E. T. Malone Jr., Historiographer of the Diocese and interim chairman of the St. James' Committee, will be preacher and celebrant for the Holy Communion service, which will be from an historic prayer book. All who attend are encouraged to bring food to contribute to the dinner on the grounds. With the exception of one baptism, no services have been conducted at St. James' since



Christ Church, Charlotte, Daughters

The new St. Anna's Chapter of the Daughters of the King was installed May 7 at Christ Church, Charlotte. The Rev. Phil Tierney led the liturgy and DOK diocesan president Ellen Kautz presented the candidates and new charter. Charter members, from left, front row, are Patty Lambert, Harriet Burton, Ann Cramer, Nell Bryan, and Mary Sumner. From left, second row, are Lynn Purdum, Lynn Pearce, Bette Hudson, Mary Anne Grimmer, and Joanne Leland.

regular services were discontinued several years ago. The current building, constructed in 1860 and containing examples of fine woodwork, is under the jurisdiction of the diocesan Historic Properties Commission.

St. Paul's, Cary, Prayer Day

CARY—St. Paul's Church will conduct its 16th Annual Prayer Day on Saturday, Oct. 21, in the parish hall. This year's topic is "Prayer from the Center" and will be presented by Jeannene Wiseman, a Presbyterian lay spiritual director from Cary. St. Paul's offers these Prayer Days to the community as an opportunity for people of all faith experiences to share and expand their knowledge of prayer. Registration fee is \$20.00 per person, which includes continental breakfast and lunch. One may contact the church office at (919) 467-1477 for further information.

The Rev. Christopher Nichols, age 86, dies in Southern Pines

SOUTHERN PINES—The Venerable Canon H. Christopher Nichols, 86, died July 9 at Penick Village here after a brief stay in the St. Peter's nursing facility. A native of New York City, he was a former Archdeacon of the Diocese of New Jersey and Canon at Trinity Cathedral, Trenton, N.J., remaining Canon Emeritus.

He was a graduate of Bard College (B.A., 1937), Columbia University (M.A., 1939), and of Nashota House seminary (M.Div., 1945). Ordained deacon in 1944 and priest in 1945, he served a number of congregations in

Montana, New Jersey, and New York before retiring to North Carolina in 1977.

In this Diocese he served as vicar of Ascension, Fork, 1977-1987, priest associate at St. Paul's, Winston-Salem, 1980-1993, associate chaplain at Forsyth Memorial Hospital, 1981-1987, and vicar of St. Matthew's, Kernersville, 1987-1988. He was the author of several books and winner of the Richard Cardinal Cushing Award for Ecumenical Service in 1970.

His ashes were interred at St. Paul's, Winston-Salem.

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The Rt. Rev. J. Gary Gloster

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Episcopal Church Women Triennial 2000

By E. T. Malone Jr.

DENVER, Colo.—North Carolina ECW President Gail Fennimore came away from her second Triennial and General Convention once again invigorated and awed by the experience of meeting and worshipping with Episcopalians from all over the nation and beyond.

She led a delegation of four women from the Diocese of North Carolina who attended the 43rd Triennial Meeting of the Women of the Episcopal Church. Joining her were diocesan president-elect Sylvia Nash, Calvary Church, Tarboro; delegate-at-large Gail Greer, Holy Comforter, Charlotte; and diocesan United Thank Offering chairman



E. T. MALONE JR.

Margaret Motsinger of Elkin attended the National Altar Guild Association meeting in Denver.

Mina Hampton, St. Philip's, Durham.

Sarah Shaw of All Saints', Charlotte, ECW Church Periodicals Club diocesan director, attended the CPC national meeting in Denver immediately prior to General Convention and then stayed to work as a volunteer throughout that meeting.

And also present in Denver were four North Carolina women attending the meeting of the National Altar Guild Association (NAGA), held concurrently with General Convention. They were Margaret Motsinger, a past national president, and Marie Titus, both of Gallop Memorial Chapel, Elkin; Vivian Edwards, St. John's, Henderson; and May Sherrod, Church of the Advent, Enfield, who will be president of the Province IV Altar Guild Association in 2001.

Confusing, wonderful experience

The ECW Triennial met at the same time as General Convention, in the same building, the Denver Convention Center.

The women held their plenary sessions in a large hall next door to the hall in which the House of Bishops was meeting. Every day of meetings began as the Triennial delegates, the bishops, the General Convention House of Deputies members, and visitors gathered at round tables for meditation and Eucharist. Every day Presiding Bishop Frank Griswold presented a meditation on Jubilee.

The ECW event, in turn, had as its theme "The Gift of Joy and Wonder in all God's Works."



E. T. MALONE JR.

Triennial delegates, from left, Gail Greer of Charlotte, Gail Fennimore of Charlotte, and Sylvia Nash of Tarboro, represented the Diocese of North Carolina, along with Mina Hampton (not pictured) of Durham.

"I find General Convention absolutely in all its frustration and confusion and fun, to be an overwhelmingly engaging and supportive experience," said Fennimore.

"It is very illuminating and uplifting as well as tiring and frustrating. The sense of worship is so incredible. I think it is important for us to come together in all our difference and our sameness and deal with each other face to face," she said.

Part of the program for the Triennial was a demonstration of an oral history interview, sponsored by the Southern

Episcopal Women's History Project, with Melynn Glusman, a doctoral candidate in history at the University of North Carolina at Chapel Hill, serving as interviewer of Bishop Geralyn Wolf of Rhode Island.

North Carolina a leader

Women of the Diocese of North Carolina are really supportive of the national ECW organization, said Fennimore. "We pay for four delegates to attend the entire time, which makes me proud of our diocese and our women," she said. Some dioceses send only partial delegations, who do not stay the entire time. About 300 women participated in the event.

"Triennial is different from General Convention in that it is not a legislative body," she pointed out. "Triennial is an experience of education, worship, and sharing. We spend two days in workshops."

Every diocese sewed a square for a giant quilt that was displayed on the stage in the Triennial meeting hall.

North Carolina is always among the top six in giving to the United Thank Offering, she said. Mina Hampton was the diocesan representative who presented the check at the national in-gathering at the main General Convention Eucharist on July 9.

UTO distributed more than \$3 million in grants for projects in the United States and foreign countries, including \$17,000 to the Chapel of Christ the King preschool in Charlotte, for playground and school equipment. The grant application was made by the Darrow-Owens Guild of Church of the Holy Comforter, Charlotte.



E. T. MALONE JR.

Maine Bishop Chilton Knudson addressed Triennial delegates on the subject of encountering joy in one's everyday life. Behind her is the national ECW quilt, including one square from the Diocese of North Carolina.



Presiding Bishop's Certificates in Church Music were presented on Apr. 1 to eleven Diocese of North Carolina musicians, from left, front row, Sally Hubbard, St. Paul's, Cary; Gaylene Henry, The Prince of Peace, Apex, and St. Paul's, Cary; Jauncey McDougle, St. Cyprian's and St. Stephen's, Oxford; Kristen Farmer (instructor), St. Timothy's, Winston-Salem; and Shirley Kuhn (coordinator), St. Andrew's, Rocky Mount; second row, Anne Scoggin, St. Paul's, Louisburg; Jane Ridgell, St. Andrew's, Charlotte; Bonnie Duckworth, Grace Church, Lexington; Susan Stedman, St. Matthew's, Hillsborough; and Rachel deRis, Grace Church, Lexington; third row, Clare Baum, Chapel of the Cross, Chapel Hill, and St. George's, Engelhard; the Rev. Jane Bruce, St. David's, Laurinburg, auditor; Betty Pulkingham (instructor), Holy Comforter, Burlington; and Barbara Cook, St. David's, Laurinburg, auditor; fourth row, Jason McCurry, auditor; the Rev. Brian Suntken (instructor), St. Patrick's, Mooresville; John Druessedow (instructor), St. Luke's and Duke University, Durham; Christy Bulkeley, St. Thomas', Sanford; and Gary Ballard, All Saints', Hamlet.

LPM awards Presiding Bishop's Certificates in Church Music

HILLSBOROUGH—Eleven musicians in the Diocese of North Carolina were recently awarded the Presiding Bishop's Certificate in Church Music, signifying their completion of the Leadership Program for Musicians (LPM).

This two-year program developed by the national church provides courses in liturgy, hymnody, leadership of congregational song, philosophy of church music, teaching new music to congregations, voice training for choirs, and resources for music ministry.

Though primarily intended for musicians serving small congregations, often without formal training, LPM offers training in musical, pastoral, and leadership skills designed to prepare capable and confident music leaders who are committed to this ministry in the church.

Throughout 1998 and 1999, eighteen musicians representing fifteen churches in the Diocese worked and worshipped together at the Church of the Holy Comforter, Burlington, on the third Saturday of each month. Participants and instructors shared their faith through study and song, developing strong bonds while growing in knowledge and skill, said program coordinator Shirley Kuhn.

"The riches of this program are now

being experienced around the Diocese," she said.

Those who earned the Presiding Bishop's Certificate were Gary Ballard, All Saints', Hamlet; Clare Baum, Chapel of the Cross, Chapel Hill, and St. George's, Engelhard; Christy Bulkeley, St. Thomas', Sanford; Rachel deRis and Bonnie Duckworth, both of Grace Church, Lexington; Gaylene Henry, Prince of Peace, Apex, and St. Paul's, Cary; Sally Hubbard, St. Paul's, Cary; Jauncey McDougle, St. Cyprian's and St. Stephen's, Oxford; Jane Ridgell, St. Andrew's, Charlotte; Anne Scoggin, St. Paul's, Louisburg; and Susan Stedman, St. Matthew's, Hillsborough.

In addition, the Certificate was awarded posthumously to Victoria Sebley, Trinity, Fuquay-Varina.

Commendations were also presented to Barbara Cook and the Rev. Jane Bruce, both of St. David's, Laurinburg, and Jason McCurry, who audited the program. Susan Woznick, St. Andrew's, Haw River, was recognized for auditing the second-year course.

Kuhn, who coordinated the first cycle of LPM in the Diocese, was assisted by an Advisory Board, many of whom also served as instructors. Those



Repairing chapel crucifix

Diocesan House employees noticed recently that the 200-pound English brown oak crucifix hanging since 1965 over the altar in the Bishop Lyman Chapel was literally coming apart at the seams and in danger of falling. Paul Rolfe, on ladder, of the Raleigh Carving Co., and Jim Evans, a cabinet maker who is a parishioner at St. Paul's, Smithfield, took it down, disassembled and re-glued it, and reinstalled it in the chapel. Rolfe and Evans suspect that the carving, done in England and purchased by the late Bishop Thomas Fraser, may be as much as 100 years old.

(Photo by E. T. Malone Jr.)

who functioned in one or both capacities included the Rev. Brian Suntken, St. Patrick's, Mooresville; Betty Carr Pulkingham, Holy Comforter, Burlington; Benjamin Hutto, formerly of Christ Church, Charlotte; John Shannon, Galloway Memorial, Elkin; Cynthia Shannon, St. Andrew's, Greensboro; John Druessedow, St. Luke's and Duke University, Durham; Kristen Farmer, St. Timothy's, Winston-Salem; the Rev. Brooks Graebner, St. Matthew's, Hillsborough; and Anne Scoggin, St. Paul's, Louisburg, who also enrolled as a participant.

"The program is indebted to Bishop Johnson and the Diocese for support for

the last two years and to the Rev. David Williams and the Church of the Holy Comforter, Burlington, for making their facilities available on a regular basis," said Kuhn.

Willard is diocesan director for Episcopal Relief and Development Fund in N.C.

RALEIGH—John Willard of St. Luke's, Durham, has been appointed as diocesan director for the Episcopal Relief and Development Fund (the former Presiding Bishop's Fund for World Relief). He replaces Connie Johnson of Raleigh.

General Convention finds new ways to deal with difficult issues

By James Solheim

DENVER, COLO.—As bishops and deputies gathered in Denver for the 73rd General Convention of the Episcopal Church, there was a sense of expectation mixed with a simmering hope that they could find a way to deal honestly with difficult issues and still maintain the unity of the church.

Over the 10 days of convention (July 5-14), their patience and determination was tested, especially on sexuality issues, but also on implementation of a canon opening all orders of ministry to women in all dioceses of the church. And yet as the convention's theme of "Jubilee" seemed to permeate all aspects of the gathering, it appeared as though Episcopalians might have found a more positive way to deal with their differences.

As if they needed a reminder that sexuality was still the thorniest issue they would face, bishops and deputies were welcomed to the Colorado Convention Center on July 13 with a demonstration by Souforce, an ecumenical, gay rights organization that had demonstrated at Presbyterian and Methodist conventions earlier in the summer.

But legislative committees and open hearings, not demonstrations, dominated the first few days of the convention, as committees of both houses sifted through almost 200 pre-filed resolutions and another 50 filed during the first two days. Cognate committees have been a crucial component in the legislative process for the last few General Conventions, and seemed to be especially effective in Denver.

Most attention was focused on Special Committee 25, appointed by the presidents of the two houses to deal with all sexuality resolutions. The committee's open hearings, co-chaired by Bishop Arthur Williams of Ohio and lay deputy Rebecca Snow of Alaska, were heavily attended and filled with passionate conversation.

A middle way

It was clear from the beginning that there was considerable sympathy among the bishops and deputies in the search for a "middle way," a more effective and less confrontational way to deal with the issues.

Pamela Chinnis, finishing her term as president of the House of Deputies, said in her last opening address from the chair that Jubilee was a time for "stillness" but also a time of action. Presiding Bishop Frank T. Griswold wasted no time in reminding the convention that many diverse understand-

ings of sexuality were apparent in the church. And he said that the Special Committee was not attempting to manipulate the agenda but rather looking for the "best way forward." He expressed a hope that the church would remember, in all its deliberations and decisions, but especially in recognizing one another's struggles, that they were part of the much larger community of the worldwide Anglican Communion.

"The middle ground is where the energy is going to be," predicted Herb Gunn, a lay deputy from Michigan who served as one of the briefing officers for the press. Others agreed, if somewhat cautiously, that early signs indicated a different tone from previous conventions.

Bishop Clifton Daniel of East Carolina, also a briefing officer, said that the bishops had worked hard over the last few years "to learn effective ways of working together." He added that "compared with previous conventions, I have approached this one with eagerness and confidence."

Signs of vitality

Bishop Catherine Roskam of New York, another briefing officer, added that it would be unrealistic not to expect some intense politicking but that it was a sign of the church's vitality.

In what some regarded as an early sign of a more conciliatory climate, the House of Deputies in one of its earliest actions rejected a resolution that would have brought sanctions against those dioceses that do not pay their "fair share" in support of the national church and its programs. Some deputies said that the sanctions would be too political.

But Committee 25's first resolution, which called for a pastoral teaching and study guide on the "sin of heterosexism" as well as continued dialogue on human sexuality, seemed an early test of Griswold's hope that the convention would move away from confrontation. After several amendments, the deputies agreed to the continuing dialogue but rejected a study of heterosexism.

Church embarks on "20/20" evangelism

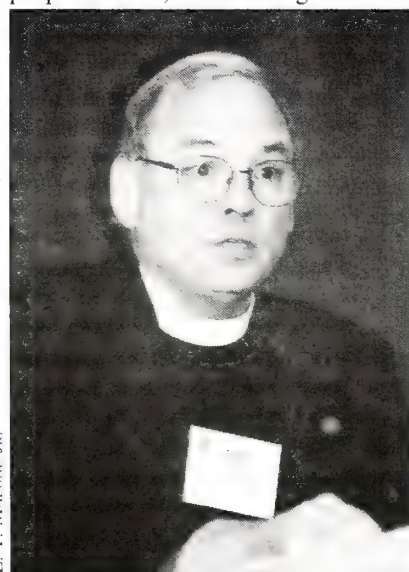
"Whatever happened to the 'Decade of Evangelism?' seemed to be the question on many deputies' minds in the debate over concurrence with the House of Bishops evangelism resolution. The resolution calls for the Episcopal Church to double its baptized membership by 2020. Objections were raised to a numerical goal, but other deputies argued that the lack of such a goal was what "doomed" the Decade, which began with great fanfare in 1990 and actually

saw a decline in the number of Episcopalians for most of its ten-year span.

Still other deputies worried that concentrating on numbers would miss the point of evangelism with Gen-Xers and following generations. The point, they reminded the house, is relationship, not membership.

"It's not just about inviting one person to church. It's about what happens after that," warned the Rev. Michael Kinman of Missouri. "It's about saying that our church is, yes, a great gift to share, but that an equal gift is the Gospel that people who are not yet in it can offer to us. It is the difficult but rewarding work of letting the Spirit shape and change us in unexpected and painful ways."

To make certain that vision is implemented, Executive Council is directed to establish a "20/20" task force whose goals include "recruiting, educating and training evangelists and church planters who were born after 1964 and/or are people of color," and training leaders in



The Rev. David Perry, ecumenical officer for the Episcopal Church, speaks to the press following General Convention's approval of full communion with the Evangelical Lutheran Church in America.

second-language skills and cross-cultural sensitivity. The task force has a year to report back to Executive Council.

Mindful that nothing gets done in the church without money, another component of the plan is the establishment of the "Alleluia Fund: Build my Church," a new initiative to provide funding for new church planting and revitalization of existing congregations. Money for the Alleluia Fund will be gathered during Easter 2002 and presented on the Day of Pentecost 2002, a process to be continued for the next 10 years.

A "census" of church membership will be conducted by Executive Council with a target date of January 1, 2005.

Another survey, by the Standing Commission on Ministry Development, will be completed with an eye toward more closely defining statistically who is and who isn't a "confirmed" Episcopalian. Evangelism efforts are also to be extended to singles and children.

Excitement over full communion

Excitement over the proposal for full communion with the Evangelical Lutheran Church in America (ELCA) was building as a decision for the new relationship loomed on the agenda. Griswold, who before convention opened had dedicated a Habitat for Humanity house built in Denver by Lutherans and Episcopalians, shared his own hopefulness at an opening press conference.

He said that the proposal, "Called to Common Mission (CCM)," was one that "invites us to yield some of our sense of ourselves and the uniqueness of our tradition, both by sharing some of ourselves and by making some adjustments in our tradition for the sake of unity."

The House of Bishops addressed the proposal in a special order of business on July 7. Despite some lingering differences on how each church orders its ministry, there were few serious objections among the bishops and it passed easily, with only 19 hands raised in opposition.

There was even less opposition among deputies, who lined up at the microphones to describe the growing relationship with the Lutherans. "It is not marriage or a merger of our two churches," said the Rev. Donald Brown, chair of the house committee on ecumenical relations. "Each church will retain its own liturgical, theological and organizational uniqueness and integrity." The final vote in favor was overwhelming.

In response, the Rev. Lowell Almen, secretary of the ELCA, told the house that "God has opened a magnificent door before us." Based on the experience of full communion between Lutherans and three Reformed churches, "wonderful surprises await us," he said.

Exchange of chalices

At a news conference following the historic vote, Almen read a greeting from ELCA Presiding Bishop H. George Anderson who said, "Adoption of CCM shows the world a new way to be one in Christ. Helping the world to believe must always be our priority as we work out our new life together."

Anderson joined Griswold for a morning Eucharist later in the convention where they exchanged chalices as a symbol of the new relationship. Griswold

(Continued on page 6)

General Convention

(Continued from page 5)

said that adoption of CCM was "an invitation to open our borders. Only time will determine how CCM will transform the life and witness of the churches."

Anderson said that the agreement is also a gift to the rest of the Christian community, one that reinforces hope for "reconciliation and mutuality." Both he and Griswold agreed that it would have far-reaching implications for the whole ecumenical movement, in this country and many other parts of the world.

A liturgy on January 6 at Washing-

of mutuality and fidelity other than marriage." The resolution said that the church expects all lifelong, committed relationships to be characterized by "fidelity, monogamy, mutual affection and respect, careful honest communication and holy love."

The committee was unanimous on the first seven resolves but split on the eighth resolve's call for a rite, which presaged the resolve's similarly mixed reception in both houses. The resolution intentionally did not refer to blessing same-sex unions.

The debate in the House of Deputies on the resolution was regarded as so important that the bishops suspended business so that they could listen from the gallery.

After an emotional exchange, in which many deputies argued that an affirmative vote would threaten the unity of the church, the House of Deputies voted by orders. Clergy approved the call for a liturgical rite by one vote, but the laity rejected it by two votes. The house, however, easily endorsed the first seven resolves.

Reaction after the vote seemed to center on whether the church was ready to move toward blessing same-sex relationships. Even many of those who favor such a move seemed to agree that the time is not right.

Bishops agree with deputies

When the amended resolution went to the House of Bishops it provoked an even more heated debate, especially when Bishop Clark Grew of Ohio offered an amendment that would restore the call for a liturgical rite to bless faithful relationships outside of traditional marriage. It failed by a vote of 85 to 63 but not until it had been subjected to a vigorous and occasionally acrimonious debate.

Opponents warned of serious damage to the church while advocates said that the step was largely a question of justice. Others warned of the impact in the rest of the Anglican Communion. In the end the bishops voted overwhelmingly, 119 yes to 19 no with four abstentions, to concur with the House of Deputies on the first seven resolves. A "mind of the house" resolution committed the church to form a committee to continue the study of human sexuality.

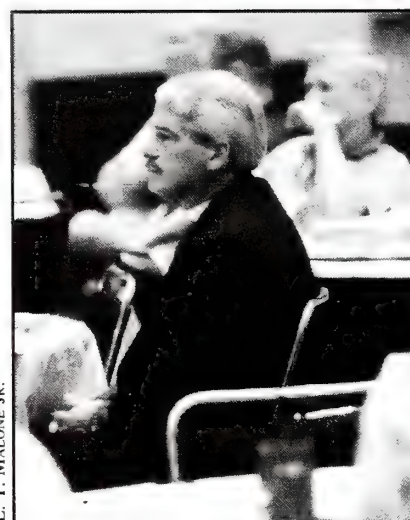
Later the bishops also concurred with the deputies on a resolution that encourages the Boy Scouts of America to allow adult leaders to serve regardless of their sexual orientation.

Women's ordination issue

In the closing days of the convention

deputies and bishops tackled an issue almost as emotionally charged as the sexuality issue—implementation of the 1976 canon opening the ordination process to women in all dioceses.

Despite threats of a walk-out, the deputies voted overwhelmingly to press for implementation in the three dioceses that have not yet fully complied with the canon. While noting some progress in San Joaquin and a "lack of progress" in Ft. Worth and Quincy, the resolution



E. T. MALONE JR.

Diocese of Fort Worth Bishop Jack Iker listens impassively as debate whirls around him regarding his and two other traditionalist diocese's resistance to the ordination of women as priests and bishops.

calls for a task force to visit the dioceses and monitor progress.

In terse debate some deputies deplored what they called a "new spirit of legalism," but others argued, 24 years after the canon was passed, that "the time has come." Deputies from the three dioceses pleaded for tolerance, pointing out that the tone of the resolution violated the spirit of Jubilee.

The debate was even more difficult in the House of Bishops but, after two grueling hours, the bishops concurred with the deputies on the resolution seeking implementation of the canon. The task force will "visit, interview, assess and assist" the dioceses in their efforts, making semi-annual reports to meet a September 1, 2002 deadline for compliance.

A substitute motion by Bishop John Lipscomb of Southwest Florida, calling for a less adversarial approach under the direction of the presiding bishop, drew strong support across theological boundaries, including several women bishops. It was defeated narrowly, but later passed as a "mind of the house resolution."

What kind of convention?

At a closing press conference,

Griswold said that the highlight of the convention for him was not the legislative jostling but the gathering around tables each day for Eucharist—and especially the Jubilee Eucharist.

Many deputies and bishops agreed, a number of them citing the decision of the presiding bishop to preach each morning as a powerful, unifying force for the convention.

"I realize that we are here, yes, to do legislation, yes, to make decisions. But we were also here primarily as persons of deep, deep and palpable faith. And that dimension of who we are was writ largely in the context of that Jubilee day," Griswold said. He also lauded the quality and respectfulness of the debates, especially the one over recognizing committed relationships outside of marriage. "I think we are learning what it really means to be a church that can contain tension and difference in a graceful way, and recognize Christ in one another."

Chinnis, who yielded her office on the final day, said that this convention was "the most irenic" she had experienced, going back to the 1976 convention. The exchange of chalices by the Lutheran and Episcopal presiding bishops was a particular highlight, she said.

Despite initial criticism, Chinnis said the decision that she and Griswold made to appoint the Special Committee 25 to deal with sexuality resolutions had clearly turned out to be "grace-filled."

As a symbol of transition, the Rev. George Werner, new president of the House of Deputies, joined the press conference.

Having survived her first General Convention, the Rev. Rosemary Sullivan, who served as Executive Officer of convention, was clearly relieved that the gathering had gone as well as it did. She added that the Jubilee recess early in the process, while somewhat risky, also did a great deal to build trust and acceptance.

Chinnis said she is convinced that "communication and understanding will lead both to greater efficiency in our legislative work and to greater likelihood that our collective discernment will be shaped by the Holy Spirit rather than by our own limited and often fearful agendas." Bishop Catherine Roskam offered a similar sentiment in an earlier press briefing: "We may not be of one mind but we are of one heart."

Bishops and deputies will have a new opportunity to test that theory—at Minneapolis in 2003.

—based on reports by the General Convention news team: James Thrall, David Skidmore, Genie Carr, Joe Thoma and Jan Nunley.



E. T. MALONE JR.

Massachusetts Bishop Suffragan Barbara Harris argues for passage of Resolution A-045, monitoring enforcement of canons requiring women's ordination. "I speak for women who have no voice," she said. "I believe we've seen all the progress we're going to see in those dioceses [Fort Worth, Quincy, San Joaquin] without some enforcement. If we don't take action on this, we'll be having this same conversation year after year."

ton National Cathedral will officially inaugurate CCM.

New common ground found on sexuality

Halfway through the convention, the Committee 25 discharged all other resolutions dealing with sexuality, except for an eight-part resolution affirming traditional marriage while calling for a liturgical rite to support "relationships

Jubilee General Convention draws variety of reactions

By Jan Nunley & James Solheim

NEW YORK—If early returns in the form of commentaries and columns are an accurate measure, what some have called a “Jubilee strategy”—focusing the attention of General Convention 2000 on what unites rather than what divides Episcopalians—was a successful one.

Many praised Presiding Bishop Frank Griswold’s use of the Jubilee theme and credited him with “exceptional leadership.” Bishop Kenneth Price of Southern Ohio wrote, “In 2000, there was a new spirit overflowing the entire convention.” Through Griswold’s daily meditations at the Eucharist, he “challenged us to set our work for that day on a spiritual level that was a cut above where the world often is...I came away from convention this year more hopeful than ever before.”

Bishop John Howe of Central Florida called the Denver gathering “by far the most prayerful, the most spiritual, the most gracious General Convention I’ve ever been it.” In Arkansas, Bishop Larry Mize wrote that he had “never been a part of a General Convention that tried harder to find workable solutions over ‘party line’ statements...Bishop Griswold is to be commended for his non-anxious presence at the helm of this great church. His was a consistent voice of confidence that we would find our way faithfully and courageously.”

Down from the mountain

Griswold himself, in his column for *Episcopal Life*, said that “both figuratively and literally” it had been a “mountaintop experience” for many.

During several days at a monastery following the convention, Griswold adopted the role of listener, praying that God would help him discover “the deeper word being addressed to us as a household of faith.” He pointed to the visual metaphor, “a large banner depict-

ing the face of Christ” hanging near the entrance to the worship area.

“What made the banner unusual is that Christ was composed of many faces—faces of people like and unlike you and me who, together through baptism, form the body of Christ.” He added that he was convinced that “bishops and deputies gathered in Denver understood at some deep level that, despite our different perspectives and experiences, we are members of one another called to live the costly mystery of reconciliation.”

The Jubilee theme woven into the convention also led to a question: What does it mean to live with one another in the communion of the Holy Spirit? “Our convention was searching after truth in a context of communion,” Griswold said, requiring “a disciplined willingness to listen to one another” with what he called “compassionate and loving attention.”

Griswold said that what stands out most clearly for him is a conviction that “we have moved into a greatly expanded and deepened sense of the Episcopal Church as truly a eucharistic community,” resulting in a change, a difference as a result of the shared experience in Denver.

Now playing at a church near you

Several “marquee issues,” as Virginia’s Bishop Peter James Lee dubbed them, were the focus of most of the post-convention analyses: full communion with the Evangelical Lutheran Church in America (A040); full implementation of the canon on women’s ordination (A045); acknowledgement of sexual relationships outside Holy Matrimony (D039); and a commitment to double the church’s baptized membership by 2020 (A033, A034).

Jubilee—but for whom?

By contrast, others left Denver quite

dissatisfied with the results. “I want to share all of my optimism with all of you,” wrote Bishop Keith Ackerman of Quincy. “That’s what I want to do...but I can’t.” He maintained that there were “three General Conventions” in Denver: the youth gathering in Boulder, a “subterranean Convention...well orchestrated by the ‘left,’ and a ‘shadow’ convention conducted on the floor of the two houses.

“For Anglo-Catholics/traditionalists/conservatives there were few ‘victories,’” Ackerman wrote. “Lutheran pastors are good Catholic priests. Co-habitation that is monogamous is good. The Boy Scouts are on notice. Bishops who don’t ordain women will soon have regulatory commissions visit them, and the Executive Council will have Episcopal Women’s Caucus and Integrity leaders as active members. I guess you could say there weren’t too many Jubilee moments for some of us.”

A pastoral letter released by Bishop John-David Schofield of San Joaquin decried the Denver convention for recognizing relationships outside of marriage and not prohibiting same-gender blessings and the ordination of lesbians and gay men. Instead of freedom, he said that “a false and deceitful standard of morality has been thrust upon us.” And he said, “We have to ask ‘Jubilee for whom?’”

He charged that the legislative process was “being used to coerce persons of conscience into the acceptance of things that are clearly irreconcilable with Holy Scripture....” He said that he would meet with his clergy “to discuss how we as a diocese can make the strongest possible statement in response to Denver.”

The letter stated that Schofield would send a representative to an August meeting in Nassau between traditionalist American bishops and Anglican archbishops from other parts of the world who have been critical of devel-

opments in the American Church.

In his monthly column in the diocesan newspaper, Schofield expressed relief that Griswold promised him in a telephone call that there would be “no team coming to San Joaquin” to investigate diocesan compliance with the canons regarding women’s ordination.

—The Rev. Jan Nunley is deputy director and James Solheim is director of the Office of News and Information of the Episcopal Church.

Diocese hires Kathy Pfister as new Youth Coordinator

GREENSBORO—Sara Balogh, chair of the Diocesan Youth Coordinator Search Committee, has announced the selection of Kathy Rock Pfister of New Orleans, La., as the new Youth Coordinator for the Diocese of North Carolina.

“On behalf of the search committee and Bishop Curry, I am pleased and honored to announce this appointment,” she said, thanking all the members for their hard work.

Balogh, who is youth director at St. Francis’ Church, Greensboro, has been working with the committee since the resignation of the former diocesan youth coordinator, the Rev. Sally Harbold, who accepted a call to become an assistant at St. Paul’s, Cary.

Pfister has served as Youth Coordinator at Trinity Church in New Orleans for six years.

“Kathy brings a wealth of knowledge and experience in youth ministry to our Diocese,” said Balogh. “She has also served as a coordinator of one of Kanuga’s largest youth conferences, Winterlight, for the past three years.”

Pfister, her husband Phil, and their son, Charles, will be moving to Greensboro in early September, and Pfister will begin work at the Youth Ministries Office at The Summit on Sept. 13.

Kathy and Phil were in Greensboro recently for the fall meeting of the Chartered Committee on Youth, at which they had an opportunity to meet some diocesan young people.

“I’m looking forward to working with the young people of the Diocese of North Carolina. I am most impressed and amazed at how well the youth programs have run in the absence of a Youth Coordinator. It shows that there is a strong support and foundation for our teens,” said Pfister.

The Pfister family will be officially welcomed at the Leadership Training Weekend, Sept. 15-17, at The Summit.

Farmworker Festival to be in Newton Grove

The 10th Annual Farmworker Festival will be held at the Ministry’s community center, El Centro, on Sunday, September 17th, from 12:00 until 6:00 P.M. Each year this celebration is co-hosted by the Episcopal Farmworker Ministry and the Tri-County Community Health Clinic. The Festival offers live music, dancing, children’s entertainment and free food and drinks for all. Workers from more than 35 camps will be assisted in attending, and we expect between 1200 and 2000 visitors during the afternoon.

Church groups are encouraged to attend and to participate in the festivities. Because food and beverages are given free, we could always use 2- and 3-liter plastic bottles of Pepsi, Diet Coke, Mountain Dew and any other drink available. We will purchase 2000 lbs. of ice but welcome any number of additional bags brought by individuals in coolers.

To get to the Ministry, go south from Raleigh on I-40. Drive 6 miles past I-95 and take the first Exit, for Meadow. Go right (south) for 6 miles until Hwy

96 ends at Hwy 55. Turn Left (toward Newton Grove) and go...100 FEET!!! Turn Right onto Easy Street and proceed 1-1/2 miles to the first intersection. The Ministry occupies the 17 acres on the far right of the intersection (Maple Grove Church Rd).

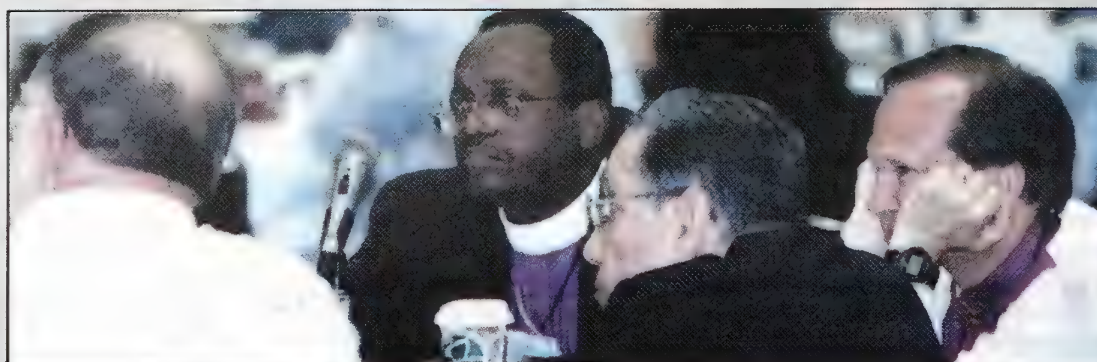
For more information about the Festival or to inquire about donations to defray costs of food, tents, bands, et cetera, please call Keith Merritt at 910-567-6917 or send email to efm@intrstar.net.

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Views of the 73rd General Convention



Photos by E. T. Malone Jr.



This page, upper left, Presiding Bishop Frank Griswold meets the press; upper right, North Carolina Deputy the Rev. Virginia Herring of Holy Trinity, Greensboro, serves as a sacramental minister at the daily Eucharist; lower left, the United Thank Offering gathering at the Sunday, July 9, Eucharist; middle right, North Carolina Bishop Michael Curry concentrates on his work; lower right, deputies line up to speak in the sexuality resolution debate; insert, a glimpse of retired Bishop Elliot Sorge of Southern Pines in the House of Bishops. Opposite page, top photo, Presiding Bishop Griswold preaches at the Jubilee Eucharist under massive banners depicting the human face of God; lower left, Alternate Deputy the Rev. Winston Charles, Christ Church, Raleigh, walks the labyrinth at the Jubilee Eucharist; lower right, North Carolina Diocesan Administrator Carol Johnson greets retired Bishop Suffragan Hunt Williams of Charlotte.



Denver, Colorado • July 5–14, 2000

Clergy changes & moves

The **Rev. Philip R. Byrum**, who has served since 1991 as rector of St. Timothy's, Wilson, vicar of St. Mark's, Wilson, and unofficial priest-in-charge of the Hispanic congregation known first as San Timoteo and now as La Iglesia de la Guadalupe, has retired, effective July 31. He will continue to work as part of the priestly team for the East Regional Ministry. A native of Durham, he attended Greensboro College (A.B., 1963) and Episcopal Theological Seminary (B.D., 1966). Ordained deacon in 1966 and priest in 1967 by Bishop Fraser, he was minister-in-charge of St. Michael's, Tarboro, and St. Mary's, Speed, 1966-1969; rector of Christ Church, Albemarle, 1969-1991; and priest-in-charge, St. Mary Magdalene, Troy, 1981-1987, before coming to Wilson. He was for many years a member and chairman of the diocesan Liturgical Commission, and more recently served as Liturgical Officer. He was director of the Diocesan Junior Choir, 1969-1986, and served on the Standing Committee, 1983-1985 and 1991-1993 (president, 1993).

The **Rev. George Markis House**, rector of St. Andrew's, Charlotte, since 1988, has retired, effective July 31. A native of Charleston, S.C., his education included Baptist College of Charleston (B.S., 1978), Palmer (Diploma, 1958), and Virginia Theological Seminary, 1970 (M.Div., 1978, 1980). Ordained deacon in 1970 and priest in 1971 by Bishop Temple, he served as priest-in-charge, Advent, Marion, and Christ Church, Mullins, S.C. (1970-1975); priest-in-charge, St. Luke's, Latta, and St. Barnabas', Dillon, S.C. (1971-1975); rector, St. Peter's-by-the-Sea, Charleston

Heights, S.C. (1975-1978); rector, Christ Church, Rocky Mount (1978-1988); Diocesan Council (1978-1979); Cursillo Secretariat (1983-1986, 1993-1995); Trustee, Penick Home (1982-1996); Commission on Ministry (1988-1994).

Bishop Johnson assigned the **Rev. Russell L. Settles** to serve as deacon at St. Andrew's, Charlotte, effective July 1. He had been serving at St. John's, Charlotte, since his ordination, June 12, 1999.

The **Rev. Nelson B. Hodgkins**, who had served since Oct. 1, 1998, as interim rector, St. Thomas', Reidsville, has ended his term, effective June 30.

Bishop Johnson assigned the **Rev. William Oldland** to serve as deacon at St. Thomas', Reidsville, effective May 27, the date of his ordination to the transitional diaconate.

The **Rev. Thomas W. S. Logan Jr.**, chaplain at St. Augustine's College and vicar of St. Augustine's Chapel since Sept. 1, 1998, has resigned effective Aug. 31 to accept a call as rector of Calvary Church, Washington, D.C.

Status of the **Rev. Vicki S. Wesen**, who had served since 1995 as Canon for Congregational Support and Deployment Officer for the Diocese, became non-parochial, effective Aug. 31.

The **Rev. Susan E. Betts** is new assistant to the rector at Holy Comforter, Charlotte, effective Aug. 20. She comes from the Diocese of Colorado, where she was ordained transitional deacon earlier this year.

The **Rev. Wilberforce O. Mundia** has resigned, effective July 31, as priest-in-charge at Church of the Epiphany, Rocky Mount, where he had served since Oct. 5, 1996. His status is now non-parochial.

In Louisburg, the **Rev. Francis Lee Cutair III** has resigned as rector of St. Paul's and vicar of St. Matthias', effective Sept. 10, and has retired. He had served there since Jan. 11, 1998. A native of Baltimore, Md., he attended the Peabody Conservatory of Music (B.Mus., 1960) and Berkeley Seminary (S.T.B., 1966). Ordained deacon in 1966 and priest in 1967, he served as assistant vicar, St. Matthew's, Baltimore, Md. (1966-1967); vicar, St. George, Manchester, and Ascension, Westminster, Md. (1967-1970); rector, Deer Creek Parish, Darlington, Md. (1970-1985); rector, St. James', Black Mountain, N.C. (1985-1992); and rector, St. Thomas', Oriental, N.C. (1993-1997).

The **Rev. Lada E. Hardwick** has been called to serve as Missioner for the Sandhills Cluster, effective Sept. 17. She comes from the Diocese of West Virginia where she has served since 1996 as missioner for the Greenbrier River Cluster.

The **Rev. R. Franklin Gose** has resigned as vicar of Trinity, Fuquay-Varina, and assistant to the rector, St. Ambrose', Raleigh, effective Aug. 31, to accept a call as rector of St. Luke's, Blackstone, Va. (Diocese of Southern Virginia) He has been vicar at Fuquay since Oct. 15, 1994, and assistant at St. Ambrose' since Jan. 1, 1995.

New assistant to the rector at St. John's, Charlotte, effective July 1, is the **Rev. M. Clayton Townsend Jr.** He comes from the Diocese of Central Florida, where he was ordained transitional deacon on May 27.

The **Rev. Joan C. Vella** is new vicar of Galloway Memorial Chapel, Elkin, effective July 1. She has served as assis-

tant to the rector, St. Timothy's, Wilson, since June 21, 1997, where she was first assigned after her ordination to the transitional diaconate. She remained at St. Timothy's after she was ordained priest on June 20, 1998.

The **Rev. Wylie W. Miller**, who has served as rector of Trinity, Mount Airy, since May 20, 1997, resigned effective June 30 to accept a call as rector of Holy Cross, Paris, Tex. (Diocese of Dallas)

In Asheboro, the **Rev. Charles M. Riddle III**, who has been serving as interim rector since July 4, 1999, has ended his term at Church of the Good Shepherd effective June 30.

The **Rev. Leonard Everett Thomas** has accepted a call to serve as new rector of the Church of the Good Shepherd, Asheboro, effective July 2. He comes from the Diocese of Western North Carolina, where he has been serving as rector, St. Luke's, Lincolnton, since 1983.

The **Rev. William E. Pilcher III** has accepted a call to serve as interim rector at St. Stephen's, Winston-Salem, effective Sept. 1. He served previously as interim at Galloway Memorial Chapel, Elkin.

The **Rev. Virginia Going**, who had been serving as deacon at St. Mark's, Raleigh, has resigned her position effective June 18 and is now non-parochial.

Bishop Johnson assigned the **Rev.**

Dr. Charles L. Oglesby to serve as deacon at The Prince of Peace, Apex, effective June 1, for six months. He is retired and has been non-parochial.

New rector, effective July 10, at St. Luke's, Durham, is the **Rev. Michael S. White**, who comes from the Diocese of Georgia, where he has been serving since 1997 as vicar, St. Elizabeth's, Richmond Hill.

Diocesan Council summary

May 17 meeting highlights

Council took the following actions:

- Heard Bishop Johnson's welcome of Bishop-elect Michael Curry, who was present at the meeting.
- Heard report from Bishop Johnson that he and Bishop-elect Curry would interview two finalists for diocesan Youth Coordinator position.
- Heard explanation from Bishop Johnson of his suspension of the youth program Happening.
- Heard report from Bishop Gloster on his trip to Haiti and his desire to explore adding Haiti as a second Companion Diocese.
- Heard from Bishop Gloster his desire to place an Episcopal sacramental minister at every prison in the Diocese.

- Defeated a motion to reduce the diocesan 2000 pledge to the National Church to \$669,500, the level pledged for 1999.
- Adopted a motion to adjust the diocesan 2000 pledge to the National Church to \$638,286 (21% of 1998 revenues less \$100,000). The Diocese had mistakenly pledged \$714,000 for its 2000 national asking, an amount \$86,714 beyond the actual asking.
- Heard report from Treasurer that The Summit seems likely to incur a loss of around \$100,000 during 2000.
- Discussed potential purchase of land for a church site in Charlotte. Heard from Mr. Purrington that clarification is needed for diocesan policy regarding appropriate method of funding land purchases for new congregations.

- Adopted a motion authorizing chair of Finance Department to write a letter to parishes and missions not in compliance with canonical procedures for reporting that they cannot accept the full budget asking.
- Adopted the 2001 preferred asking formula with specification that 26.93% is the mandatory portion.
- Adopted a motion requiring a notice to be attached to all future parochial reports, such notice stating that for reports filed after April 1, the Budget Committee of the Diocese will use parochial figures from the preceding year plus the percentage of financial growth in the Diocese for that year.
- Discussed potential uses of diocesan-owned properties.
- Approved payment of a one-time bo-

- nus of \$1,000 to Robert Sitton, assistant to the Youth Ministries Coordinator, to be paid from unexpended salary and benefits line for the Youth Coordinator.
- Discussed expanded chaplaincy work at Davidson College.
- Authorized Ms. Johnson to locate and contract with a convention planning firm for the 2001 Diocesan Convention and to expend up to \$10,000 in contractual fees with said company.
- Adopted a motion prohibiting release of all or part of diocesan mailing list without permission of the Bishop, and then only for diocesan and national church programs.
- Assigned to Chartered Committee on Communications consideration of proper use of mailing lists and data bases.

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News of the Anglican Communion

Murphy and Rodgers launch traditionalist Anglican Mission in America

By Jan Nunley

TWO AMERICAN PRIESTS say they have been authorized to form an "Anglican Mission in America" under the auspices of the Provinces of Rwanda and South East Asia, whose archbishops irregularly consecrated them as "missionary bishops" to the American church in January.

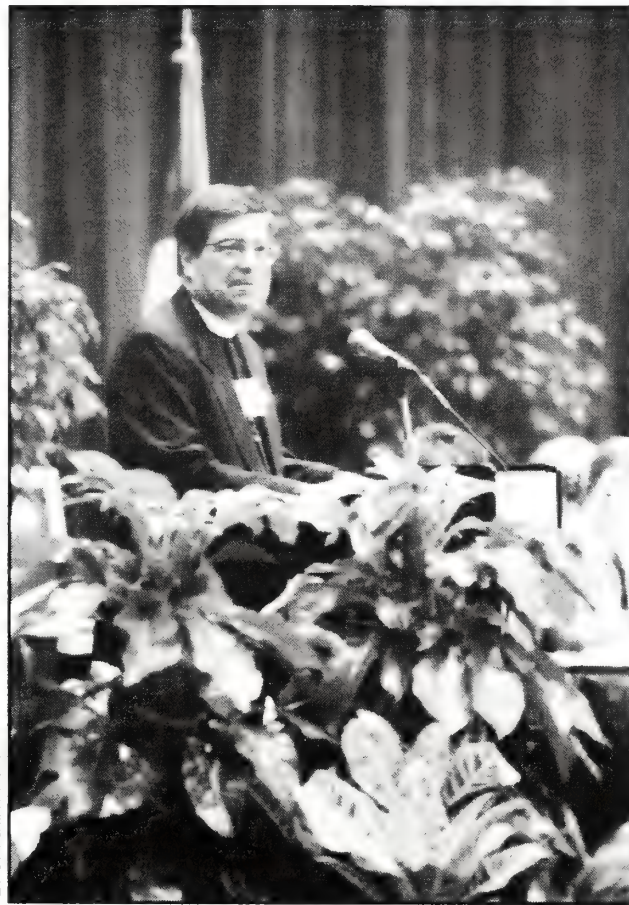
Charles H. Murphy III and John H. Rodgers met with Archbishops Emmanuel Kolini (Rwanda) and Yong Ping Chung (South East Asia) during the recent "Amsterdam 2000" international evangelistic conference. Rodgers reported that they had been told to "go ahead full steam" with planting churches "in any part of the USA, no limits." He cited actions by the 2000 General Convention on homosexuality as the impetus for the two primates' new mandate.

Also attending the Amsterdam meeting were Archbishop Harry Goodhew (Sydney) and Bishops John Rucyahana (Rwanda), Robert Duncan (Pittsburgh), Edward MacBurney (retired, Quincy), and Harry Griffith, executive officer of First Promise.

In a letter, Rodgers indicated that the two American traditionalist organizations with which he and Murphy have been associated, First Promise and the Association of Anglican Congregations on Mission (AACOM), will merge into "one movement" overseen by the archbishops of South East Asia and Rwanda. AACOM will become "Missionary Congregations of South East Asia" under Rodgers' leadership, and First Promise will be known as "Missionary Congregations of Rwanda" under Murphy.

Rodgers said the two have been given permission to receive previously consecrated American bishops, and "as I understand it," to consecrate new bishops, following the next Primates' meeting at Kanuga, North Carolina, in March, 2001. MacBurney's name has been mentioned as a possible third missionary bishop, although there was no indication of whether he would be joining the church of Rwanda or South East Asia.

"We also have a plan to add new Provinces to our sponsoring Provinces," Rodgers reported in the letter to AACOM. Sources indicate that one of those may be the Province of the Church of Nigeria. The traditionalist group Reform Ireland has officially recognized the AMA as "the authentic



E. T. MALONE JR.

The Rev. Canon John L. Peterson, Secretary General of the Anglican Communion, brings greetings to the House of Bishops during the recent General Convention of the Episcopal Church in Denver, Colo.

expression of Anglicanism within the United States."

"A direct assault" on ECUSA

The move came just weeks after a letter was sent to Kolini, in which Bishops Clifton Daniel III of East Carolina and F. Neff Powell of Southwestern Virginia asked Kolini to discipline Murphy for performing episcopal acts in both dioceses without invitation or permission from them. "This is a direct assault on the polity and integrity of The Episcopal Church...and of the Anglican Communion," the July 14 letter stated. "Such action denies the consistent historical stance of the Lambeth Conferences regarding the integrity of provincial and diocesan boundaries."

The two American bishops also challenged the legality of Murphy's consecration. "[A]ccording to the Constitution of the Province of the Episcopal Church of Rwanda...Charles Murphy is not a bishop," the letter stated. "[T]here is no provision in the Constitution of your Province for bishops to minister or reside outside Rwanda, nor for the election or consecration of any kind of bishop other than a diocesan."

Shortly after the release of that letter, the Rwandan House of Bishops report-

edly "clarified and regularized" Murphy's consecration, formally incorporating him as part of that body. A welcoming letter to Murphy from six of Rwanda's nine bishops, sent earlier in the year, was also released. Reports indicate that Rodgers' recognition by the bishops of South East Asia is pending.

The Rwandan bishops said that they and the Province of South East Asia are "not in communion" with Anglican provinces that do not endorse the 1997 Kuala Lumpur statement on sexuality, including ECUSA. Therefore, they maintain that sending Murphy to the U.S. to do "missionary work" does not contradict Lambeth resolutions on diocesan boundaries.

To date, Kolini has not responded to the American bishops' letter, said Powell, adding that "the actions of Archbishop Kolini represent further attempts to weaken the fabric of the Anglican Communion."

"Exodus" of congregations predicted

Both Rodgers and Murphy predicted an exodus of traditionalist congregations from ECUSA to the newly formed AMA. "There are about 17 or so congregations under Bishop Murphy and myself," Rodgers wrote to his AACOM congregations, "with many more on the way...I expect there will be between 50 to 80 congregations under our care by March 2001." Rodgers did not indicate where the dissident congregations were located, but First Promise's Harry Griffith was quoted in the *Church Times* as saying that AMA-affiliated churches would not be planted in "friendly dioceses" without working with a local ECUSA bishop.

While united in their criticism of the 2000 General Convention's actions on sexuality and women's ordination, American traditionalists remain deeply divided on whether the AMA "strategy" is the correct one.

Citing historical precedent, the Prayer Book Society's Dr. Peter Toon

and Dr. Louis Tarsitano called for a "national convention" of dissident American Episcopalians to form an alternative Anglican province and then seek recognition from the archbishop of Canterbury. They warned of the "lessons" taught by the frequent splintering of so-called Continuing Anglican churches, which number approximately 50 U.S.-based groups at this time.

—The Rev. Jan Nunley is Deputy Director of the Episcopal Church's Office of News and Information.

American Anglican Council recognizes Murphy, Rodgers as bishops; rejects penalizing dioceses not ordaining women

NASSAU, The Bahamas—A coalition of traditionalist bishops, organizations, and scholars meeting here on Aug. 22 has declared that General Convention resolutions A-045, mandating enforcement procedures for ordination of women, and D-039, recognizing relationships outside of marriage, are both "un-Anglican" and "fundamentally un-Christian."

The purpose of the consultation was to discuss the two resolutions and to formulate a plan of response to the situation that they symbolize.

Their judgment was that "careful study of the 73rd General Convention documents, and first-hand accounts of ongoing practices in the ECUSA demonstrate a clear departure from historic Anglican practice." This, they said, creates "a situation of pastoral emergency in the ECUSA," which "threatens the integrity of the Anglican Communion."

In response to the findings of the conference, the concurrently-meeting board of the American Anglican Council adopted a set of five resolutions stating its position:

(1) That the AAC "recognizes the consecrations of the Rt. Rev. Charles H. Murphy III and the Rt. Rev. John H. Rodgers Jr. and their deployment and ministry as Missionary Bishops from the Provinces of Rwanda and Southeast Asia to the United States of America" and that the AAC shares with those provinces "their concern for supporting and expanding within the United States of America a faithful, orthodox expression of Biblical Anglican Christianity."

(2) That the AAC "rejects and condemns the action of the 73rd General Convention" in adopting Resolution A-045 "which seeks to impose a particular understanding of the ministry of women on the Dioceses of Fort Worth, Quincy, and San Joaquin" and declares this ac-

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News of Episcopal Schools

Canterbury School opening for eighth academic year in Greensboro

GREENSBORO—Canterbury School began its eighth school year on Wednesday, Aug. 30, 2000, with 319 students in kindergarten through eighth grades. Fifty-seven new students, including 40 kindergartners, have joined the school community. There are ten new faculty and staff members.

Canterbury, Greensboro's only Episcopal school, opened in fall of 1993 with 89 students in kindergarten through sixth grades and 20 faculty and staff in temporary classroom buildings situated on school-owned land at 5400 Old Lake Jeanette Road. Since then, the number of students has more than tripled and staff more than doubled. The school now has two permanent buildings in use: Ketner Center, a multi-purpose facility and Armfield Hall, the state-of-the-art middle

school classroom building which opened during the 1999-2000 school year.

The newest administrator to join Canterbury is Elliott Milford, the Unity in Diversity Director and Assistant Director of Admissions. Mr. Milford holds a Masters in Education from Harvard University and most recently served as the Director of the Eastern Region of the Multicultural Alliance.

New lower school staff includes Lynn Armstrong, a new first grade teacher, who comes to Canterbury with 21 years of teaching experience in a local Greensboro school. Betsy Messer, a new fourth grade teacher, comes most recently from a performing arts magnet school and has many years of teaching experience. Three new assistants have joined the lower school faculty: Sandy

Elam, Raina Dalmata, and Kathy Joseph.

Two new specialty class teachers have also made Canterbury their new home. Betsy Bevan will be the new Music Director. Ms. Bevan recently moved to Greensboro from Rochester, NY and is an accomplished musician who has taught music, both choral and instrumental in a number of settings. Jeff Berry will join our PE/Health Department this year as Canterbury grows. Mr. Berry was a first-team NCAA All-South Region basketball player in 1994 and graduated from Bridgewater College.

New staff in the middle school include Janet Bordelon, a *magna cum laude* graduate of Colby College in Maine. Ms. Bordelon will be teaching Social Studies in grades six, seven and eight. Laurie leghman, most recently

with Bryn Mawr school in Baltimore, will be teaching Math, Literature, and Composition. Ms. Highman has over 30 years of teaching experience. Also joining the middle school is Danetta Genung. She will be teaching Latin and Composition. Ms. Genung has just finished a Masters in Latin at the University of Georgia and prior to that won many awards while teaching in the Winston-Salem/Forsyth County school systems.

Canterbury School is an independent Episcopal day school, for children in grades K-8. The school is located at 5400 Old Lake Jeanette Road, between North Elm and North Church Streets. Its mission is to develop the whole child by developing the mind and nourishing the spirit in a diverse community guided by Judeo-Christian values.

General Convention considers liturgical issues

By Genie Carr

ISSUES OF WORSHIP and ministry occupied the 73rd General Convention legislatively, as deputies and bishops considered a number of resolutions dealing with liturgical practice and vocational polity.

The ministry of the laity received particular attention, on its own and in the language of resolutions dealing with other ministries. In one resolution, the Standing Commission on Ministry Development was directed to develop appropriate canons for the adjudication of disputes and due process for licensed lay persons, and to develop appropriate canons for lay persons and their ministries (C011).

Active ministry of the baptized has grown in congregations and diocese, the resolution notes, but rules for licensed lay ministries and other lay involvement are confusing, or lacking, in cases of disagreements and misconduct.

The convention also noted the growing number of vocational deacons and

their role in the church, a role that has become subject to debate and discussion (C033). What duties vocational deacons are given differ among dioceses, so an attempt will be made to discern and regulate their role on a national level. After reviewing that role, the ministry development commission will recommend canons to establish norms for their participation at all levels of the church.

Looking toward possible changes in the Title III canons that deal with ministry, the commission prepared a paper, "Toward a Theology of Baptized and Ordained Ministry," which will be the basis for review and possible revision of the canons. The Standing Commission on Liturgy and Music was directed to work closely with the ministry development commission in preparing for the 74th General Convention any proposed changes to the Ordinal in the Book of Common Prayer and the Book of Occasional Services (A073, A076).

No sweeping changes in liturgy were

approved by the convention, but preparations will begin in 2000-2003 for revised and supplemental rites. Resolution A066 resounded to the 72nd General Convention's direction to prepare a plan for liturgical revision and enrichment of the church's common worship.

Trial use of The Revised Common Lectionary will continue for the next triennium (A063), and the use of the 1928 Book of Common Prayer for special occasions was reaffirmed (B042a). In recognition that Episcopalians speak more languages than English, resolution A070 continued the canonical list of sources of lessons. The list will include "Dios Habla Hoy," the Spanish version of the 1976 Good New Bible, as well as lessons "from other versions of the Bible, including those in languages other than English, which shall be authorized by diocesan bishops for specific use in congregations or ministries within their dioceses.

The Church Calendar has three new

lives to celebrate. Trial use during the triennium was authorized (A067) for commemorations of: Florence Nightingale, nurse and social reformer, 1910 (Aug. 12); Enmegahbowh, Native American priest and missionary, 1902 (June 12); and Philip, deacon and evangelist (Oct. 12). Propers for the commemorations were noted (A068), including this one for Florence Nightingale: "Life-giving God, you alone have power over life and death, over health and sickness. Give power, wisdom, and gentleness to those who follow the lead of Florence Nightingale, that they, bearing with them your presence, may not only heal but bless, and shine as lanterns of hope in the darkest hours of pain and fear; through Jesus Christ, the healer of body and soul, who lives and reigns with you and the Holy Spirit, one God, now and forever. Amen." (Rite II version.)

—Free-lance writer Genie Carr is a parishioner at St. Paul's, Winston-Salem.

Anglican Communion

(Continued from page 13)

tion to be "contrary to the polity and practice of the Anglican Communion, contrary to the promises made at the 1976 General Convention that authorized the ordination of women with the stipulation that no one would ever be penalized for disagreeing with that decision, contrary to the recommendations of the Eames Commission that the period of discernment and reception should not be prematurely brought to closure, contrary to the resolutions of

the Lambeth Conference of 1998 that insisted that dioceses not yet (and perhaps never) ready to accept the ordination of women to the priesthood and episcopacy should not be forced into compliance...and contrary to the Season of Jubilee." And that the AAC recognizes the right of the affected dioceses to "respectfully decline to meet with any uninvited 'task forces' sent in the name of the General Convention to 'assess and assist' these dioceses in a 'compliance' with a theology and practice they do not accept." And that while

many in the AAC support the ordination of women, the AAC declares its solidarity with the Dioceses of Fort Worth, Quincy, and San Joaquin "in resisting such coercion as uncharitable, illegitimate, and un-Anglican."

(3) That the AAC calls for and commits itself to the creation of a new domestic and foreign Anglican missionary structure "within and parallel to" the existing structures of the Episcopal Church in the United States of America to form a united effort of "those orthodox, biblical, evangelical, Anglo-Catho-

lic, and charismatic Anglican bodies that share a vision for the propagation of the Gospel in a faithful expression of Anglican Christianity."

(4) That the AAC urges Anglican primates to help regularize the status of the bishops consecrated at Singapore.

(5) That the AAC affirms the sanctity of marriage and "deeply regret[s] and deplore[s] the ambiguity of Resolution D-039 of the 73rd General Convention... which appears to support sexual partnerships outside the bonds of marriage."

—from news reports

News of Campus Ministry

St. Mary's House, Greensboro, celebrating centennial year

By Callie Young Stuhler

GREENSBORO—St. Mary's House Episcopal/Anglican Campus and Community Center at the University of North Carolina-Greensboro is celebrating its one hundredth year of ministry in higher education this year.

Several upcoming events and special services are planned to commemorate the centennial.

In association with UNC-G's Homecoming, an open house at St. Mary's House will be held Saturday, Sept. 30, from noon-3:00 p.m. Alumni/ae of UNC-G and Woman's College of the University of North Carolina (WC-UNC, as the school was called prior to 1963) and others affiliated with St. Mary's House are invited to attend.

Alumni/ae Sunday is planned for Oct. 1, with a Eucharist at 11:00 a.m. During the service there will be an opportunity for alumni/ae to share their memories of St. Mary's House. A luncheon for all in attendance will be held after the service.

St. Mary's Memorial Chapel, as it was called at its inception, was an outreach project of St. Andrew's Episcopal Church in Greensboro one hundred years ago. Dedicated by Bishop Joseph Blount Cheshire in 1900, it served as the local chapel for young Episcopal women attending State Normal and Industrial College and also Greensboro College.

The house was a social gathering place as well as a place of worship away from home for college women. Up until 1966, rectors from nearby parishes of St. Andrew's and Holy Trinity acted as part-time chaplains at St. Mary's House.

In 1966, the assignment of the Rev. Thomas J.C. Smyth as full-time chaplain (who went on to become Dean of Students at UNC-G while still chaplain), set the precedent for St. Mary's House's transition into a full-time chaplaincy with an active year-round congregation of students and adult parishioners. The current chaplain, the Rev. Charles Hawes, has been at St. Mary's House since 1984.

Alumni/ae and others interested in attending the Centennial events are encouraged to contact St. Mary's House with their current address so they may



TEA TIME, LONG AGO: In this scene from the 1943-1944 school year, Episcopal students gather for tea at St. Mary's House on the campus of Woman's College, Greensboro. Clockwise, starting in corner of sofa, Margaret (Margot) Fletcher, counselor, Juanita (Nita) Hatfield, Gay Morenus, Pat Gravatt, Prissy Roetzel, and Henri Atkin.

be added to the St. Mary's House mailing list and be kept up to date on Centennial events and other activities at St.

Mary's House.

—Callie Young Stuhler is the chaplain's assistant at St. Mary's House.

Diocesan Jubilee Committee wants to know what you're doing

THOMAS CAHILL, in his national best-selling exploration of the Hebrew Bible, *The Gifts of the Jews*, asserts that the God of the Hebrew people was unique in ancient cultures as a God of justice and compassion, and he notes that the "prophets harangued Israel and Judah unceasingly about the powerless and marginalized among them."

Sound evidence of this bias for the poor is found in Leviticus as the God of the Hebrew Scriptures declares that a year of Jubilee be celebrated every fifty years to rectify all social inequalities. Presiding Bishop Frank Griswold has joined religious leaders worldwide to participate in this concept by declaring a Year of Jubilee beginning in Advent 1999 and concluding on the Day of Pentecost 2001. Episcopal dioceses and congregations are invited to study and act on issues relating to reconciliation, sharing wealth, respect for the earth, and release of captives.

In a workshop, "Jubilee: A Call to Action," (CSM Conference, spring of 1999) Bishop Gloster and Joe Hensley looked at Jubilee as both "call" and "action." They pointed out that everyone is called to participate in Jubilee. How are various groups and parishes throughout the Diocese responding to this call and what actions have been ensued?

The Diocesan Jubilee Committee, chaired by the Rev. Anne Hodges-Copple, has made available to each parish in the Diocese a copy of the resource manual, *Jubilee 2000: The Year of the Lord's Favor*. This book is a "kit bag" of essays, lesson plans, worship ideas, and resources for the parish to use according to its needs.

In April, twenty clergy and lay persons gathered at Grace Church, Lexington, for a workshop on how to use this resource. The Revs. Sally Harbold and Heather McCain walked participants through the materials for children and teenagers; the Rev. Virginia Herring discussed a wide variety of formats for utilizing the adult sections of the materials; Donna Harner and the Rev. Kathleen Awbrey explained the Episcopal Public Policy Network as a means of following the national legislative issues related to Jubilee 2000.

To cite one example of a parish benefiting from this training: All Saints' Church, Roanoke Rapids, recently used the "Sharing the Wealth" youth segment of the Jubilee 2000 Resource Manual during a youth mission week. The EYC was working on a local project helping repair the home of two elderly sisters. The dice game and prize disparity was particularly effective in illustrating the

opportunity differences experienced by folks in our communities. All Saints' is also planning to use the "Sharing the Wealth" adult series during the Christian Education hour while conducting its stewardship drive this fall.

Though the turnout for the workshop was smaller than hoped for, passion and commitment ran high as all participants planned to let the Jubilee call radiate out from their various parishes. The Rev. Melanie Mudge, All Saints', Roanoke Rapids, and the Rev. Joan Vella, St. Timothy's, Wilson, presented a similar training workshop to the clergy of the Rocky Mount Convocation in May.

In June, a group from Holy Trinity, Greensboro, participated in a Jubilee Pilgrimage. Nine pilgrims—Jane Aycock, Charley Aycock, Bynum Hoekstra, Joe Hensley Jr., Cheryl King, Jeremy Mahon, Ryan McCollum, Marion McCollum, and Sarah White, spent hour days from June 13-17 walking from Greensboro to Durham, arriving in time to celebrate the consecration of new bishop Michael Curry. Amy Mahon served as support car driver, shuttling luggage and providing water and food. For the entire journey the group carried a banner that read, "Jubilee 2000."

In July, St. Luke's in Durham incorporated Jubilee 2000 into their intergenerational summer Vacation Bible School program. Under the thematic umbrella of "For everything there is a season," toddlers to elders gathered for five summer evenings to look at how church seasons connect with the seasons of nature and how the Jubilee cycle of fifty years is an expansion of God's command for humanity to rest, restore, and reconcile. St. Luke's teenagers painted four pairs of Jubilee panels to be placed over most of the entrances of the church. Each pair of large canvases illustrates one of the Jubilee themes of debt relief, earth stewardship, ending of slavery, and reconciliation.

How is your parish responding to the call to action of Jubilee? The Jubilee Committee would like to hear from year and to report in subsequent issues of *The Communicant* throughout this Jubilee season.

**Please contact
the Rev. Anne Hodges-Copple
at (919) 286-0624
to request a copy
of the resource manual
and to report
on Jubilee activities in your parish.**

More news of the Diocese

Rocky Mount Convocation elects Mudge as new Dean

ROCKY MOUNT, Aug. 22—The Rocky Mount Convocation has elected the Rev. Melanie Mudge, assistant at All Saints', Roanoke Rapids, as its new Dean, to fill out the unexpired term of the Rev. Joan Vella, until January 2003.

Committee charged with study of nomination/election process for bishops to make no report

RALEIGH, Aug. 21—After the perennial complaints of "There must be a better way," the Standing Committee of the Diocese of North Carolina appointed an *Ad Hoc* Committee on the Nomination/Election Process for selecting bishops.

But in view of the small number of responses to the committee's repeated solicitations for comment, the Standing Committee has granted its request to be discharged from making a formal report to the Diocese.

The Rev. Elizabeth W. Grant and Shara Partin, committee members, re-



NEW THURIBLE—St. Stephen's, Erwin, acolyte David Davidson, 18, of Dunn, holds a new thurible donated to the parish by Donnie Pope, Peter Strickland, and John Todd. Davidson, who became a trained thurifer by attending an acolyte workshop in the Diocese of Western North Carolina, was two years ago the youngest person ever elected to his parish vestry. He also chairs its outreach committee.

ported to the Standing Committee that they had received only 10 responses—not enough on which to base any conclusions.

Joseph S. Ferrell, secretary of the Standing Committee, said he interprets the response rate not as lack of interest in the process but as evidence that the Diocese is generally content with a procedure that has been followed successfully with only minor variations for the past six elections.

Costa Rica youth mission trip was a real learning experience for Oxford area young people

EDITOR'S NOTE: In late July a group of youth and leaders from St. Stephen's and St. Cyprian's, Oxford, Holy Innocents, Henderson, St. Luke's, Salisbury, and St. Timothy's Delight, Ridgeway, made a mission trip to Costa Rica.

By Jennifer Coplin

THE TRIP BEGAN with promise. Everyone made it to the airport on time, passport and ID in hand. The group stayed together and helped one another through luggage transfers and loading the bus. The bird farm and botanical garden in San Jose, our first stop in Costa Rica, was an exquisite treat and a beautiful introduction to the country.

A wonderful fish dinner, an overnight stay at the Diocesan House, and a visit to the Bishop's church rounded out our stay in the big city. On the bus ride over the mountain to Siquirres, we stopped to see the Shrine of the Black Saint in Cartago. We also visited a mall and large grocery as a final salute to consumerism before beginning a week of limited access to material goods.

Arrival at the dormitories at the Episcopal church in Siquirres was a bit of a jolt. Sleeping arrangements for some meant pallets on the floor. Communal facilities made carving out a space for oneself a challenge to those whose dormitory living experiences were either a dim memory or nonexistent.

Three highly skilled kitchen helpers soon delighted us with a Caribbean style dinner with chicken, rice, and salad. We concluded our intermittent daylong worship with Eucharist. Job assignments were made for the next day, and the group adjourned at 10:00, lights out at 11:00 in preparation for boarding the bus for work at 5:45 the following morning.

The job site introduced new challenges. Some in the group had never experienced hard physical labor or contributing to a group effort to accomplish a tangible task. Some doubted their skills; some were reluctant to get started for one reason or another. Some



Members of the July mission trip to Costa Rica pose with children from the town of Siquirres. Congregations from Oxford, Henderson, Salisbury, and Ridgeway were represented.

needed one-on-one supervision, others were anxious to get busy.

By the end of the second day, the team was connected to one another. Sand sifters saw that if they left any rock in the sand, the stucco did not adhere properly to the walls. Concrete mixers began to understand just how stiff the make their mixture. Scaffold builders realized their responsibility for safety. The nightly sharing of "thorns and roses" began to reveal more thoughtfulness, showing a deepening understanding of shared responsibility.

Everything was not perfect. It rained and rained and rained. There were delays and disagreements and misunderstandings, as well as the occasional misbehavior and lack of consideration. We did not feel as connected with the locals as we wanted to be, although we

did experience some opportunities to learn and share, to receive gifts, to visit, and to grow in our understanding of those who speak a different language but share our liturgy and beliefs as Episcopalians. In short, we were all very human. We were a rag-tag band of Christian soldiers, wet and muddy, struggling through our weaknesses to be closer to God.

In the end, we were proud. We stuccoed a church, inside and out. We painted a church, inside and out. We made new friends. We admired our work. We sang and laughed and cried and prayed and fed each other the bread and wine. So much diversity, so many struggles, so much triumph!

—Jennifer Coplin is a member of St. Stephen's, Oxford

This & that

"Making Miracles Happen" is the fall children's conference planned by the diocesan **Helping Churches Serve Children** committee for Oct. 21-22 at **Thompson Children's Home in Charlotte**. More information on the conference is contained in a special flyer inserted in this issue of *The Communicant*. Additionally, a brochure with a registration form will be mailed to area churches in September. For further information, one may contact the Rev. Al Moore at (919) 676-1897 or email to alm@juno.com.

The Acolyte Festival will be held this year on **Saturday, Nov. 18**, at **St. Stephen's Church, Durham**, at 11:00 a.m., with **Bishop Curry** as the leader. Acolytes and their advisors from through the Diocese are encouraged to attend. Registration details will be available soon.

Bishop Curry has appointed diocesan **Stewardship Officer William E. Wrenn** to serve as **Interim Deployment Officer**, effective Aug. 1 until a permanent officer is appointed. He replaces the **Rev. Canon Vicki S. Wesen**.

Vivian Hunsicker has resigned as **Lay Warden of the Charlotte Convocation**. She has moved to Greensboro. **John D. Elliot Jr.** of **St. Martin's, Charlotte**, will fill out her unexpired term.

We received with regret the news of the deaths of **Bollin Madison Millner**, father of the **Rev. Bollin M. Millner Jr.**, **Good Shepherd, Rocky Mount**, on Aug. 11 in **Kinston**, and on May 31 of **Jason Silver**, son of the **Rev. Gay Silver** (until recently assistant at **St. Patrick's, Mooresville**) and her husband **Frederick P. (Mack) Silver**.

Letters

Another winner of Blanchard

I would like to add my thanks to *The Communicant* for publishing the information about the Blanchard Scholarship in the December issue. Our daughter Jenny Slater was one of two at St. Paul's to receive the scholarship. She is excited about attending UNC-Chapel Hill, and the awarding of this scholarship is added affirmation of her hard work and the importance of her upbringing in the Episcopal Church. Thank you.

Peggy Slater
St. Paul's, Winston-Salem

Article on Camp Vade Mecum was a "poignant encounter"

It was a poignant encounter for those of us who oversaw the closing of Camp Vade Mecum in the late 60s to read the article [*The Communicant*, May 2000], with your sensitive introduction, about the new life of what was a blessed gathering place for our diocesan family through many decades.

Having served on the committee which brought the recommendation for its closing to Convention after an agonizing year of soul-searching and surveys, I relived those anxious times. All indications were that we could not afford the construction of a new water system, a swimming pool, and the convenient dormitory rooms which would make it a desirable, more modern facility.

Most vocal parents and clergy thought Vade Mecum was inconvenient and outmoded. (Indeed, since this was the 60s, there was also great fear that church camps would not be able to handle integrated programs.) But the bottom line was the lack of water and forthcoming funding.

As many of us know, the recent television movie filmed at Vade Mecum (*The Patron Saint of Liars*) in which Cheshire Hall (now beautifully renovated) is the centerpiece, ends with a shot of the familiar old well springing to life. I am moved by Thad Woodard's dedication to those sacred grounds, where Bishop Penick and Bishop Moore visited with the Churchwomen, Bishop Fraser sat under trees with questioning adolescents, and many young deacons who have since become leaders in the Church discussed faith and society in the beloved rocking chairs on the long porch. Their ghosts are still there and I do not wonder at the returning "alumni" (my daughters among them) because to many were shaped by the gifts of counsel, prayer, community, and inspiration, in that beautiful place. May the dioc-

esan families of today draw the same strengths for their lives from The Summit.

Marion C. Salinger
St. Stephen's, Durham

Reader disturbed by diatribes

As an Episcopalian raised and confirmed in North Carolina I am shocked and disturbed at the diatribes that have been launched at the Rev. Jesse Jackson for his criticism of the continued incorporation of the Confederate flag in several Southern state flags. I have read his reported statements, and I cannot see that they remotely justify the absurd language used to characterize them, in these pages. "Hate speech," one person said, while others called him a "bigot" and a "prejudiced fanatic." Another said "cut us some slack." How absurd! If African-Americans in the South haven't cut whites some slack over the last few centuries, I don't know who has. Blacks have shown, in general, massive amounts of Christian forbearance in not seeking organized revenge for crimes like slavery, lynching, segregation, exploitation, and disfranchisement. Cut Jesse Jackson some slack: he doesn't want to kill us for what our ancestors did to him; he just doesn't think that it's something fit to honor and wave in the form of a flag over state capitol buildings.

I have to agree. Let's be frank about slavery and its relationship to the Confederate flag. Slavery was an institution that exploited, tortured, raped, and killed millions of black people over the course of centuries. The Confederacy was created, as its founders explicitly stated in their speeches and publications, to preserve slavery. If you don't believe me, please don't trot out the same tired rebuttal of "states' rights." I suggest that instead you take the time to read the journals of the various states' secession conventions, or some of the newspapers of the time, and see what they said.

Now did the Rev. Mr. Jackson say anything in his Chicago speech that wasn't true? Not that I have read. When he stated that Robert E. Lee "suckled at the breast" of the Union, and then turned against it, did he lie? I am afraid not: Lee was educated and employed at government expense, then foreswore his oath to defend the Union and instead became its greatest opponent. I am weary of hearing about the alleged need to "honor" our Confederate ancestors (and yes, I have some). Some were good men, and some, no doubt bad. But they all fought in an army that sought to preserve slavery, a very bad thing. Fighting for a bad

cause is not something to honor. Honor those men as children, friends, parents, spouses, and most of all, children of God. But don't say that we need to honor them for taking up arms to kill human beings in defense of the right to enslave human beings.

Jackson is not "ignorant," as one reader claims, of Southern history. Jackson, who grew up in segregated South Carolina, is simply telling you the uncomfortable truth about one part of it. Someone once said "speak the truth and shame the devil," right? If you are ashamed to hear the truth about the Confederate flag and what it represents, whose side are you on?

Edward E. Baptist
St. Philip's, Durham

Time to learn from history

When I was in the Navy, the Executive officer of our unit, who was of Asian descent, once jokingly told me that he liked Southerners because we too ate lots of rice and worshipped our ancestors. Perhaps this immense pride we Southerners feel for those ancestors helps explain the level of passion in the controversy over the Rev. Jesse Jackson's remarks concerning the Confederacy and Gen. Robert E. Lee.

My own feelings about the Confederacy have evolved over the years. When I was a boy I was consumed by the Civil War and the romance of the Confederate Army fighting gallantly in defense of a lost cause. As I grew up I came to understand that it was also a terribly flawed cause.

I remain proud of my ancestors who served in all our country's wars including the Civil War. I am proud of their heroism and willingness to sacrifice for their country. I am convinced the motivation of most Confederate soldiers was the belief that they were defending their homes and families against an invading army and not the defense of slavery. Very few Confederate soldiers owned slaves and most would have been better

off in every way with its abolition. Large slave owning plantations hurt small Southern farmers in much the same way that large chain stores hurt local retailers today.

I like to think that had I lived during the Civil War period, I would have had the moral insight and courage to openly oppose slavery, but in reality few did and I probably would not have either. By all accounts the pressure to conform to the prevailing beliefs in the South during the war period was overwhelming. Given this, I wonder if the Rev. Mr. Jackson had been born a white Southerner in 1840, might he have served in the Confederate Army and given his obvious leadership abilities perhaps even become a general. Certainly he would like to think otherwise but how could any of us be sure. Here lies the difficulty, however tempting, of judging any age from the moral perspective of another.

Still, we white Southerners need to recognize that the Confederate Army did defend a society that included slavery as a key element and that element was cruel and evil. And our Southern Society perpetuated that cruelty long after the War's end through Jim Crow and the terrible persecution of our black citizens. The vestiges of this persecution hang over us still.

I can understand how African-Americans would feel something very different from me when they encounter anything that honors or romanticizes the Confederacy. In their place, I'd feel the same.

Perhaps what we need to do is understand that given our very dissimilar experiences each of us can reasonably view our history very differently. Maybe the most productive thing we can do is to reconcile ourselves to learn from that history so that 140 years from now our lineage will have less reason to judge us harshly and more reason for justifiable pride.

Tom Adams
Church of the Good Shepherd
Rocky Mount

Thank You To the Diocese

"I thank my God every time I remember you." (Philippians 1:3)

We want to thank you for all of your prayers, cards, acts and kind expressions of love and support. We are aware of the fact that we have been and are surrounded by a fellowship of love and prayer.

We left a Christian community in Baltimore where we have been loved and accepted as brothers and sisters in Christ. Your welcome to us has helped us to see our transition to North Carolina as moving from one Christian community to another.

For that we thank you and we thank God for you. May God watch over and bless us all.

+Michael, Sharon, Rachel and Elizabeth Curry

Sanford parish has new altar, reredos, organ

MAGNIFICENT ORGAN music has always been special to William H. Heins Jr. of St. Thomas', Sanford, "Music is my life," he says. "It means everything to me. No other instrument expresses its beauty so completely." It was only natural for him to choose the gift of a new pipe organ as a memorial gift to St. Thomas' for his late sister, Eleanor Winfield Heins Holler.

Over the course of a year he consulted musician friends, traveled extensively, listened to organ recitals, and visited well-known organ builders. He also researched the architectural changes that would be necessary to install a custom-built pipe organ at St. Thomas'.

His investigation brought him to the Schantz Organ Company. This four-generation family firm was established in 1873. All its skilled artisans, who have been trained in the company's facility, work directly under the supervision of the Schantz family.

The rector of St. Thomas', the Rev. Douglas Hodsdon, and the choir director, Dr. Jo Ann C. Bowman, accompanied Heins to the Schantz Organ Factory in Orville, Ohio, to confer with the Schantz organ craftsmen. Subsequently, a recommendation was made to the St. Thomas' vestry who commissioned the firm to build and install a 21-rank pipe organ at St. Thomas'.

The maple console is designed with two manuals. The keyboards are made of bone and rosewood. The 32 individual stop keys are grouped in a rolling or tilting tablet arrangement. Thirty-two piston stops make it possible to preset 29 combinations. Each piston has 32 levels of memory.

While the organ was being built,

erected, and assembled for testing at the Ohio facility, changes were underway behind St. Thomas' and inside the sanctuary, where the console would be placed. To blend architecturally with the existing structure, an exterior organ chamber was designed by architect George Smart of Raleigh. Construction of the organ chamber was completed by John William Brown Co. of Sanford, under the supervision of Seth T. Cox, a St. Thomas' parishioner.

Architect Smart also created an exquisite diagram for the reredos, or decorative screen, arched side windows and an altar. Heins donated these in memory of his mother and father, Helen LeGrande Barrus Heins and William Henry Heins. A specially crafted altar rail was ordered by Jane Heins Escher and presented in honor of longtime St. Thomas' Altar Guild Chair, Frances Moody Floyd. All design work was custom built of maple by Andrew Leager of Raleigh.

Delivered by the Schantz truck to St. Thomas' at the end of November, the organ was installed in the new chamber and given a preliminary turning. It was played first during the Dec. 5 service and next for the Adult Choir's Dec. 12 Advent presentation.

Organists Nancy Marchal and Jim Hepler presented the dedicatory recital of the new Schantz organ, performing works by Bach, Mendelssohn, Mozart, and other composers. The formal recital was presented on Jan. 14, 2000, the 70th birthday of Heins' late sister, Eleanor.

Marchal, who is organist at Covenant Central Presbyterian Church in Williamsport, Pa., received her bachelor of music degree from Salem College in



View of the new custom-built altar, reredos, and altar rail at St. Thomas' Church, Sanford

Winston-Salem. After completing a master of music degree in organ at Syracuse University, she was awarded a Fulbright Grant for organ study with Professor Helmut Walcho in Frankfurt, Germany. She also holds a master of theological studies from Virginia Theological Seminary.

Hepler, whose musical career spans more than 30 years, studied organ at St. Andrews Presbyterian College in Laurinburg and at Bucknell University

in Lewisburg, Pa. He pursued biblical studies at Southern Baptist Theological Seminary in Louisville, Ky.

Prior to the dedicatory service, which began at 2:00 p.m., Julliard-trained and internationally acclaimed organist Dorothy Lyall of Penick Village performed selected organ preludes.

Following the dedication and recital guests were invited to the Parish Hall for a light supper.

—Jo Ann C. Bowman



Jubilee murals adorn St. Luke's, Durham

The spirit of Jubilee is visible these days at St. Luke's, Durham, in the bright colors of four murals painted by members of the parish's Junior and Senior EYC (Episcopal Youth Community) during Vacation Bible School. The paintings, representing "Reconciliation," "Respect for the Earth," "Release of Captives," and "Sharing the Wealth," were presented to the congregation and blessed before being displayed over the doors at each narthex and the Sprague Room. The concept of Jubilee is drawn from the book of Leviticus, in which a Year of Jubilee is celebrated every fifty years. In the Jubilee year, social inequalities are rectified: slaves are freed, land is returned to its original owners, and debts are canceled. The Episcopal Church, along with many other denominations, has expanded this Jubilee concept to include the broader biblical issues of justice, freedom, and peace. Congregations throughout the country are engaged in studying and acting on the themes which the murals at St. Luke's represent.

Reflections from the Bishop

THE GOSPEL OF JESUS CAN CHANGE THE WORLD

"I am not ashamed of the gospel: it is the power of God for salvation to everyone who has faith." Romans 1:16

I have a friend who is a priest in Uganda. In 1977 he was serving as an aid for the Anglican Archbishop of Uganda, Janani Luwum. In February of that year Idi Amin, the then President of Uganda, personally shot and killed the Archbishop while he knelt reciting the Lord's Prayer. It was part of a mad effort to end the rapid spread of Christianity in that land. Needless to say, it failed. But it caused great distress and hardship for many. My friend and his family were forced into exile in Kenya. I later received a letter from him telling us that he and his family were fine and in the care of the Church there. I have since lost the letter, but I have not forgotten his closing words: "Fear not the Gospel of Jesus can change the world."

I heard that same truth echoed in a variety of ways at the General Convention by Christians living in lands and contexts where people are persecuted for the faith and God's cause of right-

eousness in the world. Christians from the Sudan spoke powerfully of torture and murder and cries of anguish barely heard by the world.

I think it was the late William Temple, Archbishop of Canterbury, who described the world as like a shop in which all of the price tags had been rearranged. The less expensive had expensive tags. The really valuable items were marked inexpensively. There is a great deal of truth in that. We so easily spend a great deal of time "majoring in minors," making mountains out of molehills, being penny wise and pound foolish. I love the title of the book, *Don't Sweat the Small Stuff*. If you're like me you often sweat the small stuff, and are too exhausted to deal with the big stuff. It's easy to over value that which is not of great importance and undervalue that which is of incredible importance.

The great power of the Gospel is that it creates "a reversal of values," as Dr. King once said.

It's easy to forget how important we are to each other. Living with a commitment to community really matters. It's easy to forget how important we each are to God. Jesus keeps telling us: "You

are of more value than the sparrows." (Luke 12:24). During the General Convention there was a real sense in which those present struggled to love and care for each other regardless of our positions on issues or passionate concerns, however important. Our love for God and each other are the core values that can bind us together even when we are broken. It's easy to over value our concerns and undervalue the love that can guide us as we deal with those concerns. It occurred to me during the convention that maybe we are being called to model that kind of biblical love as a way of being human, following the example of the Lord Jesus Christ. And maybe, if we can learn that in the Church, there is hope for the world. That could really change the world.

The prophet Micah summed it up this way: "...what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God." (Micah 6:7) Jesus very simply summed up God's entire intention and will for us: "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the greatest commandment. And the second is like it: You shall love your neighbor as

yourself." (Matthew 22:37-39)

It's easy to undervalue that which is of real value and over value that which is of little value. And here the Gospel holds transforming power. This is where the Gospel Good News of Jesus, as St. Paul says, "is the power of God for salvation" (Romans 1:16) By reversing our values the Gospel can change our lives. And in so doing the world is changed.

One of my favorite collects from the Prayer Book is the one that prays thusly:

O God, the protector of all who trust in you, without whom nothing is strong, nothing is holy: Increase and multiply upon us your mercy; that, with you as our ruler and guide, we may so pass through things temporal, that we lose not the things eternal; through Jesus Christ our Lord. Amen. (*Book of Common Prayer*, Proper 12, pg. 231)

God love you!

Your brother in Christ,

+Michael

+Michael

VISITATION SCHEDULES

Bishop Curry

August 27

Christ Church, Cleveland – morning
with St. George's, Woodleaf

September 17

St. Thomas', Sanford – morning
Trinity, Fuquay-Varina – afternoon

September 24

St. Andrew's, Haw River – morning
St. Barnabas', Greensboro – afternoon

October 1

Trinity, Scotland Neck – morning
Grace Church, Weldon – afternoon
with St. Mark's, Halifax

October 8

St. Mark's, Wilson – morning
St. Timothy's, Wilson – morning
La Guadalupeana – afternoon

October 15

St. Stephen's, Erwin – morning
St. Christopher's, Garner – afternoon

October 29

St. Christopher's, High Point – morning
St. Paul's, Thomasville – morning

Bishop Gloster

September 10

Trinity, Mount Airy – morning

September 24

Galloway Memorial, Elkin – morning

October 1

All Saints', Warrenton – morning

Emmanuel, Warrenton – morning

October 8

Christ Church, Albemarle – morning
St. Paul's, Monroe – afternoon

October 22

Emmanuel, Southern Pines – morning

October 29

St. Luke's, Tarboro – morning
Calvary, Tarboro – morning

Letter from the Bishop Suffragan

Dear Friends:

I have discovered a new addiction and I might add, "I'm one of 'em."

Several months ago I was surprised to hear about orange juice containers and their development described in terms of saving time. It was on 20/20, or one of those other entertainment news shows. The description started with the whole orange, and although I had never thought much about it, it takes too long to extract the juice, get it into the glass, and then taste all of its sweetness. All of the containers from which we pour the golden refreshing juice, are a part of a scheme to get it into our glass more quickly and then to down it. All this so we can get on with whatever else we might be in a hurry to do.

You might ask "what does all this palaver about orange juice containers have to do with a new addiction," and more importantly why is a bishop wasting precious words when he could be writing about God?

In response to the first of these hypothetical questions, let me try to explain. One Sunday morning I was barreling down the highway when my forward progress was stopped by one of North Carolina's finest; i.e., I got a speeding ticket. It was an important wake-up call and rather expensive, too, I might add.

It started me thinking about speed and its addictive quality.

I, and I believe a lot of us, are hopelessly caught up in a desperate rush to go faster, to hurry, to race. I have tried with some success, but with great difficulty to drive only at the posted speed limits on the highway.

Two facts have become crystal clear. First, it is very hard for me to go slowly! The fifty-five-mile-per-hour speed zone on a highway is sheer agony, and it appears to be the same for everyone else because nobody stays behind me. Everybody—except in rare instances—passes me. My inner being longs to move out and get on down the road.

The second fact that has become clear is that the vast majority of drivers on the road exceed the posted limits. Usually we have postulated in our mind a mythical safe speed above the limit, but not so high that we might get stopped by the law.

Other facets of life also point to the addictive nature of this speed thing. We shun "snail mail" by the very name we give it. Fax, email, Internet, cell phones, and many other inventions are intended to communicate quickly and give instant gratification. Let's not even go into the gruesome details of what fast food has done to dining and our gastrointestinal tracts. All of these are part of

the ethos of instant gratification, and I believe part of an addictive temptation.

The nature of addiction is that it is all-consuming and that it strips life from us while giving the illusion that it is giving life. It takes total control of us while blocking out all of the realities including people and God. Indeed, it becomes a God. It alienates us from ourselves, each other, and God, and therefore keeps us from the God of gods.

Now I don't want to be counted among the old curmudgeons of the world. All of these speed things have a place and even worth, and they are not *per se* the devil incarnate. But, I am also aware that anything can become too important for us and rob us of life.

It is in moments of being robbed of life that the biblical theme of Jubilee leaps out at me. Jubilee reminds us that God calls us to leave our racing and to rest, to lie fallow, to be calm, to be still and know that God is God. This call comes as we gulp down our orange juice, as we race along a highway, and as the officer leans down and asks to see our license and registration card.

Peace, my sisters and brothers; Jubilee peace,

Gary

N.C. Deputies pray before casting vote



Bishops and Deputies from the Diocese of North Carolina hold hands and pray before the Deputies entered the floor of the House of Deputies at General Convention to begin debate on Resolution D-039, which if adopted in full would have called for creation of liturgical rites for blessings of same-sex unions. That portion of the measure was defeated in a roll call vote, with the North Carolina vote being split in both the lay and clergy orders.

(Photo courtesy of Herb Gunn, The Record, Diocese of Michigan)

Weekly Eucharist to begin at Diocesan House

STARTING WEDNESDAY, Sept. 13, 2000, the Holy Eucharist will be celebrated each Wednesday at noon in the Bishop's Chapel at Diocesan House. The Rev. Steve Wendfeldt will be the celebrant on Sept. 13.

Any member of the clergy interested in serving as celebrant in the coming weeks is asked to notify Sara Jo Manning at 1-800-448-8775 or 919-787-6313 or email her at smanning@episcdionc.org.

Everyone is welcome to attend. Please call Diocesan House, at either of the numbers above, for directions.

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Raleigh, N.C. 27619



North Carolina Bishop Michael Curry, one of the co-celebrants for the July 9 Eucharist at General Convention, attended by 10,000 people.

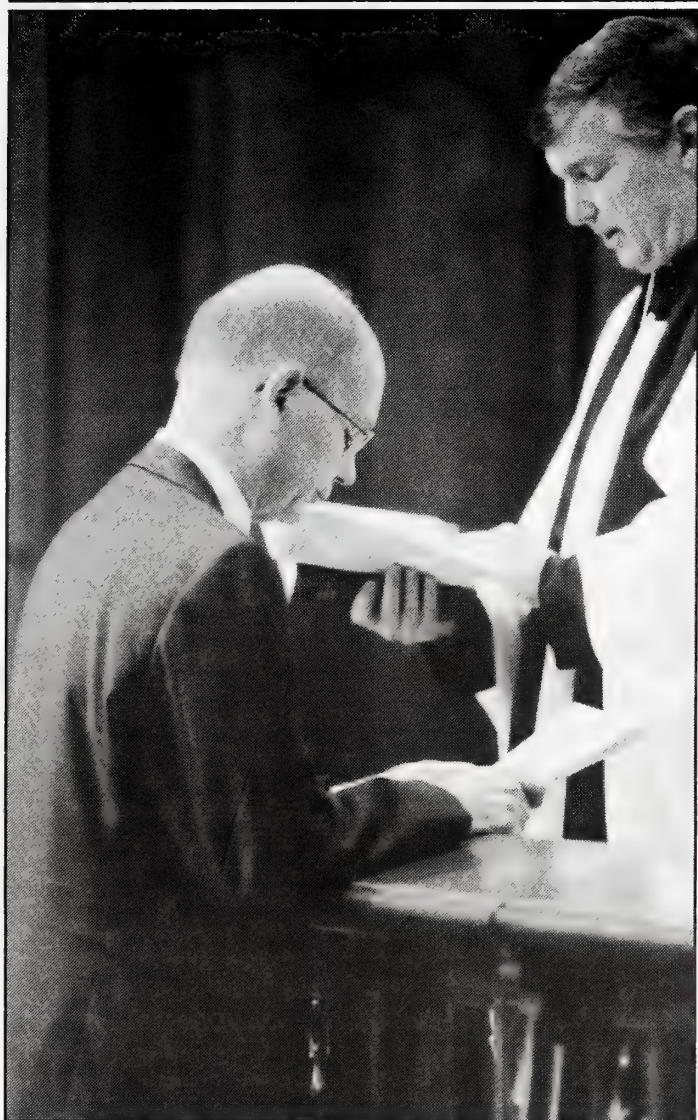
(Photo by E. T. Malone Jr.)

THE COMMUNICANT

Vol. 91, No. 7

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

DECEMBER 2000



E. T. MALONE JR.

James Moeser, new chancellor at the University of North Carolina at Chapel Hill, kneels at the altar rail at the Chapel of the Cross, Chapel Hill, as its rector the Rev. Stephen Elkins-Williams leads him in the litany of Commitment to Christian Service at a service of Morning Prayer on Oct. 12, "University Day" and the day of his installation as head of the university.

New UNC Chancellor enters office with faith-based pledge

By E. T. Malone Jr.

CHAPEL HILL—Dr. James Moeser, an Episcopalian who is also a concert organist, was installed here on Oct. 12, University Day, as the ninth chancellor of the University of North Carolina at Chapel Hill.

He began the day with an unprecedented 9:00 a.m. service of Morning Prayer at the Chapel of the Cross, in which he participated in a litany of Commitment to Christian Service. About 200 people at-

tended the solemn but festive liturgy, replete with full choir, organ, trumpets, and flute.

The Rev. Stephen Elkins-Williams, rector of Chapel of the Cross, emphasized in his sermon what it means to be faithful.

"Perhaps it is healthy for all of us at the onset of our new chancellor's term, a time of new beginnings for the University, to be reminded that we mere mortals are not in control of our individual or corporate

(Continued on page 4)

Summit at critical point, says Koch; support until capital campaign crucial

By E. T. Malone Jr.

RALEIGH—John Koch, executive director of The Summit, is preaching a sermon these days with an ever-increasing note of urgency: the Diocese needs to get in with both feet in supporting its camp and conference center, or else give up and sell it.

Harsh words, perhaps, but most people knowledgeable about operation of diocesan conference centers would agree with him. Conference centers—even the very best and most popular of them—seldom make a financial profit. At best, they are considered part of the program of their dioceses, and whatever revenue they generate is supplemented by diocesan budgetary help and endowment income.

Koch points out that, whereas The Summit has almost doubled in size in the last few years—having grown to over 210 acres through gifts and purchases—it continues to lose money because of declining use by churches and groups within its own diocese.

The four original cabins for adult usage, that generate 70% of The Summit's revenue, are in unsatisfactory condition. Despite years of attempted repairs, because they were built on concrete pads they have a moisture problem.

"People are voting with their feet and going elsewhere," Koch told an October meeting of Diocesan Council.

Ironically, at the same time that adult usage is declining, the youth programs based at The Summit continue to grow in popularity. Summer camps and youth weekends during the school year often have waiting lists. The most modern buildings at the conference center are the residential and

group meeting spaces for youth. Income from youth events, however, often does not cover expenses because fees are kept purposely low to make them accessible.

Koch and The Summit Board are also seeking funding to create a new and improved environmental education program at The Summit, which could generate new revenue from surrounding school systems' usage. Recent land acquisitions have given the conference center some significant woodland frontage on the Haw River, and The Summit also has wetlands areas.

The Summit Board of Directors hopes to launch a capital campaign with two levels of expectations. Koch says that it would take about \$7 million to fund the whole spectrum of desired improvements at The Summit, to provide new housing and expanded facilities that would make it truly attractive

and most useful for the Diocese.

A campaign that brought in at least \$3 million would cover costs of constructing a new lodge, new cottages, and a chapel. In such a plan, two of the existing cottages would be demolished to make way for new buildings.

A feasibility study is now underway to determine if there is enough potential support in the Diocese for a capital campaign.

Herein lies the rub. Koch says that it takes about \$1 million a year to operate The Summit. During the time the campaign is going on, after demolition of two cottages and before all new construction could be done, The Summit would continue to lose money.

He estimates the deficit for this year, 2000, may be as much as \$250,000. Diocesan Treasurer A. Zachary Smith III of Charlotte estimates the losses might amount to over \$600,000 over the next four years before things begin to turn around with availability of the new buildings. For the short term Diocesan Council has granted The Summit \$100,000 assistance from the Winslow Smith endowment fund and allowed it to refinance a \$100,000 loan due the ECW.

Diocesan Council has instructed Koch to find ways to reduce costs for the remainder of 2000, which will be a difficult task as December is traditionally a time of low usage for the conference center anyway. Some on Council have discussed bringing in a consultant to assess how efficiently The Summit is operated.

In the meantime, Koch has been attending convocation meetings around the Diocese, carrying with him a model of the new buildings that a capital campaign could turn into a reality.



E. T. MALONE JR.

SAINT MARY'S: New president and head of school Theo Coonrod was installed in ceremonies Nov. 8 at Saint Mary's School in Raleigh. See story and photos, page 6.

Around the Diocese

Lex Mathews Scholarships awarded to 13 recipients

CHAPEL HILL—The Lex Mathews Scholarship for Women Committee, meeting at the Chapel of the Cross here, announced awarding of \$17,500 in scholarship funds to 13 women for the 2000-2001 academic year.

The recipients and their areas of study include: **Alvetia Anise Anderson**, Rocky Mount—psychology; **Tamara D. Bowden**, Greensboro—information systems/operations management; **Marilyn C. Brown**, Rocky Mount—computer science; **Lynne Clarke**, Chapel Hill—clinical psychology; **Kamden Elizabeth Edwards**, Rocky Mount—speech/language pathology; **Robin Elise Keene**, Roxboro—nursing; **Janet Malliett**, Winston-Salem—political science; **Alice D. Mundia**, Apex—computer information systems; **M. Caroline Partrick**, Greensboro—occupational therapy assistant; **Teresa Rivera**, Raleigh—instructional technology; **Sandra K. Sullivan**, Charlotte—early childhood studies; **Lucienne Florence Thomasi**, Raleigh—French; and **Jan S. Wren**, Cary—natural health/herbal studies.

Open to women 23 years of age and over, the scholarship is a tribute to the life and ministry of the Rev. Lex Mathews, late director of Christian Social Ministries for the Diocese of North Carolina. It provides assistance for working women from any walk of life who have been out of the work force or who need further education to realize self-sufficiency.

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Bishop Suffragan

The Rt. Rev. J. Gary Gloster

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Grants for the scholarship, administered by the diocesan Episcopal Church Women, range from \$500 to \$2,000, depending on the funds available. Donations may be sent to Amy Elliott, ECW diocesan treasurer, 1900 Mallard Lake Dr., Winston-Salem, N.C. 27106. Applications for next year's awards are due by Mar. 1, 2001. Application forms may be obtained from Margo Acomb at the Diocesan House in Raleigh, (919) 787-6313 or (800) 448-8775.

Greensboro Convocation elects Warren Pittman as new Dean

GREENSBORO, Nov. 9—The Greensboro Convocation, at its fall pre-convention meeting, elected the Rev. Warren Pittman, rector of All Saints', Greensboro, as its new Dean. He replaces the Rev. David Williams, rector of Holy Comforter, Burlington.

January Convocation meetings

RALEIGH—The January pre-convention meetings for the seven convocations of the Diocese are scheduled as follows: **Durham Convocation**—St. Philip's, Durham, 7:00 p.m. refreshments, 7:30 p.m. meeting, Monday, Jan. 8; **Raleigh Convocation**—Good Shepherd, Raleigh, 7:00 p.m., Wednesday, Jan. 10; **Sandhills Convocation**—Penick Village, Southern Pines, 7:00 p.m., Thursday, Jan. 11; **Greensboro Convocation**—All Saints', Greensboro, 7:30 p.m., Tuesday, Jan. 16; **Rocky Mount Convocation**—St. Timothy's, Wilson, dinner 6:30 p.m., meeting 7:30 p.m., Tuesday, Jan. 16; **Winston-Salem Convocation**—St. Matthew's, Kernersville, 7:00 p.m., Thursday, Jan. 18 (**Charlotte Convocation** to be announced on diocesan website, www.episdionc.com.)

Small Church Committee plans pair of one-day vestry retreats

RALEIGH—The Small Church Chartered Committee will sponsor two vestry retreats for small churches, the first on Jan. 20 at All Saints', Greensboro, and the second on Feb. 17 at St. David's,

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A WINTER SEA: Specks of sunlight dance over the surface of the ocean and sparkle in a breaking wave on the beach at Pine Knoll Shores on the North Carolina coast near Trinity Center in East Carolina Diocese.

(Photo by E. T. Malone Jr.)

Laurinburg. Hours are from 10:00 a.m.-4:00 p.m., with lunch provided and cost at \$15.00 per attendee. The theme is "Lord, In Your Humble Service." There will be Bible study, prayer, music, training on leadership skills, and a closing Eucharist. A brochure with more details will be available later. For further information, one may contact the Rev. Pat Earle at patearle@ols.net.

Ordination to priesthood

RALEIGH—The Rev. Patsy Ann Smith, transitional deacon, will be ordained to the priesthood on Saturday, Jan. 27, at St. Michael's Church in Raleigh.

Episcopal Lutheran Moravian conference planned on Feb. 10

WINSTON-SALEM—A "Convocation" of Episcopalians, Lutherans, and Moravians (ELM) will be held on Saturday, Feb. 10, from 9:00 a.m.-3:00 p.m. at Home Moravian Church here. The event is billed as an occasion through which the participants may become better acquainted with their sister

churches and to build warm relationships across denominational lines.

Speakers will include North Carolina Suffragan Bishop J. Gary Gloster, the Rev. Bill McElveen of the Moravians, and Dr. Susan McCarver of the Lutheran Church.

For five years Episcopalians and Moravians in North Carolina have been meeting, and there is now a national dialogue, as well, between the two groups. During that time Lutherans and Moravians have reached an agreement on full communion and Lutherans and Episcopalians have a similar agreement. Hence, the three judicatories are now developing relationships in North Carolina.

The convocation will offer an opportunity for those present to learn the story of each denomination and to ask questions of each other, in addition to building friendly relationships with a number of individuals. It is hoped that at least 50 people will attend.

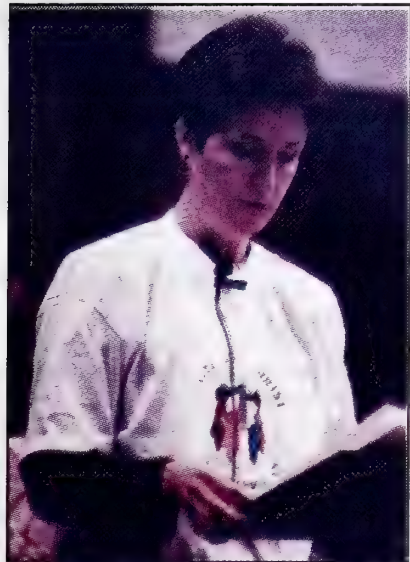
For further information, one may contact the Rev. Douglas Daily, Diocese of North Carolina Ecumenical Officer, at (704) 872-6314, or Noble Phelps-Breeden at (919) 846-2899. A \$10 fee includes lunch.

Diocesan ECW hears Bishop Curry's vision

By E. T. Malone Jr.

SOUTHERN PINES, Nov. 10-11—The Episcopal Church Women of the Diocese of North Carolina held their 118th annual meeting at Emmanuel Church here and heard Bishop Michael B. Curry enunciate his vision of a Diocese newly dedicated to making disciples for Christ.

Sylvia Nash of Calvary Church, Tarboro, was installed as new president, replacing Gail Fennimore of Holy Com-



E. T. MALONE JR.

Outgoing ECW President Gail Fennimore models a T-shirt from the ECW Triennial at Denver, Colo.

forter, Charlotte.

On display in the parish hall, site of the Friday night banquet, was the National ECW quilt, with one square from every American diocese—the same giant quilt that was a backdrop for the ECW Triennial this past summer in Denver, Colo.

Also, during the Friday afternoon service of Holy Eucharist, representatives of parishes and missions from throughout the Diocese brought forward their United Thank Offering pledges.

The regular offering from the service, amounting to over \$600, was designated for the Thompson Children's Home.

Celebrants for the Holy Eucharist were Bishop Curry and Bishop Suffragan J. Gary Gloster. Preacher for the service was the Rev. Jane Bruce, vicar of St. David's, Laurinburg.

Another significant event during the annual meeting was the presentation of an updated history of the diocesan ECW, a book titled *Serving More Than Tea: A History of Episcopal Church Women in the Diocese of North Carolina, 1881-2000*, by Shara Partin of Holy Family, Chapel Hill.

Bishop Curry told the women that he grew up as an Episcopalian and was taken by his mother, a clergy wife, to ECW meetings—where his primary memory was of the colored mints. "I still have a Pavlovian response when I



E. T. MALONE JR.

New ECW President Sylvia Nash of Calvary Church, Tarboro, addresses the 118th Annual Meeting of the Episcopal Church Women of the Diocese of North Carolina at Emmanuel Church, Southern Pines.

hear the word ECW," he joked.

Getting down to business, Curry read the scripture spelling out "the Great Commission"—which commands believers to go into all the world and make disciples.

"These are our marching orders," Curry declared. These words can be misinterpreted and misused, to create Christian imperialism or arrogance, he warned. "But these words are not about conquering anyone or anything, but re-

flect God's greatest hope for his creation," he noted. They reflect, he said, what author Verna Dozier calls "the dream of God."

He said that his personal hope and dream is for the Diocese of North Carolina to become a place dedicated to making disciples.

New president Nash, in her inaugural address, told the women that she wants to learn from them. "I want to request your input, your suggestions, your knowledge, your opinions...I will never assume that a thing must be done a certain way simply because that is the way it was done the last time."

She urged the women to make use of existing communications tools and to support the national prize-winning ECW newsletter, *Patchwork*.

Christ Church, Raleigh, ECW plans "Raising Spirits" event

RALEIGH—The Episcopal Church Women of Christ Church will sponsor the "Raising Spirits" conference, on Feb. 9-19, at Saint Mary's School.

Keynote speaker will be Katarina Whitley, Episcopal author and journalist.

Workshops will include "Changing Places/Dealing with the Aged" (Ernst Moore); "Healing and Forgiveness" (the Rev. Nancy J. Allison); "Women's Friendships through the Lifecycle" (the Rev. Janet Watrous); "Transforming Grief and Loss" (Louise Coggins); "Discerning Your Spiritual Gifts with the Enneagram" (Jeannene Wiseman); and "St. Paul and Marriage" (the Rev. Sally G. Bates).

Brochures will be mailed to churches in January. One may contact Susie Small at (919) 787-2363 for more information.



Officers of the diocesan Episcopal Church Women gather for a group portrait during their annual meeting at Emmanuel, Southern Pines.

Obituaries

The Rev. Thomas Garner dies; was Epiphany, Eden, rector for 32 years; active in CSM

EDEN—The Rev. Thomas Joseph Garner, 59, rector of Church of the Epiphany, Eden, for 32 years, died on Nov. 15. An active supporter of various forms of outreach over the years, he was currently serving as chairman of the diocesan Chartered Committee on Christian Social Ministries. A native of Morehead City, he was a graduate of the University of North Carolina (A.B., 1962) and Virginia Theological Semi-

nary (M.Div., 1965). Ordained deacon in 1965 and priest in 1966 by Bishop Fraser, he served as vicar, St. Paul's, Salisbury (1965-1968), vicar, St. Philip's, Salisbury, and St. Matthew's, Salisbury (1965-1967), and vicar, St. James', Iredell County (1967), before becoming rector at Epiphany in 1968. He is survived by his wife Nancy Scales Garner of Rockingham County, two children, Thomas Garner and Margaret Garner Bunnell, and a son-in-law, Robert Bunnell, all of Boston, Mass. Suffragan Bishop J. Gary Gloster conducted a funeral service on Nov. 18 at Church of the Epiphany, Eden.

New UNC Chancellor

(Continued from page 1)

lives," he noted.

"We can be certain that everything will not happen according to our plans. Our role is not to manipulate events, people, and circumstances to accomplish even the best intentioned of designs. Our role is to respond as faithfully as we can to the challenges, the relationships, the opportunities, the disappointments of life. As limited human beings, our call is ultimately not to be successful, but to be faithful," he added.

"How we all strive to be faithful will be different. For some of us, that word will have a literal meaning: full of faith. Our motivation, our source of energy, our passion for life will spring from a belief in a higher being, a relationship with God, a reverence for a devotion to the Divine. This is not required in a university setting, nor should it be. Freedom of inquiry and belief is necessary. But neither as an age-old response to the awe and mystery of life should manifestations of faith be ignored, marginalized, or discouraged. To do so is to miss and to lose a vital dimension of the richness of life," Elkins-Williams declared.

"I am delighted and grateful that Dr. Moeser has given us this opportunity for worship this morning. He approaches his new role as chancellor and the many responsibilities and opportunities that go with it from a distinct faith perspective. For him, as it is for many of us, that is the Christian faith. He sees his leadership role, not as an opportunity for self-aggrandizement, but as a call to service. His Baptism, through which he was united to Jesus Christ, who came not to be served, but to serve, fills him with the Spirit of God and empowers him to serve God by serving others. He needs no further commissioning," he said.

"But," Elkins-Williams continued, "in another sense, on this day of his in-

stallation as Chancellor of this University, he desires to recommit himself to Christian service by renewing his Baptismal Covenant. The words of his recommitment come primarily from the service of Baptism in the Episcopal Prayer Book. He reaffirms his renunciation of evil and renews his commitment to follow Jesus as Lord. In five specific questions, he pledges to live out that commitment, serving Christ in all persons, for example, and striving for justice and peace among all people and respecting the dignity of every human being. It is out of Dr. Moeser's desire to recommit himself in a new context and with as many of us who are willing, Christian and other believers and seekers, to give thanks to God and to ask Divine help in being faithful, that we come here this morning."

Lectors for the service were Greg Millikin, head chaplain's assistant for the UNC-CH Episcopal Campus Ministry; Anne W. Cates, Chairman of the Board of Trustees of the University of North Carolina at Chapel Hill; and the Rev. Dr. Richard W. Pfaff, Professor of History at UNC-CH and priest associate at Chapel of the Cross.

Officiants for Morning Prayer were the Rev. Tambria E. Lee, associate for parish ministry at Chapel of the Cross, and the Rev. Stephen Stanley, Chapel of the Cross associate for campus ministry and UNC Episcopal chaplain.

Moeser and his wife, Susan Dickerson Moeser, also a concert organist, began attending Chapel of the Cross back during the summer, said Elkins-Williams, after they moved to Chapel Hill. Later in the evening of Moeser's installation day, Mrs. Moeser was the soloist as the North Carolina Symphony played Saint-Saens' Symphony No. 3 ("Organ"). Before accepting the UNC job, Dr. Moeser was chancellor of the University of Nebraska at Lincoln.

The Rev. Theodore Weatherly died Aug. 5; served Kernersville

WINSTON-SALEM—The Rev. Theodore Lawrence Weatherly, 73, died on Aug. 5 in Winston-Salem. Retired in 1988 from the Diocese of Atlanta, he moved to North Carolina and served for several years as vicar of St. Matthew's, Kernersville. A native of Montrose, Pa., he attended Trinity College (B.A., 1949) and Berkeley School of Theology (S.T.B., 1953). Ordained deacon and priest in 1953 by Bishop Sterrett, he served as rector of St. George, Nanticoke, and priest-in-charge of St. Andrew's, Alden, Pa. (1953-1960); rector, St. Matthew's, Homestead, Pa. (1960-1966); vicar, St. Stephen's, Sewickley, Pa. (1966-1967); vicar, St. Peter's, Plymouth, and St. Martin's, Nuangola, Pa. (1967-1968); Canon of the Cathedral Church of the Nativity, Bethlehem, Pa. (1968-1974); and rector, Christ Church, Macon, Ga. (1975-1987). He is survived by his wife, Elaine Turner Weatherly, and six children. A funeral service was held Aug. 8 at St. Anne's, Winston-Salem, with Suffragan Bishop J. Gary Gloster as officiant and celebrant, the Rev. Dr. Fred Horton as preacher, and the Rev. Dr. Pat Earle, assisting.

The Rev. Robert E. Blackburn Jr. died Oct. 4; served in Concord

CONCORD—The Rev. Robert E. Blackburn Jr., 79, died on Oct. 4. Retired in 1989 from the Diocese of Chi-

cago, he moved to Concord and had served since that time as a priest associate at All Saints' Church. A native of Chicago, he attended Canterbury College (B.A., 1949) and Seabury-Western Theological Seminary (L.Th., 1952). Ordained deacon and priest in 1952 by Bishop Conkling, he served several congregations in Illinois and Wisconsin and was author of a book on needlepoint, *Father B's Book of Stitches*. Bishop Michael B. Curry conducted his memorial service on Oct. 20 at All Saints', Concord.

The Rev. Harry Thomas died; was once rector in Oxford

BOYDTON, Va.—The Rev. Harry L. Thomas, 82, who served for 13 years (1956-1969) as rector of St. Stephen's, Oxford, in the Diocese of North Carolina, died on Aug. 6. He had served since 1983 as priest-in-charge, St. James', Boydton, in the Diocese of Southern Virginia. A native of Danville, Va., he attended the College of William and Mary (B.A., 1949) and the School of Theology of the University of the South (B.D., 1952). Ordained deacon in 1952 and priest in 1953 by Bishop Gunn, he served as minister-in-charge, St. Andrew's, Baskerville, Va., and Grace Church, Palmer Springs, Va. (1952-1955); minister-in-charge, All Saints', South Hill, Va. (1952-1955); and as assistant, St. Thomas', New York City (1955-1956), before coming to Oxford. He is survived by his wife, Lynette Adcock.



Epiphany, Rocky Mount

Members of Church of the Epiphany, Rocky Mount, have settled into their new home in the buildings formerly used by the Christ Church congregation, which disbanded. Epiphany is now a strong participant in the East Regional Ministry and receives weekly sacramental visitations from its team of priests.

(Photo by E. T. Malone Jr.)

More news of the Diocese

The Prince of Peace launches capital campaign to build first Episcopal church in Apex

APEX—The first Episcopal church building to be constructed in Apex has taken a giant step toward reality.

The Prince of Peace Episcopal Mission has launched a more than \$1 million capital fund-raising campaign to erect a building on seven acres of land it purchased three years ago in Apex.

Funding from the *Building to Make Disciples* Capital Campaign will enable the church to begin constructing a multipurpose building designed by Tise Kiester Architects of Carrboro. Expected to be completed in 2002, the facility will include a large open area that will double as a parish hall and sanctuary seating more than 330 people. It will also have classrooms, offices, a large kitchen, and other facilities.

Declaring the building will be "a tool to make disciples of Jesus who will reach out to help others," the Rev. John Gibson, vicar of The Prince of Peace, on Oct. 22 celebrated the start of a campaign to finance the building's construction on 1106 N. Salem St. in Apex.

Joined by more than 150 parishioners and community friends, Gibson led a special outdoor Holy Communion service inside a roped-in area outlining exactly where the new building will be on the property when completed in spring of 2002. A picnic "Lunch on the Land" immediately followed the ceremony.

"Our building on North Salem Street will not be just a church for us to praise God, but also a tool to help us serve others," said Gibson, who recently celebrated his one-year anniversary as the mission's first full-time vicar. "This facility will enable us to increase our efforts to reach out with the love of Jesus to our community," he said.

The mission currently meets in a former restaurant it rents on N.C. Hwy 55, just north of its intersection with U.S. Hwy 64.

The Prince of Peace first assessed its needs and goals, then, led by Building Committee chairman Greg Ohmstede, worked with the architect who designed facilities for a four-phase construction plan to serve eventually a congregation of more than 1,000 members. A feasibility study conducted in the summer of 2000 confirmed its conviction of God's leading and the generosity of the potential response to a capital campaign for fund Phase I of the Campus Master Plan for the church.

The mission was founded in 1992 by a small group of members of St. Paul's, Cary, who felt God was calling them to

start an Episcopal church in Apex. In less than a decade The Prince of Peace has progressed from a small group gathering in members' homes to an approximately 140-member-strong Episcopal mission. During the past six months its membership has increased by about 30%, and the congregation is outgrowing the rented worship space.

The Campus Master Plan for The Prince of Peace is based on a strategy developed by members of the congregation to use the buildings to fulfill the church's mission.

The strategy's objectives are:

- To expand the Church's ministry for Jesus Christ.
- To encourage a high level of participation in outreach, education, and worship.
- To develop new Christian programs and expand and enhance existing ones.
- To nurture the spirit, mind, and body by providing facilities for fellowship, learning, recreation, outreach, and evangelism.
- To provide a home center for community service and evangelical outreach.
- To reflect the importance that Christ-centered activities have in our lives.
- To include all members and newcomers, current and future, more fully in the life of the Church.
- To provide a place for contemplation and prayer.

With these objectives in mind, the architects, working with the church's Building Committee, prepared the four-phase master plan for site development.

The first phase, to which the capital campaign is directed, will build a multipurpose building with a large open area that will double as a parish hall and a nave seating 336 people, with a raised platform for the altar and space for a 35-member choir. The building will have a narthex, administrative offices, classrooms, nursery, a large kitchen, storage area, and bathrooms. Phase I also provides basic site improvements, a playground, and 120 parking spaces.

The timing of Phases II, III, and IV will be determined by the church's growth and needs.

The second phase will add a building with additional educational space, 14 to 16 classrooms on two levels, a large lobby with elevator, bathrooms and support areas, a playground area, additional parking, and possibly a memorial garden.

Phase III will involve constructing a 500-plus seat dedicated sanctuary/nave with a chancel/choir area for 60 members.

Phase IV will include a building with additional education space of 12-14 classrooms on two levels, an exterior court between the buildings, and another playground. Such facilities would serve a congregation of more than 1,000.

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The Prince of Peace's vicar the Rev. John Gibson, breaks bread during the first Communion held on the mission's land in Apex, where its church building will be constructed. Participating in the celebration are, from left, Mike Harris, Sandee Story, Joan Kammire, and Greg Ohmstede, chair of the Building Committee.



Campaign leaders at The Prince of Peace, Apex, announce during the "Lunch on the Land" picnic that an "advance campaign" of just 23 families produced \$601,600 toward the mission's \$1.2-million *Building to Make Disciples* capital campaign goal.



Parishioners at The Prince of Peace held a gala "Lunch on the Land" picnic Oct. 22 to celebrate the launch of the \$1.2-million *Building to Make Disciples* capital campaign to build an Episcopal church in Apex.

Theo Coonrod takes the helm at Saint Mary's School

By E. T. Malone Jr.

RALEIGH, Nov. 8—The key to the future of Saint Mary's School is not in its buildings or programs, but in its people, said Theo Wilkes Coonrod, installed here today as the Episcopal girls' college preparatory institution's 12th president and head of school.

Coonrod, an Austin, Tex., native who comes to Saint Mary's after serving for many years as teacher, dean, and

administrator at St. John's School in Houston, Tex., was formally installed by Diocese of North Carolina Bishop Suffragan J. Gary Gloster in a special service held in the historic Saint Mary's Chapel.

She holds bachelor's and master's degrees in English from the University of Texas at Austin.

Saint Mary's students, faculty, and staff attended the installation service in the chapel, and alumnae, parents, and

friends watched live via closed-circuit television in nearby Pittman Auditorium.

Following the service, several hundred people gathered just outside for a celebratory picnic lunch under a giant white tent in the oak grove on the school's front campus.

Mrs. Coonrod is the second woman to serve as president in the 159-year-old school's history.

Saint Mary's has always been an Episcopal educational institution, but its form has varied over the years. First operating as a boys' school prior to the War Between the States, it became an institution for females and counted among its students some of the daughters of the famed Gen. Robert E. Lee. In the 20th century it became a junior college,



POSING: New president Theo Coonrod, left, had her picture made with a series of admirers at the luncheon following her installation as twelfth president and head of school. (Photo by E. T. Malone Jr.)



E. T. MALONE JR.

Students, parents, and friends of Saint Mary's School emerge from the chapel after Theo Coonrod's installation.

successful for many decades, but declining enrollment led to a switch to secondary education in the late 1990s.

In a keynote address during the luncheon, Coonrod presented a lengthy litany of the accomplishments of individual students now enrolled, as illustration of the significant part played by the people at Saint Mary's.

She also said, "I do, of course, have beautiful images of possibilities for Saint Mary's in my mind's eye: I see Smedes alive with girls again, Pittman revitalized as the jewel of a performing center that she is underneath the peeling paint, a library revitalized as a technology learning center, a central student center that is the focal point of activity for both day and boarding students, and a beautifully landscaped back campus quadrangle—to name just a few."



E. T. MALONE JR.

GRANNY GAY & GRANNY FAY: Happy attendees included 82-year-old twin sisters Gay Wilkes, right, mother of the new president, and Fay Kastelic, her aunt, former mayor of Pueblo, Colo.



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SAINT MARY'S CHORALE: The young women of Saint Mary's Chorale, directed by Dan Mason, sang both at the installation and at the luncheon.



TRUSTEE: Saint Mary's School trustee the Rev. Alex Viola, rector of St. James', Hendersonville, N.C., and his wife Anne savored the occasion.

Sewanee installs new president, consecrates chapel

By E. T. Malone Jr.

SEWANEE, Tenn.—The University of the South celebrated two back-to-back joyous events on Tuesday and Wednesday, Oct. 10-11, as it installed new Vice-Chancellor and President Joel Cunningham and consecrated the new Chapel of the Apostles at the School of Theology.

The mountaintop university village swarmed with visitors, basking in a gift of Indian summer weather. Hundreds of invited guests, including trustees and alumni, attended a dinner Tuesday night at the vice-chancellor's residence, spilling out into a large tent outside.

The installation convocation took place on Founders' Day and included the awarding of honorary degrees.

The University of the South, the nation's only Episcopal university, is owned by the twenty dioceses of Province IV of the Episcopal Church USA, located in the southeastern quadrant of the country. Its chief administrator is called vice-chancellor and president. The chancellor, a bishop from one of the owning dioceses, serves in a primarily ceremonial function.

Cunningham, a native of Mooresville, N.C., became the fifteenth vice chancellor of the school, going back to 1867. He comes to Sewanee from Susquehanna University in Selinsgrove, Pa., where he had been president for 16 years. His wife, Dr. Trudy Bender Cunningham, was serving as associate dean of engineering at Bucknell University in nearby Lewisburg, Pa.

The new vice-chancellor, who began work on July 1, replaces Dr. Samuel Williamson, a former administrator at the University of North Carolina who was a parishioner at Church of the Holy Family, Chapel Hill.

Among those attending from the Diocese of North Carolina were trustees the Rev. Dr. Winston B. Charles, rector of Christ Church, Raleigh, and JoAnne Kilpatrick of Emmanuel Church, Southern Pines. The Rev. Canon E. T. Malone Jr. of the diocesan staff represented Bishop Michael Curry, who was unable to be present.

The dedication and consecration of the Chapel of the Apostles at the School of Theology on Wednesday was the culmination of many years of work, planning, and fund-raising. Since the school of theology moved some years ago from its former location on campus to its current site in a former military school, seminarians have learned liturgical practices in the cramped quarters and steeply-slanted seating of an old converted biology lab.

The soaring and spacious new chapel

provides students with a vastly expanded forum for learning and worship. Seminary dean Guy F. Lytle III reported that one insightful observer characterized its architectural style as a "marvelous conversation between Frank Lloyd Wright and the Middle Ages."

The new chapel has great acoustics, said Lytle, and will, in time, have a first-rate pipe organ.

Among those who made gifts to the chapel building is Mrs. Alice Alexander Myers Beall of Chapel of the Cross, Chapel Hill, who gave the entry doors in memory of her late husband the Rev. Olin G. Beall, the Rev. Dr. George Boggan Myers, and Margaret Jeffreys Hobart Myers.

The Rev. and Mrs. Reed H. Freeman donated a sanctuary cross. Freeman, a 1996 graduate of the School of Theology, is rector of St. Mark's, Huntersville, in the Diocese of North Carolina.

Honorary degrees were awarded at the Tuesday convocation to Horton Foote, the Rt. Rev. Hays Hamilton Rockwell, the Rt. Rev. Charles Glen vonRosenberg, and the Rev. Canon David Peacock.

Foote received a Doctor of Letters



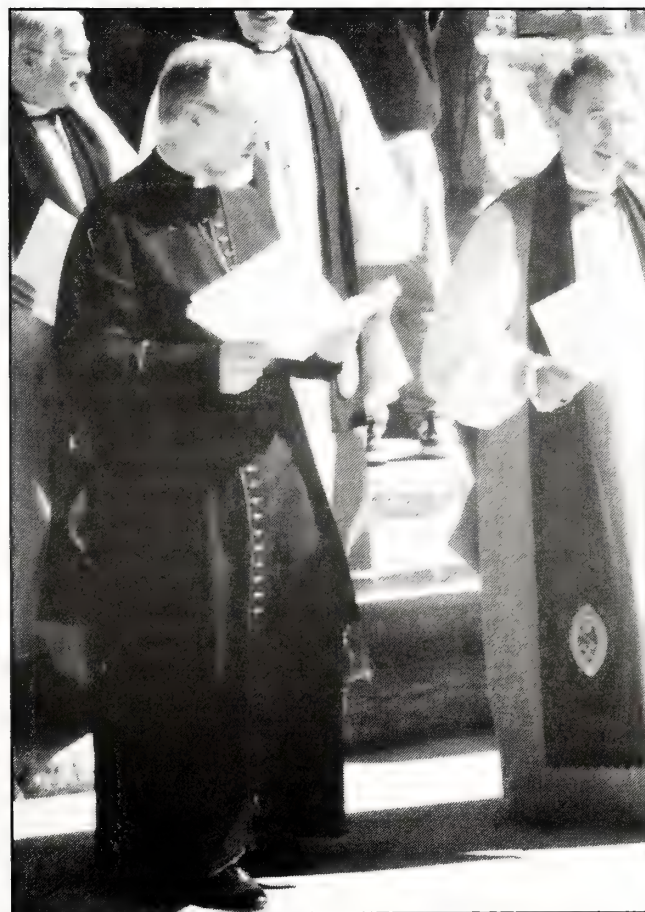
NEW CHAPEL: The Chapel of the Apostles, long-awaited new worship space for the School of Theology of the University of the South, was consecrated Oct. 11.

(Photo by E. T. Malone Jr.)

degree honoring his career as a playwright, spanning more than fifty years. He won an Academy Award for his screenplay of *To Kill a Mockingbird*.

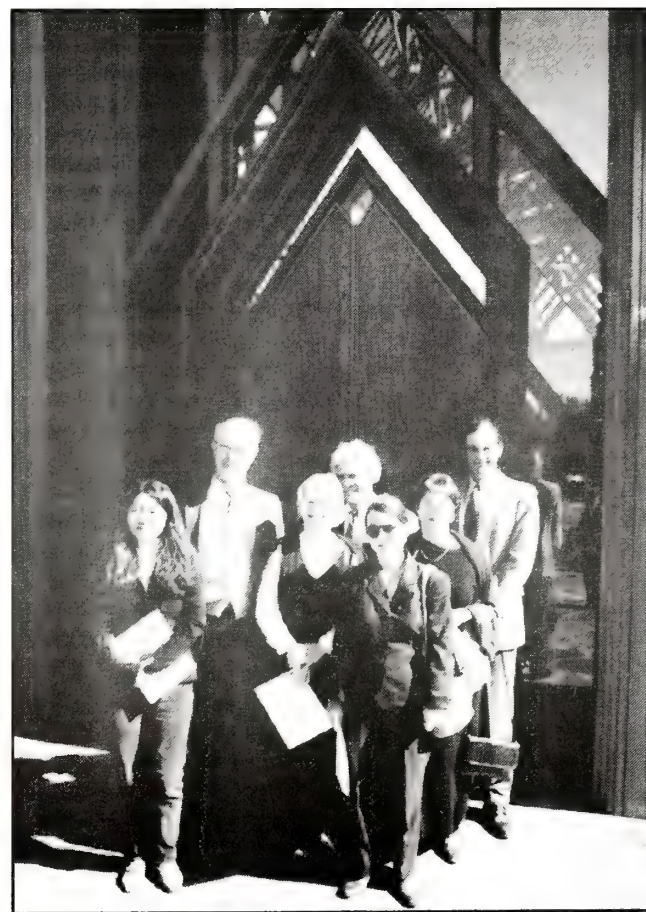
Doctor of Divinity degrees were given to Rockwell, bishop of the Episcopal Dio-

cese of Missouri, to vonRosenberg, bishop of the Episcopal Diocese of East Tennessee, and to Peacock, an English cleric who has devoted his career to promoting education for international and intercultural understanding.



INSTALLATION PROCESSION: Leaving the Chapel of All Saints at Sewanee following the Oct. 10 installation of new President and Vice-Chancellor Joel Cunningham were, from left, Canon E. T. Malone Jr. of North Carolina and Bishop Henry Parsley of Alabama.

(Photo by Sarah Moore)



A GIFT OF DOORS: Entrance doors for the new seminary chapel were given by Mrs. Alice Alexander Myers Beall of Chapel Hill, N.C. Representing her were family members including (in center) her daughter Alice A. Hoole, son-in-law Axalla J. Hoole (Chapel of the Cross, Chapel Hill), and granddaughter Iska Hoole of Sewanee, Tenn. (Photo by E. T. Malone Jr.)

St. Mark's Covenant Garden . . .

By E. T. Malone Jr.

RALEIGH—St. Mark's Church vestry, something over nine years ago, somewhat reluctantly agreed not to mow part of the church property. A few wild-eyed parishioners wanted to let it just grow up in weeds.

Nature took its course, and now St. Mark's Natural Area & Butterfly Garden is a certified National Wildlife Federation backyard wildlife habitat, a place for peaceful meditation, and a site for wonder and exploration both for children and adults.

"We didn't want to just make a butterfly garden," declares parishioner Eve Vitaglione. "This comes out of our theology, and setting aside this natural space is a reminder of the marvelous variety of God's creation."

Vitaglione, who is school programs assistant for the N.C. State Museum of Natural History, sees her faith lived out in the environment that plants and animals and humans all share.

"The major blessing that we have in this life is our life in community with its opportunity for a life of faith, and God's blessing to us in Creation, which is all that we have," she said.

The garden area, perhaps a half acre in size, lies between the modern, red-brick church building and heavily-traveled New Hope Road in east Raleigh. Filled with native North Carolina shrubs, trees, wild flowers, and herbs, it attracts a variety of butterflies, birds, and small animals, promoting biological diversity.

A small artificial pond harbors pond snails, bladderwort (a native, water-living carnivorous plant), duckweed, water lilies, lizardtail, and gambusia, a mosquito-eating minnow called mosquito fish.

Paths covered with bark wander through the foliage, which also includes near its center a heavy growth of both muscadine and scuppernong grape vines.

Unobtrusively tucked away in one corner, flanked with saplings, is a cross constructed of mirror glass. The idea of a Lenten study group, it was executed by the studio of Thomas Sayre, an artist who is a parishioner.

Anne Margaret Braham was the "founding gardener" for this project, a response to the church's role in mediating an awareness of the sacredness of Creation. One intent was to decrease landscaping costs and negative environmental impacts such as use of gasoline, fertilizer, and herbicides, and to allow naturally-occurring native plants to recolonize.

Vitaglione hopes that St. Mark's has planted a seed that may spread.



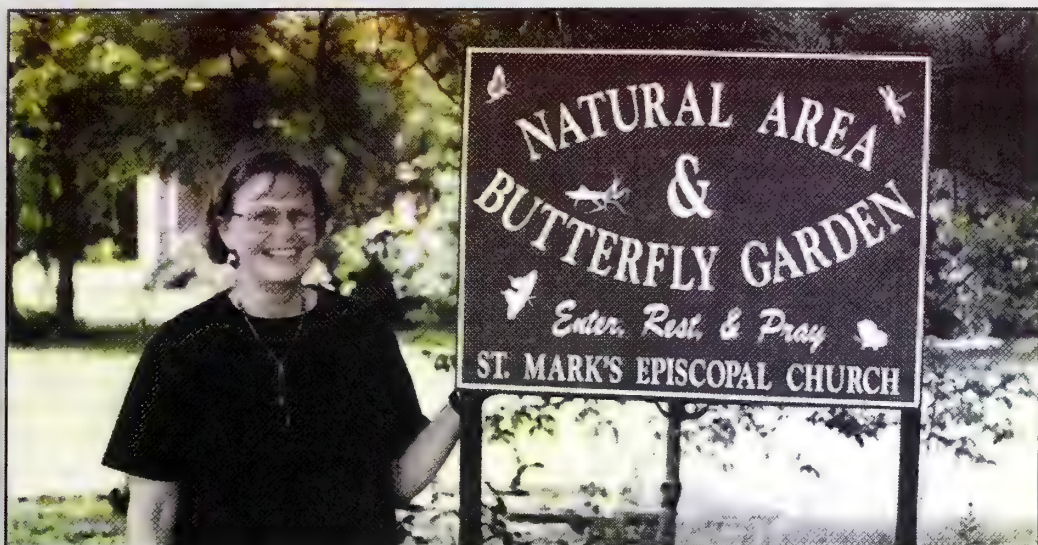
Red-spotted purple butterfly (showing underside of wing) on butterfly bush, or buddleia.



Moth caterpillar on grass stem.



Hearts-a-bustin' (*euonymus*), native N.C. wild shrub.



St. Mark's parishioner Eve Vitaglione in "no mow" zone.



Beautyberry thrives in its native habitat.



Black swallowtail butterfly caterpillar on parsley.

Photos by
E. T.
Malone Jr.



Native muscadine grapevine.



Yellow bidens (foreground), a native wild flower, and white eupatorium, a native herb originally tropical.



Thomas Sayre's mirrored cross.



Red-spotted purple butterfly on buddleia.

Diocesan Council Summary

August 15 meeting highlights

Council took the following actions:

- Heard Bishop Curry offer thanks for his successful Consecration and for the welcome given him and his family to the Diocese.
- Heard announcement from Bishop Curry that he does not plan to lift or shorten the suspension given to the youth program Happening by Bishop Johnson.
- Heard from Bishop Curry that Stewardship Officer Bill Wrenn will serve as interim Deployment Officer, assisted by Michelle Corbett. Bishop Curry plans to reconfigure old position of Canon for Congregational Support, perhaps hiring a Canon to the Ordinary.
- Heard from Suffragan Bishop Gloster about the cancer surgery of the Presiding Bishop Frank Griswold and of possible heart surgery for retired Bishop Bob Johnson.
- Heard report from Treasurer that Diocese was operating at a small surplus, but that The Summit had experienced a loss of \$134,000, as of July 31. As Summit revenues appear unlikely to be sufficient to cover expenses, Diocese will likely need to subsidize it in the future.
- Heard from Bishop Curry that Council members are invited to attend Sept. 11 meeting of The Summit Board, to discuss long-term plans.

- Heard report from Ms. Hargrave on Bishop Curry's meeting with the Christian Social Ministries Committee.
- Heard report from Mr. Fennimore that he, Mr. Harvey, and the Diocesan Administrator met with Tom Church, chair of the Property Management Committee, to discuss use of excess Diocesan House property, and that an architect has looked at the Raleigh land. He said Council Department of Business Affairs and Administration still has work outstanding to do regarding benefits, re-writing of personnel policy and procedures.
- Heard announcement from Mr. Wright that Kathleen Pfister has been hired as diocesan Coordinator for Youth Ministries, to begin Sept. 15, and that search committee remained within its budget.
- Heard report from Mr. Wright that Committee on Ministry in Higher Education is likely to recommend that N.C. State University chaplaincy be made full-time and include Meredith College.
- Heard report from Mr. Wright that there is a desire to make St. Augustine's College Episcopal chaplaincy more a formal part of entire diocesan chaplaincy program. He announced that St. Augustine's chaplain the Rev. Thomas Logan has resigned to accept a call as rector of Calvary Church, Washington, D.C.
- Heard from Bishop Curry that conversations will take place with St. Augustine's administration regarding

status of the chaplaincy.

- Received from Mr. Wright a written rationale for creating a chaplaincy program at Davidson College.
- Heard from Ms. Bergstrom regarding status of mutual ministry reviews.
- Heard from Ms. Bergstrom and others regarding potential for growth of clusters within the Diocese.
- Heard from Ms. Chalaron regarding responsibility of Council department chairs to get their portions of the Diocesan Council report of Convention in to her.
- Heard from Diocesan Administrator regarding organization of Diocesan Convention and that diocesan audit should be ready within a month.
- Heard from Bishop Curry that Diocesan Administrator will be the diocesan liaison to Diocesan Convention, Feb. 1-3, 2001.
- Heard report from Treasurer regarding possibility of using funds from the Winslow Smith bequest to repay a loan owed by The Summit to the ECW to pay for land purchase. He said the funds are not restricted but that he has reservations about setting such a precedent, of spending endowment money in that manner.
- Heard from Bishop Curry he felt it wise to defer action on above matter until after Council meeting with The Summit Board on Sept. 11.
- Council decided not to proceed with revision of Canon 28 to regularize special offerings.
- Heard from Ms. Chalaron the need for more precise job descriptions for Council department chairs and chartered committee chairs, and for clarification of Council department and chartered committee interaction.

laid out its problems and possibilities.

- Heard request from Mr. Koch for funds to establish an outdoor environmental education program at The Summit.
- Authorized the Summit Board to refinance and extend repayment of its \$100,000 loan from the diocesan ECW.
- Deferred action on approval of use of \$100,000 from the Winslow Smith Fund to finance operation of outdoor environmental education program at The Summit.
- Discussed methods of financing The Summit's projected deficits for the immediate two or three years.
- Discussed the diocesan financial reserves and what is a sufficient amount to hold in reserve.
- Accepted Mr. Wiehe's offer to serve as Council liaison to The Summit Board.
- Noted that it would be helpful to have a long-range financial plan for the Diocese.
- Heard from Bishop Curry that nothing should compromise the Diocese's commitment to new church development and youth ministry.
- Received from Mrs. Sherrod an updated list of acceptances of askings and of requests for reductions.
- Deferred until the November meeting of Council action on request from Cheshire House, N.C. State University Episcopal Chaplaincy, that its \$20,000 loan from the N.C. Episcopal Church Foundation be forgiven.
- Appropriated \$100,000 as additional funding for The Summit for year 2000, with the request that The Summit present at the November Council meeting a plan for reduction of its expenses for remainder of year.
- Discussed adjustments to the proposed 2001 budget.
- After discussion, did not accept the recommendation of the Finance Department to take The Summit out of the 2001 diocesan budget and fund it with reserves.
- Determined that department heads will meet to make further needed cuts in proposed 2001 budget.
- Adopted proposed clergy minimum salary schedule for 2001.
- Heard from Mrs. Chalaron that she hopes to have a rough draft of Council report to Convention by the November Council meeting.
- Heard from Diocesan Administrator that she is continuing to study custodial accounts and trust funds and their utilization.
- Heard suggestion from Treasurer that it would be helpful to hire a consultant to evaluate efficiency of operation of The Summit.
- Received from Suffragan Bishop Gloster copies of the Birmingham Pledge, regarding opposition to racism.
- Authorized expenditure of up to \$925 in excess of *Journal of Convention* budget line.

Clergy changes & moves

Bishop Curry has assigned the **Rev. Helen Jenner** to serve as deacon at St. Bartholomew's, Pittsboro. She has been non-parochial.

The **Rev. Mary Blair Both** has accepted a call to serve as interim rector at St. Timothy's, Wilson, effective Sept. 1. She had been serving there as part-time assistant to the rector.

The **Rev. Nelson B. Hodgkins** is the interim rector at Trinity, Mount Airy, effective Aug. 15. Hodgkins, retired, had recently served as interim at St. Thomas', Reidsville.

Christ Church, Raleigh, has called the **Rev. Barbara Chaffee**, effective Sept. 1, to serve as assistant to the rector. She comes from the Diocese of East Carolina, where she had served since 1994 as rector of St. Thomas', Windsor.

The **Rev. Christine Carlin**, who has been serving since Aug. 1, 1998, as assistant to the rector, St. Francis', Greensboro, has accepted a call, effective Nov. 5, to St. Timothy's Church, Greenville, N.C., in the Diocese of East Carolina.

St. Luke's, Salisbury, has called as

its new rector, effective Dec. 1, the **Rev. Stephen Morris**, who comes from the Diocese of Montana where he has been serving as rector of St. Andrew's, Livingston, and vicar of St. Mark's, Big Timber.

St. Titus', Durham, has called the **Rev. John G. Bryant** as its new rector, and he was scheduled to begin his ministry there on Dec. 1. He comes from the Diocese of New Jersey.

The **Rev. Paula C. Rachal** has accepted a call to serve as assistant to the rector at All Saints', Greensboro. She is a transitional deacon who comes from the Diocese of West Virginia.

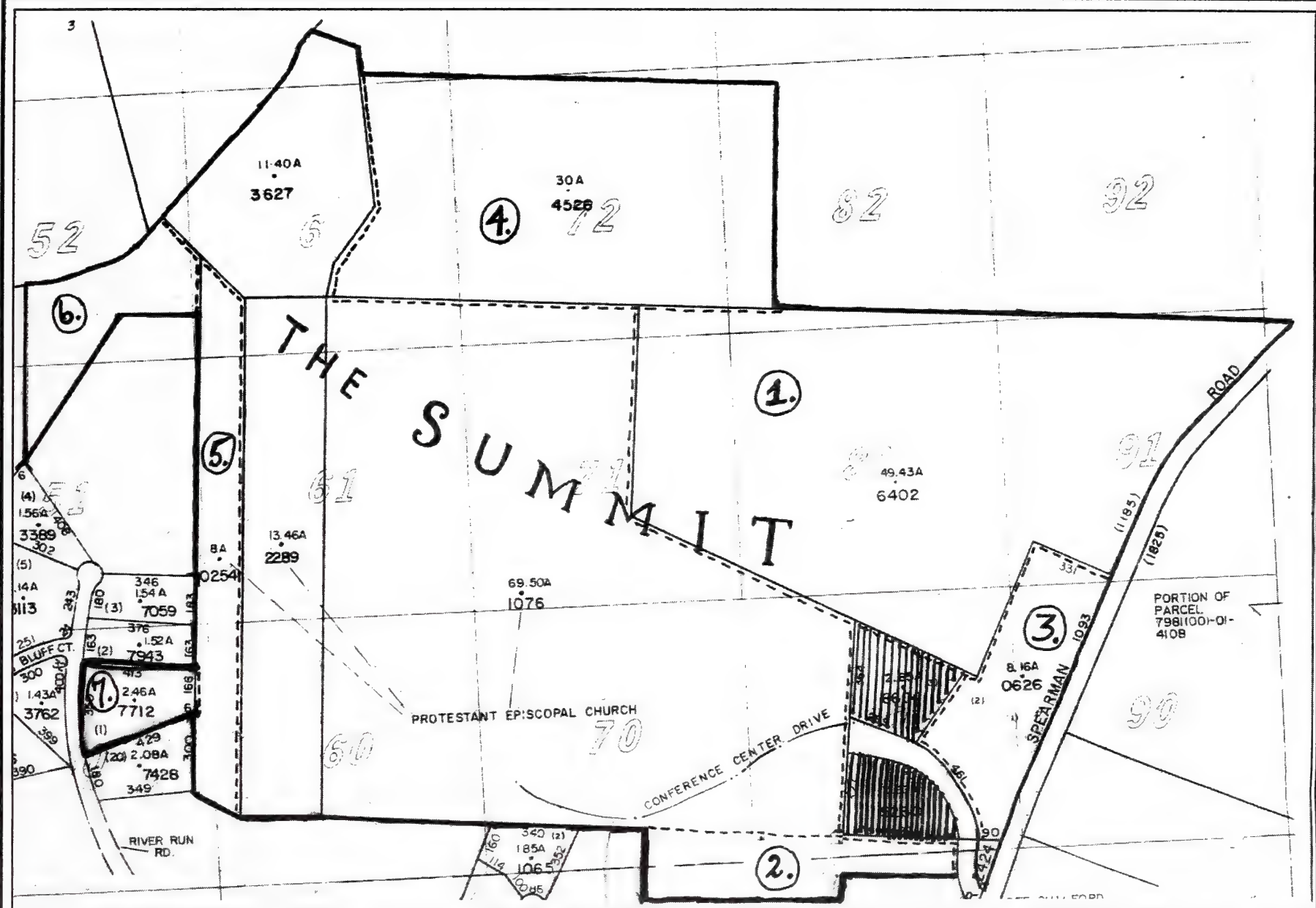
The **Rev. Dr. Michael Battle** is currently serving as part-time assistant to the rector for liturgy and teaching at Church of the Holy Family, Chapel Hill.

Bishop Curry, upon recommendation of the Commission on Ministry and the Standing Committee, has admitted **Teddra Hussey Bines** as a Candidate for Holy Orders, effective Sept. 18. Sponsored for ordination by St. Titus', Durham, she is currently a student at Virginia Theological Seminary.

October 17 meeting highlights

Council took the following actions:

- Heard from Bishop Curry that the Summit Board wishes to have a liaison from Council who will attend meetings.
- Heard from Bishop Curry that Council orientation overnight will take place on Feb. 18-19.
- Heard comments from Suffragan Bishop Gloster on diocesan involvement in effort to relieve economic sanctions in Iraq, and on anti-racism activities.
- Heard report from Treasurer that diocesan revenues to date were only slightly below amount budgeted, and that The Summit deficit was about \$130,000.
- In a Special Order of Business, heard report from Summit executive director John Koch, Summit board member Sylvia Nash, incoming ECW president, and the Rev. Vicky Jamieson-Drake, board presiding officer, in which Mr. Koch distributed a business plan for The Summit and



GROWTH OF THE SUMMIT: Since 1993 The Summit has more than doubled in size, adding 120 acres to its campus—80 acres acquired within the last two years. Property No. 1 (49.9 acres) was purchased for \$370,000 in September 1999. Property No. 2 (9.284 acres) was purchased for \$66,845 in January 2000. Property No. 3 (Clark Cottage and 8 acres) was purchased for \$185,000 in August 1998. Property No. 4 (30 acres, back field) was purchased for \$78,000 in November 1996. Property No. 5 (8 acres, buffer behind gym) was purchased for \$40,000 in June 1993. Property No. 6 (10 acres adjoining Haw River) was acquired as a gift in December 1999. Property No. 7 (2.5-acre lot in Haw River Estates) was acquired as a gift, with closing prior to Dec. 31, 2000.

This & that

GREATER LOVE HATH NO WOMAN: As Bishop & Mrs. Curry have been traveling around the Diocese in the first few months of his tenure, they have been met by adoring crowds expressing their affection for their new Bishop. At one recent event, a woman hurried up to Sharon Curry and gushed, "Oh, Mrs. Curry, I'm in love with your husband!" To which the Bishop's spouse promptly replied: "Will you do his laundry?"

New Clergy Orientation Day on Oct. 24 brought the following priests and deacons to **Diocesan House in Raleigh:** Susan Betts, Holy Comforter, Charlotte; Blair Both, St. Timothy's, Wilson; Barbara Chaffee, Christ Church, Raleigh; Ralph Delgadillo, St. Paul's, Smithfield; Lada Hardwick, Sandhills Cluster, Southern Pines; Duncan Jones, All Saints', Roanoke Rapids; William Oldland, St.

Thomas', Reidsville; Paula Rachal, All Saints', Greensboro; Patsy Smith, St. Michael's, Raleigh; and Clayton Townsend, St. John's, Charlotte.

We were sorry to learn of the death on Sept. 15 of **Caroline Horne**, 87, widow of the **Rev. Rodnay A. Horne**, who served as priest-in-charge, **St. Paul's, Thomasville** (1949-1955), and rector, **Grace Church, Lexington** (1949-1963). Funeral services for Mrs. Horne, a daughter of the late **Bishop McElwain** of **Minnesota**, were held Sept. 23 at **Christ Church, Roanoke, Va.**

The **Diocese of Western North Carolina** has sold its historic **In-the-Oaks** conference center in **Black Mountain** to **Montreat College** as part of the diocese's restructuring of its conference centers and campus ministry over the next several

years, reports the *Highland Episcopalian*.

The **Rev. R. Dale Harmon**, assistant to the rector, **Church of the Good Shepherd, Raleigh**, will lead an Apr. 21-May 3, 2001, **Pilgrimage to Greece & Rome**, sponsored by Worldwide Pilgrimage Ministries, a mission subsidiary of **Fresh Ministries of Jacksonville, Fla.** For information about itinerary and costs, one may contact Fr. Harmon at (919) 821-2000 or email wwpill@aol.com.

What's in a Name Department: *Diocesan Dialogue*, newspaper of the **Diocese of Utah**, reports in a list of Bishop's appointments that the **Rev. John Filler** will be a trustee of the **Mt. Olivet Cemetery**.

The **Rev. Dr. Carter Lofton**, deacon at **Church of the Holy Comforter, Charlotte**, received the **Unsung Hero Award**

from **Leadership Charlotte** on Oct. 18 and was praised for his work "feeding the homeless, housing the homeless, and caring for the homeless."

Six women received their crosses and were admitted as charter members of the new **Jubilee Chapter of the Daughters of the King** at **Church of the Nativity, Raleigh**.

The annual service of **Lessons and Carols** will be held at 5:00 p.m., Sunday, Dec. 17, at historic **St. John's, Williamsboro**, in Vance County north of **Henderson**.

Evelyn Woodlief was the recipient on Oct. 29 of an "**Honorary Episcopalian**" award for her work in helping preserve historic **St. James', Kittrell**.

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General Convention resolution D039: a reporter's perspective

By E. T. Malone Jr.

PERHAPS NOT AMAZINGLY, the big up-or-down showdown vote on homosexual rights in the Episcopal Church that many prognosticators had expected would take place at last summer's General Convention in Denver never happened.

There were those who thought that legislation might be enacted giving approval for ordination of persons who are openly homosexual and not celibate. Or if that were not the case for the Church overall, then that there would be passage of legislation that would, in effect, give some sort of official status to "local option" ordinations by sympathetic bishops.

Neither of those things happened. There were those who thought that legislation would be enacted creating some sort of liturgical rite for blessing of same-gender relationships. That, also, did not happen.

The approximately one dozen resolutions on matters of human sexuality introduced by both liberal and conservative deputies all ended up in the same place—the dustbin of history. Through an ingenious concept—creation of a special Committee 25 to which all sex resolutions were referred—Presiding Bishop Frank Griswold (with the cooperation of House of Deputies president Pamela Chinnis) was able to steer

the potentially fractious gathering around the shoals of schism, defuse the extremes on either end of the political spectrum, provide everyone an opportunity to vent, and while he chanted the mantra of "hospitable conversations," preside over a kind of benign shell game in which Committee 25's own compromise resolution was substituted and all the others dropped without ever coming to a vote.

The Nobel Peace Prize has been awarded for maneuvers less complicated than what Presiding Bishop Griswold accomplished at the 2000 General Convention.

Still and all, it must be considered at best a holding action. The basic issues will not go away, and the parties who want closure and definitive action will not cease their cries. Indeed, many of them must have come home from Denver feeling that they had somehow been snookered.

Committee 25's composite resolution, titled D039, has been interpreted variously since the close of the Convention. There are at least three ways of looking at what it means. Whereas some in the Church maintain that it breaks revolutionary ground by affirming couples in relationships other than marriage, others suggest that the language of the resolution does not affirm such relationships at all, but simply only acknowledges that they exist. Yet others see it as an unwholesome capitulation to secular cultural norms.

D039 consisted of eight *resolves*, which in their re-written language summed up most of the points addressed in all the original sexuality resolutions introduced prior to and during the opening days of General Convention. The creation of such a committee was proposed, apparently, only a short time before the Convention opened. Ordinarily, the sexuality resolutions—which were presented in the context of a variety of subjects—would have gone for public hearings to several different legislative committees. The danger was that, somehow or other, this explosive issue would reach the floor of the House of Deputies or the House of Bishops for an up or down vote.

When Committee 25 finished its work and presented its substitute resolution, it did, of course, contain a controversial conclusion in its eighth and final resolve, which read as follows:

"RESOLVED, that desiring to support relationships of mutual-ity and fidelity other than marriage which mediate the grace of God, the 73rd General Convention directs the Standing Commission on Liturgy and Music to prepare for consideration by the 74th General Convention rites for inclusion in the Book of Occasional Services by means of which the Church may express that support."

The first seven resolves built up to the final one. They spoke of the fact that "while the issues of human sexuality are not yet resolved," that some couples were living in marriage and others were "living in *other* lifelong committed relationships." They delineated what good relationships should be and denounced promiscuity, exploitation, and abusiveness. The fifth resolve said that the Church will provide for all its members "the prayerful support, encouragement and pastoral care necessary" to live faithfully by positive relational values.

The sixth resolve acknowledged that some people, "acting in good conscience," disagree with the traditional teachings of the Church on human sexuality and will act in contradiction to them. And the seventh resolve called for dialogue between persons of "differing experiences and perspectives" while acknowledging the Church's teaching on the sanctity of marriage.

In a sense, it seemed that the first seven resolves were like the traditional "whereas" portions of a resolution, leading up to the concluding and crucial eighth resolve, which was the only one



The Rev. Timothy E. Kimbrough, rector of Holy Family, Chapel Hill, was head of the Diocese of North Carolina deputation at General Convention. (Photo by E. T. Malone Jr.)

that actually mandated specific action. If there had been any kind of "shell game" that fooled anyone up to this point, it ended here. There was no mistaking the intent of resolve number eight. The opposing armies were drawn up and the verbal fray began.

Committee 25 had been carefully chosen. It contained six members from each house and a balance of moderates and conservatives. Among its members was Diocese of North Carolina deputy Cecil L. Patterson of St. Titus', Durham.

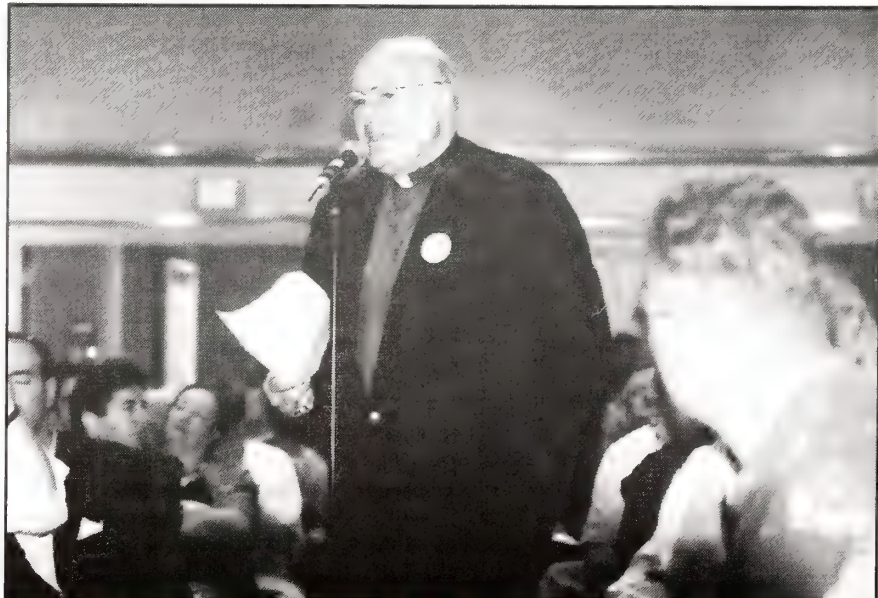
At a Sept. 9 report session at Holy Trinity, Greensboro, Patterson spoke

(Continued on page 13)



Former homosexual Bob Ragan of Virginia, wrapped in a Jewish prayer shawl, testified that he now feels consoled by his faith, but that "blessing of same-sex unions takes away the protection the Church gives me."

(Photo by E. T. Malone Jr.)



HEARING SPEAKER: Bishop Edward Salmon of South Carolina explained to Committee 25 why he opposes "local option" blessings and ordinations.

Communications Committee sets web ministries workshop

GREENSBORO—The diocesan Communications Committee is sponsoring a web ministry workshop, "Creating Effective Web Ministries for the New Century," to be held on Saturday, Jan. 13, from 9:00 a.m.-12:30 p.m. at All Saints', Greensboro.

The workshop is oriented toward parish clergy, administrators, and lay persons involved in parish communications.

Whether on not a congregation has an existing website, "Creating Effective Web Ministries for the New Century" will enable its staff and volunteers to understand practical things to do and not to do with a parish website, website functions to support newcomers and growth, where to turn for assistance, and a review of issues regarding liability, security, confidentiality, and copyright.

Presenters include the Rev. Kris Lee, Director of Media Services for the Episcopal Church USA and publisher of the ECUSA website, the Rev. Bob Wickizer, assistant at St. Mary's, High Point, and former Silicon Valley software entrepreneur, and Jay Parker, Web Development Manager, Volvo IT North America.

The workshop is structured so that

representatives from parishes with or without a website may attend. Its objective is to teach that 21st century technologies can be used to support ministry.

Its organizers hope that attendees who complete the work will learn how an existing website may be modified,

explore topics such as (1) Why should an Episcopal parish operate a website? (2) Things parishes do with their websites; (3) Things parishes really *shouldn't* do with their websites; (4) What the National Church and various dioceses are doing; and (5) Future uses of the Internet for the Episcopal Church.

... to teach that 21st century technologies can be used to support ministry.

where to turn for resources and assistance, and skills and budget required to support an Internet presence.

Registration begins at 8:45 a.m. There is no charge for the workshop, which eventually will be given at three different sites within the Diocese such as Rocky Mount, Greensboro, and Charlotte.

Bishop Elliott Sorge, chairman of the Communications Committee, will open the meeting with a welcome and introductions.

From 9:30-10:30 a.m. Kris Lee will

There will be a break from 10:30 to 10:45 a.m.

Next, from 10:45-11:30 a.m., Jay Parker will discuss (1) What makes some sites easy to use and others not; (2) A review of some church websites; and (3) Where the technology is going.

From 11:30 a.m.-12:30 p.m., Bob Wickizer will give a detailed explanation of what is necessary to set up a church website and outline various approaches.

He will discuss what different churches are doing with websites, as well as going over some simple design

considerations for church users of a website. He will also talk about policy concerns in two categories—privacy concerns and operational considerations. In the realm of privacy there are issues of security and confidentiality; use of photographs, video, audio, personal names or email addresses; identifying children; and periodic review to ensure against hackers.

Operational considerations include meta-tags and search engines, backup, virus concerns, staffing, budget, and site maintenance.

Other questions to ponder include: Who in the parish is responsible for the website? Does it have a separate line item in the budget? Is it viewed as an internal communication vehicle, for outreach, or both? Does the vestry support it? Why is this parish interested in a website?

The speakers will provide examples good and bad of church websites.

Persons planning to attend should contact Wickizer at bob@stmarysepisc.org or notify Bishop Sorge at esorge@mindspring.com.

A reporter's perspective

(Continued from page 12)

about what it was like to serve on Committee 25.

"What we do in church conventions is usually so different from what we do in our personal lives," he said. "Something funny happens when you get a couple of thousand Episcopalians together. The Phoenix [1991] General Convention left a very sour taste in my mouth. There was a great change this time [2000] in the way we approached each other. We seem to be finally realizing that we can differ [amicably]." He recalled: "In Phoenix the House of Bishops completely went up in flames and could not function. A prayer to open our minds seemed to have at least partially worked in Denver. We have finally come to realize that there is nothing bad or stupid about you for not agreeing with me. We can get along even if we have irreconcilable differences."

Patterson said the creation of Committee 25 to handle all resolutions on sexuality was "a masterpiece"—even though disagreement was no less great. He observed that the eight resolves of D039 follow a pattern. "What you have here is a *progressing order of unacceptability*." He explained, "You couldn't possibly disagree with No. 1. It was like mom and apple pie. But by the time we got to resolve No. 3, we were on a slippery slope. Number 4 was more mom and apple pie, but then by number 5 we

were on the slippery slope again. We're saying that all these relationships are acceptable by the church, speaking in terms of 'coupleness' rather than gender."

On July 6 at General Convention the House of Deputies had been debating a resolution (A052), which originally dealt only with encouraging awareness of justice issues related to HIV/AIDS. However, an attempt was made to add to it a new resolve which called on the Church to bless monogamous same-sex unions as a method of fighting AIDS. Opponents viewed the new resolve as a disingenuous attempt to by-pass Committee 25. In a vote by orders (supported by a majority of the clergy and lay deputies from North Carolina) the new resolve was deleted.

Many hundreds of people packed into a large hall on July 7 for the joint hearings on all the sexuality resolutions, conducted by Committee 25, and about sixty persons were allowed to speak, evenly divided into pro and con.

"The Presiding Bishop has called upon us to observe Jubilee time as a time to lie fallow, hence this is not a time for liturgical innovation," argued one foe of same-sex union rites.

But a high school student from Minnesota said that among her peers "sexual orientation makes about as much difference as hair color."

Out of all this testimony, the committee created a working document that became D039.

They voted unanimously to endorse resolves 1-7, but split on whether to include resolve number eight. The deputies on Committee 25 approved including it by a 5-1 vote (Patterson of North Carolina being the negative vote), and the bishops were split 3-3, with Howe of Central Florida, Lipscomb of Southwest Florida, and Gulick of Kentucky opposing).

At General Convention any legislation must be adopted in the exact same language by both chambers—the House of Bishops and the House of Deputies—before its approval is final. Resolution D039 was sent first to the House of Deputies, which approved the first seven resolves but defeated and removed the final one calling for creation of blessing rites.

The national president of Integrity, an organization for gay and lesbian Episcopalians, said it would be "unconscionable" to remove the last resolve. "This resolution is as much a compromise for gay and lesbian people as for others," he noted.

"We in this church are not of one mind. This should tell us that approval of this matter would not be of the Holy Spirit," said an opponent.

North Carolina's lay and clergy deputies were evenly divided on the issue.

When D039 was subsequently sent over to the House of Bishops there was an attempt to restore the final resolve, but it was ultimately defeated. In a roll

call vote, among those bishops who supported restoring the eighth resolve were Gloster and Johnson of North Carolina, Johnson of Western North Carolina, and Neff Powell of Southwestern Virginia. Opposing its restoration were Curry and Williams of North Carolina, Lee of Virginia, Daniel of East Carolina, Parsley of Alabama, Duncan of Pittsburgh, and Charlton of Texas (former resident of N.C.). Bishop Sorge did not vote on this issue, and Bishop Estill did not attend General Convention.

Conversation was hot for a time, after General Convention, with people of opposing theological positions trying to give their own "spin" to the interpretation of resolves 1-7. To some they were not enough, whereas to others they were a sign that we were fast going to hell in a handbasket.

Patterson's "slippery slope" scenario takes note that resolve number five says the Church will support and encourage the "holy love" of both the married and unmarried couples mentioned in resolve number two.

But in reality, simply to acknowledge the *existence* of certain kinds of relationships is a far cry from actually blessing them.

Ultimately, perhaps, Resolution D039 and its finely balanced language will provide more of a lasting monument to the power of semantics than actually to be a radical document.

The Presiding Bishop's Christmas Message

O come thou Wisdom from on high...

All is neither calm nor bright as we once again celebrate the Savior's birth. Instead, we find ourselves in a bleak midwinter of fear and rage, rocks and bullets, which have turned the land of Jesus' birth into a war zone. Yet the Middle East is only one place among many in which neighbor is pitted against neighbor, and religious differences are exploited in the service of hatred. Well we might ask: how is it that faiths that profess mercy and compas-

sion and God's love for all can be co-opted by political and ethnic ideologies and made into ammunition with which to maim and destroy one another?

On the home front, we are faced with a government in which partisan vitriol and self-interest have so immobilized the political process that many despair of recovering any sense of the common good.

As well, even within the Christian community the spirit of division has been hard at work seeking to obscure and undermine the unity into which we are born through baptism. Unity does

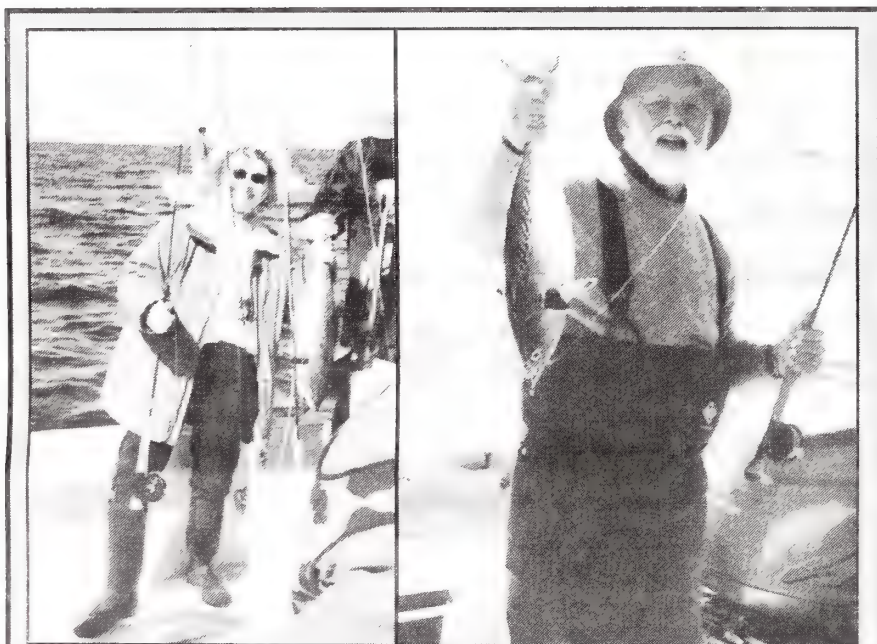
not ignore differences, but rather supplies the context in which they can be openly and honestly explored with mutual affection and trust under the guidance of the Spirit of truth. In this way the community of faith is conformed to the mind of Christ and participates in Christ's mission "to restore all people to unity with God and each other." A church that cannot live the costly mystery of unity in its own life cannot speak a life-giving word to a divided world.

What does it say to us when, in God's name and with God's presumed

blessing, we murder and defame one another with rocks and guns and the words of our lips? It says we need a savior, one who can reconcile us to God and one another. We need a savior who—through his own faithfulness, even to death on a cross—is able to break down all walls of division so we are able to perceive that in Christ we are one new humanity.

As we hear again the story of Jesus' birth, and sing of that silent night when all was calm and bright, may we do so with undefended and penitent hearts that can take us beyond the externals of the season into the heart of God. There the bleak midwinter of our suspicions and mistrust are healed and transformed as the Word Incarnate finds a home in us and then, through the Spirit, draws us into his ongoing work of reconciliation for the sake of the world.

May Christ indeed make his home in us this holy season that we may know the truth—the truth of his transforming and reconciling love—the truth that makes us free.



FISHERS OF FISH: Judy and Gary Gloster enjoyed fly fishing in the Atlantic as guests of Brent and Sylvia Nash and the Rev. Bill and Frances Smyth after Bishop Gloster's Oct. 29 visitation to Calvary, Tarboro.

A letter from Bishop Johnson

Dear Friends,

Most of you know that in September I had open-heart surgery to bypass five blocked coronary arteries. My recovery was complicated by post-operative episodes of atrial fibrillation, which had to be corrected by electrocardioversion to shock my heart back into its normal rhythm. I am now improving slowly but steadily and will soon begin a twelve-week cardiac rehabilitation program with others in similar situations.

From the very beginning of this unexpected ordeal, Connie and I have felt surrounded by your prayers and have been constantly sustained and encouraged by your cards, notes, and telephone calls. You have reminded us what a supportive community this Diocese is and how fortunate we are to be here. More than we can ever express, we appreciate the evidences of your love and concern. Thank you!

Love and peace to you all.

Bob Johnson

Criminal Justice Committee undergoes name change, new focus on restorative justice

RALEIGH—Over the last twelve months, the diocesan committee formerly known as the Criminal Justice Committee has reappeared in a new incarnation called COURAJ, which stands for Committee on Opportunities for Restorative Justice.

Its mission is to strive for justice and peace, respecting the dignity of every human being by promoting restorative justice and ministering to all those affected by crime.

The name change reflects a desire to emphasize the committee's commitment to restorative rather than retributive justice.

COURAJ responds directly to the Restorative Justice Resolution (B003) adopted this past summer at General Convention. "Resolved, the House of Bishops concurring, that the 73rd General Convention of the Episcopal Church endorses the exploration and study of restorative justice for our nation's criminal justice system..."

But what are the differences in restorative justice and criminal justice? Howard Zehr has pointed out that justice can be seen as a continuum between two ideal types, with Western criminal justice on the one end—with its strength of encouragement of human rights but its weaknesses of being punitive, conflictual, impersonal, and state-centered—and on the other end the restorative alternative, where victims' rights are central, offenders are encouraged to take responsibility, and the entire affected community is considered.

COURAJ is sponsoring a one-day seminar on restorative justice, "You are the Light of the World," on Mar. 31, 2001, at Holy Trinity, Greensboro. It is hoped that at least one representative from every congregation in the Diocese will attend. Details of the event will be announced later.

COURAJ is still in the formative stages. Persons wishing to serve on this committee should contact Sara Sanders, chair, at (919) 956-9545 or via email, sara@cdpl.org.

VISITATION SCHEDULES

Bishop Curry

November 26
Good Shepherd, Asheboro – afternoon
November 30 (Thursday) St. Andrew, Apostle
St. Andrew's, Greensboro – morning
December 3
Bishops' Ball
December 10
St. Elizabeth's King – morning
St. Stephen's, Wins-Salem – afternoon
December 17
St. Peter's, Charlotte – morning
St. Martin's, Charlotte – afternoon
January 7
St. Ambrose, Raleigh – morning
St. Timothy's, Raleigh – afternoon
January 14
Nativity, Raleigh – morning
The Prince of Peace, Apex – afternoon
January 21
St. Clement's, Clemmons – morning
Ascension, Fork – afternoon
with Good Shepherd, Cooleemee
January 28
St. Mary's, High Point – morning
Grace Church, Lexington – afternoon

Bishop Gloster

December 3
Bishops' Ball
December 10
Good Shepherd, Rocky Mount – morning
Saviour, Jackson – afternoon
January 14
All Saints', Greensboro – morning
Redeemer, Greensboro – afternoon
January 21
Holy Cross, Raleigh – morning
St. Titus', Durham – afternoon
January 28
St. Margaret's, Charlotte – morning

A Christmas Message from the Bishop

*"Go into all the world
and proclaim the good news
to the whole creation."*

Mk 16:15

I recently came across a Christmas card, which caught my attention. It was from the Episcopal Relief and Development Fund (formerly the Presiding Bishop's Fund for World Relief). The sketch on the card depicted Mary and Joseph fleeing with the infant Jesus to Egypt. The caption on the card read: "Go into all the world and proclaim the good news to the whole creation." Matthew's equivalent of these words of Jesus says, "Go into all the world and make disciples." (Mt 28:19)

The biblical language of discipleship has some origins in education. Students of a great teacher were dis-

ciples. The goal of this educational process, however, was not simply the



Bishop Curry

education of the mind, but the transformation of the person. The goal of

the disciple was to become like the teacher. In an interesting passage Jesus says this about the nature of discipleship: "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master." (Mt 10:24-25)

Now you may be wondering, what has this to do with Christmas? Everything! St. Athanasius, one of the early church fathers, once said that in Jesus Christ God became like us in order that we might become like God. God's goal is our transformation, and that of all creation, into the likeness of God who is known in Jesus Christ. When Jesus sent the first disciples out to "make disciples," that was the goal for us as persons. When he said, "proclaim good news to all creation,"

that was the goal for all creation.

Ultimately the great purpose of discipleship is our personal transformation and that of the entire world.

*When I was a seeker
I sought both night and day
I asked the Lord to help me
And He showed me the way.*

*Go, tell it on the mountain,
Over the hills and everywhere
Go, tell it on the mountain,
That Jesus Christ is born.*

Have a blessed Christmas.

Your brother in Christ,

+Michael
+Michael

A letter from the Bishop Suffragan

Dear Friends,

Dr. Rachel Naomi Remen, in her book *My Grandfather's Blessings*, tells the story of a little boy who was critically ill with bacterial meningitis. Ricardo lay almost hidden by a tangle of wires and tubes as he struggled for life.

His constant companion was his mother, who kept watch by his bed, leaving only for brief moments. She slept sitting in a chair at the foot of his bed, leaning her head and upper body over to rest on the blanket that covered her son. All the while her hand under the covers held his tiny, frail foot.

After Ricardo began to recover and all the life-support paraphernalia had been removed, Dr. Remen asked the devoted mother about her vigil—what she thought, what she had been praying. The mother shyly responded that she believed that her touch was life giving and that as she held his foot she would dream of her hopes for him.

She imagined him growing up: first steps, first words, going off to school, learning to read and write, playing with the other children, receiving his first Communion, falling in love, graduating, marrying, having children, and being a grandfather. All of those things she imagined over and over again as she held and caressed his little foot. She wondered out loud to Dr. Remen, "Perhaps it made a difference."

How do we touch and dream for our children? What do we image for them. I hope that we honor them and put them in a place that is akin to the place Jesus put them. The "portrait" which accompanies this letter was drawn by Georgia Valentine, St. Luke's, Durham, during a

Sunday morning service following the beginning of the sermon. It was drawn on the back of a visitor's card.

At the beginning of the sermon I invited all of the children present to stand (on the pews) and asked the congregation to welcome and honor them with applause. Why? Because I wanted us

that is, children not being allowed to receive the Body and Blood of Christ. I frequently see tiny hands held up to receive this wonderful gift, only to see them snatched away by an adult who then directs me to give the child a blessing. Most often, the young eyes stay riveted wondering on the paten and



(Artwork by Georgia Valentine, St. Luke's, Durham)

to touch them in a special way. Why? Because in these children—if we take the words of Jesus seriously—we glimpse the Kingdom of God. Jesus, over the protestations of his disciples, said, do not forbid the children from coming. Let them come to me. "He put his arms around them, laid his hands on them, and blessed them." (Mark 10:16, New English Bible) To honor them is to be about the business of Christ.

This brings me to want to share a somewhat painful experience which I have had during my time as a priest and now even more frequently as a bishop;

the bread while I mark the child with the sign of the cross and pronounce a blessing. I can only wonder what the child may be thinking—why does everyone else "get some" and I don't?

I believe that children should be allowed to be fed at our Lord's Table. They understand...no...they intuit being fed far better than we adults. While some instruction about the nature of the act of Communion is desirable, the sacrament is never basically an act of intellect or understanding. It is also not a matter of deserving. Sacraments are an act of nurturing grace.

I have touched literally millions of hands during my years of administering the Holy Communion. None of these hands have been attached to someone who completely understood. None of these hands were an appendage of a person totally deserving. But all of these hands and the yearning hearts that extended them were touched by God's grace in Christ.

What do we dream for our children? What do we image for them? How do we touch them? It is my fervent hope that we dream and image for them that they be touched by Christ. The place for this is in all of life through the living Christ who meets us all in and through lives lived. But for us as Episcopalians the place to be touched by Christ is also in the community of the Church gathered around the altar, where we receive: The Body of Christ, the bread of heaven; the Blood of Christ, the cup of salvation.

I hope in the future never to see a child forbidden to hold up his or her hands and receive the sacrament of Christ's Body.

This experience of honoring children can be carried out in numerous ways in our congregations. How do you and your congregation honor children, dream dreams for them, hope their hopes for them, so that they know that no matter what they belong to Christ? That is the most magnificent gift we can give. It will make a difference!

Peace and challenge.

Gary

North Carolina to be honored at National Cathedral service

WASHINGTON—On Sunday, Dec. 17, North Carolina church leaders and more than a hundred residents will make a holiday season pilgrimage to the nation's capital to celebrate the state at a special worship service at Washington National Cathedral. They will join North Carolina natives living in Washington, D.C., for this special event.

As part of its national, the National Cathedral offers prayers for the people and leaders of each state annually. The cathedral honors each state with a major observance once every four years. This is the first major North Carolina State Day.

The state flag will lead the procession into the 11:00 a.m. Eucharistic service marking North Carolina State Day, and it will remain on the chancel steps in the cathedral for the following week.

Acolytes from churches in the state will bring banners and participate in the opening procession, and North Carolina attendees will be selected to bear communion elements and offer up gifts for the poor.

Worshippers from Episcopal congregations in Asheville, Elizabeth City, Raleigh, Ahoskie, Nags Head, and Southern Pines will journey to Washington for the service. The Rev. Canon E. T. Malone Jr., representing Bishop Michael Curry of the Diocese of North Carolina, also will participate.

Additionally, members of the North Carolina Society, the organization of North Carolina natives and friends who live and work in the nation's capital, will participate. Alumni from Duke University, the University of North Carolina, Wake Forest University, North Carolina State University, and St. Augustine's College also will attend.

At 10:30 a.m., the choir from St. Mary of the Hills of Blowing Rock, directed by Jim Baumgartner, will sing the service Prelude in the cathedral's nave, a 400-foot-long room lined with stained glass windows. During the event, the choir from St. John's,

Charlotte, directed by Billy Fallaw, will perform the service anthem.

"The National Cathedral Association invites all North Carolinians to participate in this special day," said association director Ray Foote. "Since 1899, when the association was founded, we have recognized that the strength of the National Cathedral is the citizens from across our nation who helped build this place, and who enliven it daily by worshipping here."

After the service, the National Cathedral Association will host a reception in the Pilgrim Observatory Gallery, the highest room in Washington, D.C. Afterwards, docents will lead guests on a special tour of the cathedral, the sixth-largest in the world, highlighting references to North Carolina throughout the structure. For instance, pink granite from Salisbury is found in the altar in the Chapel of the Good Shepherd along the cathedral's north crypt aisle, and a kneeler in St. John's Chapel honors Orville and Wilbur Wright.

"As a national house of prayer for all people, the cathedral opens its doors to all. We welcome North Carolina's leaders, citizens, and churches as we honor their contributions to our nation," Foote said. "North Carolina State Day will be an energetic celebration of the Tar Heel State and the role it plays in the cathedral's life."

Bishop Curry has asked that all congregations in the Diocese take note on Dec. 17 that "the Nation's Cathedral is praying for us today."

The National Cathedral Association, the organization of friends of Washington National Cathedral, has 12,000 members from many denominations in every state and around the world. North Carolina leaders of the organization include David Dodson of Durham, Jill Biemielek of Durham, Paul and Amelia Carew of Pittsboro, and Agnes DeHart of Franklin.

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A Covenant in the Garden

St. Mark's Church in Raleigh set aside a portion of its grounds for a Covenant Garden, a natural habitat full of native plants and butterflies, illustrating Creation Theology. Here, a jumping spider has built a retreat on a buddleia plant. See story and photos, pages 8-9.

(Photo by E. T. Malone Jr.)

THE COMMUNICANT

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THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

JANUARY 2001



E.T. MALONE JR.

Our Lady of Guadalupe Procession. Father Phil Byrum leads parishioners of Iglesia de la Guadalupe as they begin a Dec. 10 procession through the streets of Wilson in celebration of the Feast of Our Lady of Guadalupe, their patron saint. The festivities, attended by nearly 200 people, concluded with a celebration of the Mass and Baptism at St. Mark's Church, followed by a dinner.

2001 Convention gets underway in Winston-Salem

By E.T. Malone Jr.

RALEIGH—Over 500 lay and clergy delegates from across the Diocese will gather Feb. 1-3 to conduct the business, fellowship, and worship of its 185th Annual Convention at the Adam's Mark Hotel and the Benton Convention Center in Winston-Salem.

The Winston-Salem Convocation will be host for the event, with Bill and Sally Wells, parishioners at St. Paul's Church, as general co-chairs of the planning committee.

The Very Rev. Howard Backus, rector of St. Timothy's Church, Winston-Salem, is Dean of the convocation, and John D. Hunter of St. Paul's, Winston-Salem, is the Lay Warden.

This year's Convention will be focused on the theme of "discipleship."

Diocesan Bishop Michael B. Curry, who will preside over his first Convention since his June 17, 2000, Consecration, plans to present his vision of how North Carolina can become a "missionary diocese" that truly lives out the Great Commission.

In talks and sermons around the Diocese in the past few months, Bishop Curry has pounded away at this theme of revitalization. A "missionary diocese," he has declared, does two things—makes disciples and makes a difference for Jesus Christ. In a two-part pastoral address—the first part being presented as the sermon in the Thursday night opening Eucharist and the second part during the Friday morning legislative session—Bishop Curry will attempt to bring the delegates on board as he explains the concept of discipleship and the disciple's actions and ministry in the world.

The Friday and Saturday morning legislative sessions will be preceded by 30 minutes of Bible study—to take place in the Adam's Mark Grand Pavilion—after which the delegates will walk over to the Benton Convention Center to begin actual legislative business.

On Friday, as soon as the Bible study is completed, delegates will remain in place to hear Bishop Curry give the second part of his pastoral address. This will be followed by small group discussions, and then the delegates will walk over to the Benton Center.

Also, on Friday night at 9:30 p.m.—after the Banquet—the Convention Committee on Program of the Church will conduct hearings in Ardmore Room No. 2 as it attempts to draft a resolution in response to the Bishop's Address.

Suffragan Bishop J. Gary Gloster's Pastoral Address will be given after lunch on Friday.

It is also expected that a report will be made to Convention regarding the feasibility of a capital funds campaign for The Summit.

Lewellis is keynoter

Speaker for the Friday night Banquet, which gets underway at 8:00 p.m. in the Adam's Mark Grand Pavilion, will be the Rev. Canon William Lewellis of the Diocese of Bethlehem, a respected participant in communications networking at the national level.

Canon Lewellis serves the Diocese of Bethlehem as communication minister (since 1986), director of Lehigh Valley Interfaith Television (since 1988), and editor of *Diocesan Life* (since 1989). He has worked in church communication and at the intersection of church and public media for the Episcopal and the Roman Catholic churches for 30 years.

In the Lehigh Valley of eastern Pennsylvania he serves as president of the board of Episcopal House, Allentown, a 220-resident high rise for seniors. He is also a member and past president of the board of AIDS Outreach in the Lehigh Valley.

Curry issues welcome to 185th Convention

Dear Friends in Christ,

I want to welcome all who will be attending and participating in the 185th Annual Convention of the Diocese of North Carolina. Our theme for this Convention is DISCIPLESHIP, based on the Great Commission:

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Matthew 28:19,20)

To be sure, Diocesan Convention is a time when we gather together to transact the business of the Church. But it is more than that. A Convention is a time when the diocesan family gathers as One Church to worship and pray, study scripture and reflect, to inspire, to celebrate, and to be renewed and refreshed for the common mission that we share.

With our focus on DISCIPLESHIP we will spend some special time in reflection on and discussion about what it might mean to see ourselves as a missionary diocese committed to living into the Great Commission by making disciples and making a difference for Jesus Christ.

I am genuinely looking forward to sharing these days at our Diocesan Convention together.

O God, by your grace you have called us in this Diocese to a goodly fellowship of faith. Bless our Bishops and other clergy, and all our people. Grant that your word may be truly preached and truly heard; your Sacraments faithfully administered and faithfully received. By your Spirit, fashion our lives according to the example of your Son, and grant that we may show the power of your love to all among whom we live; through Jesus Christ our Lord. Amen.

Your brother in Christ
+Michael

continued on page 23

Around the Diocese

*The Rev. Marie Fleischer
hired by Bishop Curry as
Canon to the Ordinary*

RALEIGH—Bishop Michael B. Curry has announced the hiring of the Rev. Marie M. Fleischer, 56, of Newport News, Va., to fill the position of Canon to the Ordinary for the Diocese of North Carolina.

Currently serving as interim rector at Trinity Church, Portsmouth, Va., she will attend Diocesan Convention and take up her new duties in Raleigh no later than March 1.

Canon Fleischer will function as part of a smaller diocesan staff coordinating team envisioned by Bishop Curry that would consist of the two bishops, the Canon to the Ordinary, and the Diocesan Administrator. Meeting weekly, they will perform the overall coordination of staff and diocesan ministries.

She will also function as convener of the congregational development team with the bishops, the Diocesan Administrator, the Stewardship Officer, and the New Congregational Development Director.

A native of Baltimore, Md., Fleischer is a graduate of Wake Forest University (B.A., cum laude, 1966) and Vanderbilt University Divinity School (M.Div., 1970). She was ordained deacon in 1973 by Bishop Paul Moore and priest in 1974 by Bishop Robert DeWitt.

She has served as Chaplain, Topeka State Hospital, Topeka, Kans., 1973-1975; Director of Religious Activities, United Methodist Retirement Home, Topeka, Kans., 1975-1976; Chaplain Supervisor/Instructor in Pastoral Care, Richmond Memorial Hospital and Union Theological Seminary, Richmond, Va., 1977-1979; Administrative Secretary, The Greylock Center, Washington, D.C., 1979-1986; Executive Director, Berkeley County Coalition for the Homeless, Martinsburg, W.Va., 1998-

1987; Administrative Assistant, Episcopal Diocese of Maryland, Baltimore, 1988-1990; Interim Vicar, St. Stephen's, Romney, W.Va., 1991-1992; Deputy for Ministry, Episcopal Diocese of Western New York, Buffalo, 1992-1996; and Interim Rector, Trinity Church, Buffalo, N.Y., 1998-1999.

*The Rev. Stephen Wendfeldt
resigns as diocesan director
of new congregational work*

RALEIGH—The Rev. Stephen H. Wendfeldt has resigned, effective Feb. 15, as diocesan Director of New Congregational Development to accept a call to become rector of St. Peter's Church in Del Mar, Calif.

Bishop Curry has hired the Rev. Janet C. Watrous of Raleigh as interim director beginning Jan. 22.

Wendfeldt, in a letter to diocesan clergy, said, "As I have shared ministry with you in the life of your congregations, it has become apparent that my life of faith is best lived out in the context of a parish community. Coming to this revelation has been a great gift from God, and with this knowledge, I am now called to follow the leading of the Lord to that end."

Wendfeldt said that he would especially miss journeying into the future in this Diocese under the leadership of new Bishop Michael Curry.

He joined the staff of this Diocese in fall 1998 at the invitation of Bishop Robert C. Johnson Jr. in the newly-created position of Director of New Congregational Development, in response to a mandate from Diocesan Convention for action to begin new congregations.

Wendfeldt joined a congregational support team consisting of Canon Vicki Wesen and Stewardship Officer Bill Wrenn that ventured out into the Diocese and visited congregations with a frequency not seen before on the part of diocesan staff.

The Diocese has since made strides in organization of cluster ministry, development of new urban congregations, and growth in Hispanic ministry.

*Sandhills Convocations elects
Douglas Hodsdon as new dean*

SOUTHERN PINES, Jan. 11—The Sandhills Convocation, at its January pre-Convention meeting, elected the Rev. Douglas Hodsdon, rector of St. Thomas', Sanford, as its new Dean, to fill out the one-year unexpired term of the Rev. Mary Curtis.



PHOTOS BY E.T. MALONE JR.

Retired Bishop Robert Johnson, left, and the Rev. Winston Charles presided at a simple service on Dec. 20 at Christ Church, Raleigh, as a crypt containing the remains of Bishop John S. Ravenscroft, who died in 1830, was resealed. At right are the Rev. Meta Ellington and J. Ward Purrington. In lower photo, workmen remove a granite slab over the crypt so that a pottery tablet cast by Ellington can be placed in it.

Long-lost Ravenscroft crypt found under Christ Church

RALEIGH—Workers excavating on Dec. 5 under the nave and chancel of venerable Christ Church, Raleigh, made a remarkable discovery: the long-lost brick crypt of the Rt. Rev. John Stark Ravenscroft, first bishop of North Carolina, who died in 1830.

In the process of removing excess rock, as part of the church's \$3-million renovation program, workmen found the crypt. Upon moving one of the granite slabs that covered it, they realized that there was a cavity underneath. When lights were shown in, the form of a body wrapped in cloth and small fragments of wood were visible.

Tradition held that Ravenscroft was buried under the church, but generations of clandestine young explorers had failed to locate his grave. Serving as bishop from 1823-1830, he was also during part of that time rector of Christ Church. He was buried under the original church, a frame building that later burned. The present stone church was built in 1852. It is not clear whether his body was moved or whether the present church is built over the site of the old church. Perhaps by coincidence, the long-dead bishop lies almost directly under where the Bishop's Chair sits in the chancel.

It was decided to undertake no archaeological work in the crypt, and it was reverently resealed following a brief memorial service on Dec. 20.

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

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2001 ANNUAL REPORT

REPORTS

Chartered Committee on the Budget (see Department of Finance)

Chancellor

The following constitutes the report of the undersigned as Chancellor of the Diocese of North Carolina from the time of my election upon the nomination of the Bishop at the 184th Convention of the Diocese through November 30, 2000 in carrying out, to the best of my abilities, the canonical duties imposed on the Chancellor to "advise regarding any questions of law which may arise in the administration of Diocesan affairs."

1. Reviewed with the Business Administrator of the Diocese and the Diocesan independent Certified Public Accountant follow up communications from the National Church with regard to its previous communication relating to its group tax exemption and the tax exemptions of congregations and other institutions within the Diocese.

2. At the request of each of Bishop Johnson and Bishop Curry, I reviewed by-laws submitted to them pursuant to Canon 22, Section 2(f) and, in each instance, responded to him with observations with regard to any conflicts with the Constitution and Canons of the Church and the Diocese and with regard to any other parts of such by-laws which appeared to be internally inconsistent. In addition, I reviewed proposed by-laws at the request of rectors and wardens. In this connection, I refer to the pertinent comments by my distinguished predecessor in this office found in his reports published at page 140 of the 1999 Diocesan Journal and page 131 of the 1998 Diocesan Journal.

3. Provided counsel and advice to the Bishops and the Bishop Suffragan in connection with matters arising out of allegations of misconduct by members of the clergy in the Diocese. In that connection, I advised Bishop Johnson with regard to procedures for referral to the Standing Committee and with regard to waiver and voluntary submission to discipline as provided for in Title IV of the Canons of the Church. I also maintained contact with other persons involved in addressing the allegations and the response of the Diocese to them.

4. I responded to an inquiry as to the right of a rector to call a congregational meeting and advised that such right was provided for in Article X, Section 2, of

the Constitution of the Diocese.

5. I responded to an inquiry from the Chancellor of the Diocese of West Virginia with regard to any special rule of order adopted in connection with the election of a bishop in the Diocese of North Carolina and provided him with copies of the Special Rule adopted in connection with the two most recent elections in the Diocese.

6. I attended the Chancellor's Dinner held in connection with the General Convention in Denver on July 8, 2000.

7. I advised parties involved with a proposed construction loan for St. Patrick's, Mooresville, a mission congregation, that the Diocese of North Carolina was not the borrower as was reflected in the documentation submitted for execution. I then worked with all parties to assure that documentation for such loan reflected the obligation being entered into by the congregation with a limited guarantee by the Diocese and the encumbrance by the Trustees of the Diocese of the real property held by them for the benefit of the mission congregation to secure the obligation. I further advised counsel for the lending institution that the mission congregation, acting through its vestry, had the power to obligate itself for the repayment of the loan.

8. I provided advice to the rector of a parish with regard to the marriage canons and their applicability.

9. I provided counsel and advice in connection with arrangements related to the possible acquisition of a site for the location of the Church of the Beloved in Charlotte.

10. I served as an ex officio member of the Commission on Constitution and Canons as provided by Canon 12, Section 2, and met with and advised the Trustees of the Diocese as provided by Canon 10, Section 1.

11. I attended and participated in the Province IV Conference of Bishops and Chancellors hosted by the Diocese of Upper South Carolina in Columbia.

12. From time to time during the year, at the Bishops' request, I conferred with them, acted as a sounding board for them and offered them advice in connection with a number of complaints, and other churchly problems and matters with which they had to deal. I further, at various times during the year, conferred with and/or gave counsel and advice to the Bishops, the Bishop Suffragan, the Diocesan Business Administrator and other diocesan officials, clergy and lay people in matters both legal and otherwise arising in the administration of diocesan, institutional or congregational

affairs.

Alfred L. Purrington, III, Chancellor

Chartered Committee on Christian Education and Formation

The mission of this committee is "To know God and to make God known. To serve and strengthen the ministry of Christian Education and Formation in our Diocese. To support our congregations in the life-long process of nurturing, forming, and equipping each member to carry out the ministry to which they are called through Baptism."

The ministry of this committee is to aid congregations through parish visits, conferences, the resource center, scholarships, and program start-up grants; this committee promotes Christian Education and Formation at the congregational level.

This committee is delighted with our exciting new leadership in Bishop Curry. At the September meeting of the Committee, we discussed with Bishop Curry the ongoing operations of the Committee and heard Bishop Curry's vision of the role and function of the Committee in the Diocese. Currently there is no staff position to oversee and promote Christian Education and Formation in our Diocese. Bishop Curry commissioned this Committee to develop a clear "20-20" vision of what Christian Education and Formation could and should be as the congregations in the Diocese invite, prepare, and support all ages for discipleship and apostleship.

The Committee has worked hard to contact and establish Area Christian Education and Formation Convocations and Clusters throughout the Diocese. Members of this committee have met with these groups to assess and evaluate how the Diocese can more effectively meet their needs. We believe that we can work more efficiently through these groups to reach congregations, especially smaller ones, and share resources.

Funding has been granted to individuals seeking to learn more about Christian Education through continuing education. Several people were helped with fees to attend the Christian Education Conference at Kanuga. Funding was provided to St. Peter's, Charlotte, for Catechesis of the Good Shepherd training. These people are committed to sharing their knowledge with those in this Diocese. A start-up grant was granted to The Church of Navity, Raleigh, to support their ministry to young children.

The Diocesan Resource Center will be conducting a survey that has been designed to collect data on Christian Education curriculum and programs used throughout the Diocese. This survey will be sent out at the first of the year and will help to collect important information for resource sharing.

At the 184th Annual Convention of the Episcopal Diocese of North Carolina, two resolutions were passed and referred to this committee:

Resolution #7 -On Encouraging the Study of the Spanish Language.

Resolved: That existing guidelines and policies governing grants for continuing education on diocesan and parish levels be broadened to enable such study.

The Chartered Committee on Christian Education and Formation guidelines and policies governing grants proposal for continuing education have been broadened to include the study of the Spanish Language. Clergy and laity of this Diocese are encouraged to apply. Grant funds are also available through the Chartered Committee on Grants.

Resolution #13- Development of Lay Ministry Training Resolved. That the Convention requested Diocesan Council to develop training resources for lay ministry to be distributed via the Internet.

This committee has been working hard to inquire about training of and for various lay ministries: Lay Readers, Lay Preachers, Pastoral Care, Hospital Visitations and the like. This training is not about, or for everyday ministry of our lives, but training for specialized, defined duties, some of which require licenses. The committee is still investigating Internet training and resources.

This is an exciting and challenging time in our Diocese and this committee continues its commitment to look for ways to support and strengthen the ministry of Christian Education and Formation in our Diocese in every possible way.

Priscilla Laite, Chair

Chartered Committee on Christian Social Ministries

The Christian Social Ministries Committee serves as the supporting and enabling organization for outreach ministries and social justice work within our Diocese. The Committee consists of representatives from each Convocation, at-large representatives, and representatives from each of the following committees: Aging, AIDS/HIV, HCSC (Helping Churches Serve Children), Economic

Justice, Episcopal Farmworker Ministry, Neighbors in Ministry, Tri-Diocesean Episcopal Latino Ministries, Peace Initiatives Network, Pastoral Concerns on Homosexuality, Racism, Episcopal Appalachian Ministries, COURAJ (Committee on Opportunities for Restorative Justice), Jubilee 2000, and Episcopal Relief and Development. The CSM chair and the Diocesan Coordinator for Christian Social Ministries also serve as well as the liaison with Diocesan Council.

A highlight of the year was the Diocesan Conference on "An Inquiring and Discerning Heart" held March 16-18 at The Summit. The conference was planned by CSM. The Rt. Rev. Barbara Harris of the Diocese of Massachusetts, first woman bishop in the Anglican Communion, led the conference and gave the keynote address. Six workshops were offered, repeated morning and afternoon. The Rev. Timothy Kimbrough was the conference musician and liturgist. Over 75 people attended the conference. Evaluations and reactions were positive, so with the support of the bishops, CSM is planning a second conference to be held November 2-3, 2001, at The Summit. The Rev. Carmen Guerrero, Jubilee Ministries missionary from "815," will be our keynote speaker.

The Committee on Aging continues to serve as a resource to parishes addressing the special needs of their "senior" parishioners. Persons interested in serving on this committee should call Nancy Anderson at (919) 489-2625.

The AIDS/HIV Committee, working with the Diocese of Upper South Carolina, co-sponsored a retreat for persons living with AIDS at the Oratory at Rock Hill, S.C. The Province IV Network of AIDS Ministries includes our representative, Deb Smithdeal, who is heavily involved in coordinating the annual conference/retreat. This Network sponsors a Kanuga retreat each June for those living with HIV/AIDS and for their friends and families. The conference is focused on health, spirituality, and life issues.

The Helping Churches Serve Children Committee continues to promote involvement by congregations in programs serving children, particularly those at risk. The National Children's Conference at St. John's Cathedral in New York City was attended by Jo Rankin, vice chair, and by the Rt. Rev. J. Gary Gloster and Judy Gloster, who led a workshop for participants.

The Committee on Opportunities for Restorative Justice (COURAJ) represented the Diocese at the 5th Annual Prison Ministry Conference in Indianapolis. There, the Rev. Diane Corlett and Sara Sanders had the opportunity to discuss COURAJ with the Director of Prison

Ministry for the National Church, the Rev. Jackie Means, who subsequently joined the Committee in Raleigh for a planning session defining mission and goals for the coming year. The Committee has also heard from Jan Bellard, Director of the N. C. Restorative Justice Resource Group. The Project Return Conference in New Orleans featuring Sister Helen Prejean and other leaders in the restorative justice movement was attended by several Committee members. The Committee is currently working on a one-day seminar scheduled for March 31, 2001, to be called "You Are the Light of the World." It will be held at Holy Trinity in Greensboro and will offer a dozen workshops on opportunities for Episcopalians, lay and ordained, to work for restorative justice in our communities. It is hoped that every diocesan parish will be represented. One should contact Sara Sanders, chair, at (919) 956-9545, if interested in working on this committee.

The Episcopal Hispanic and Farmworkers Ministries of North Carolina met in Morganton on September 20 to strengthen the network of existing ministries across the three dioceses of the state. Discussion centered on opportunities for mutual support and the sharing and providing of resources. Better communication was identified as a need. Descriptive paragraphs with contacts and phone numbers are planned for the three diocesan newspapers as well as an updating of the website maintained by the Rev. Tim Hoyt in Hendersonville. Episcopal Latino Ministries (ELM) was adopted as the committee's new name. The group's biggest concern was sustaining leadership. Continued discussions are planned concerning education for latino leadership to avoid the common problem of organizational dependence on an involved local priest who may be called elsewhere. Joint discussions on this issue have been held with clergy ministering to Hispanics within the Diocese. For more information, one should contact the Rev. Bobbie Armstrong.

The Economic Justice Committee is offering economic education workshops to any group in the Diocese, from youth to adulthood. The workshops, that include skits and games, can be scheduled for 3-6 hours, depending upon the group's wishes. Favorite exercises stimulate the group to think about community values, distribution of wealth, equal opportunity, tax policies, and those institutions setting policies that affect communities. Participants draw from their own experiences and make their own conclusions. Contact the Rev. Beth McKee-Huger at (336) 273-6840 to arrange a workshop.

The Peace Initiative Network, chaired by Ann Thompson, continued to lift up

the call to Jubilee by promoting debt forgiveness, human liberation, and integrity of creation. A diocesan mailing of *After Jubilee: Justice...or Exile?* by the Episcopal Peace and Justice Network took place in late summer addressing all the issues of Jubilee. Bishops Curry and Gloster assisted in promoting the Campaign of Conscience for the Iraqi People by a letter to the clergy enlisting support for this effort. Working ecumenically, the Network sponsored the Peace Booth at the N. C. State Fair and assisted the Jubilee Peace Center (Mennonites) with offering resources of alternatives to militarism in high schools. Members of the Network participated locally, nationally, and internationally in promoting peace.

In early December 1999 over a dozen diocesan representatives joined hundreds of Episcopalians from across the country at Kanuga for a conference on Jubilee 2000. The Rt. Rev. Gary Gloster and Ann Thompson were among the planners of this celebration of the breadth and depth of the biblical imperatives to proclaim the Lord's favor through works of liberation. Conference themes also included strategies and resources for sharing wealth, respecting the environment, liberation from captivity, and the creation of reconciling communities. The Jubilee 2000 Committee appointed by Bishop Gloster, chaired by the Rev. Anne Hodges-Copple, immediately set to work bringing these themes into the institutional and grassroots life of the Diocese. Over 60 parishes received the Jubilee 2000 study manual and workshops were sponsored in various sections of the Diocese supporting parish educators in their use of these resources. In October, Bishop Steven Charleston gave a Jubilee address at Holy Trinity, Greensboro. Sharing wealth, one of the Jubilee pillars, was furthered through a local and national ecumenical effort to lighten the debt burden of the world's poorest countries. The support given by North Carolina Senators Helms and Edwards to the passage of the debt relief package for these countries marked a high point of the Jubilee year. The task ahead is to discern how these Jubilee themes may be perpetuated in our Diocese.

The Christian Social Ministries Committee was saddened by the death of our chair, the Rev. Thomas Garner, in November. Tom had served as chair for three years and was a long time member of the CSM Committee. We will miss his leadership, his humor, his compassion, and his passion for social justice. Tom's family requested that memorial gifts be made to the Christian Social Ministries Committee. We are grateful for the many generous gifts in his honor and have established a fund in Tom's name that will support social ministries educational

work and scholarships.

Nancy Anderson, Chair

Bishop's Committee on Clergy and Clergy Family Wellness

This committee has not met this year as it awaits the direction of the new bishop, the Rt. Rev. Michael Curry. Tasks to be accomplished in the coming year include the update and re-publication of the Wellness Manual, and its distribution to clergy. We continue at the discretion of Bishop Curry.

Chartered Committee on Congregational Support

The Mission: To provide resources (mostly not monetary ones) to help congregations celebrate who they are and become all that they discern God is calling them to be.

The Action Plan: 1) "Get our arms around a congregation"; 2) Find ways to say yes to what congregations want; 3) Help people move forward; 4) Plant seeds for positive change

This year provided the opportunity for the Committee to move forward from the training and discernment stage and begin to actively work with congregations under the direction of Diocesan staff members: the Rev. Canon Vicki Wesen, Bill Wrenn, and the Rev. Steve Wendfeldt. It became clear that committee members could serve most usefully as facilitators for congregations who requested assistance with their Mutual Ministry Review process. A "trial" review was undertaken in May. As a result, a format was developed, reviewed and revised. Two other congregations have since undergone Mutual Ministry Reviews with Committee facilitators, and two additional are presently scheduled. This work is provided at no cost to the congregations who request it and often leads to them seeking out more resources for development such as leadership training, stewardship, gift discernment, becoming a welcoming church, etc., and is generally provided by Diocesan staff.

The facilitators who lead the review are usually a lay/clergy team who also receive ongoing training from our staff liaisons. All of the facilitators have been involved in the Congregational Development Institute training that has been held at the Summit the last 3 years. The final session of CDI was completed in April/May of this year.

The Committee intends to continue to offer to congregations teachings/conferences that are specific to congregational development issues and is targeted to congregations in transition. It is hoped more of this work can be done on the

convocational level to reduce the cost to participants and to touch the greatest number of people as possible. The committee and its Diocesan staff liaisons will be devising strategies in the new year.

The Committee is also developing a basic library of congregational development materials to give/lend to congregations as another way for them to help discover what God is calling them to do.

Susan Brown, Chair

Canonical Commission on Constitution and Canons

The Commission on Constitution and Canons presents for action at this 185th Annual Convention of the Diocese of North Carolina the following proposals:

1. Amend Canon 23 (Legal Powers of a Parish Vestry) Sec. 2 as follows: "Before the vestry of any parish shall be authorized to sell, mortgage or otherwise convey or encumber any real property held by it or by a corporation or other entity formed or controlled by or affiliated with such parish, including encumbrances arising from purchase money obligations, "Or engage any unsecured borrowings or other similar financing transactions in amount in excess of 50% of the normal operating income of the parish, mission or other Diocesan Institution, the repayment of which may extend beyond a term of twelve months," it shall obtain the written consent of the Ecclesiastical Authority, acting with the advice and consent of the Standing Committee of the Diocese.

2. Amend Canon 23 (Legal Powers of a Parish Vestry) Sec. 2 as follows: "Before the vestry of any parish shall be authorized to sell, mortgage or otherwise convey or encumber any real property held by it or by a corporation or other entity formed or controlled by or affiliated with such parish, including encumbrances arising from purchase money obligations, "Or engage any unsecured borrowings or other similar financing transactions in amount in excess of 50% of the normal operating income of the parish, mission or other Diocesan Institution, the repayment of which may extend beyond a term of twelve months," it shall obtain the written consent of the Ecclesiastical Authority, acting with the advice and consent of the Standing Committee of the Diocese."

Items 1, and 2 and a proposal by the Standing Committee were referred by the 184th Convention back to The Standing Committee and the Constitution and Canons Commission to work out the differences. Both groups now support items 1, and 2. Currently very significant amounts of money are being borrowed and, because they are unsecured, the Ecclesiastical Authority's approval is not necessary. Such borrowing is not wise or

prudent without approval. It is possible in instances of default, that the Diocese would be sued and could be found liable. Do note that these proposals provide for approval only of major on borrowings.

On a personal note it has been my privilege to serve on this Commission for a number of years and to be its chair for the last two years. It is now my privilege to retire from this responsibility. I want to thank the three bishops who have asked me to serve and to thank you, the Convention, for your election. It has been a real pleasure to serve the Diocese with the able and dedicated members of this Commission.

Frederick J. Warnecke, Jr., Chair

Bishop's Committee on the Diaconate

In 1999 the Bishop's Committee on the Diaconate developed as its mission statement that the committee "promotes the diaconate in the Diocese of North Carolina through advocacy and education, and encourages its growth; is a continuing resource for support for deacons and for those in the formation process; and communicates with the Bishop about deacons and their concerns." The committee carried out this mission in 2000 through its support of the formation program under its director, the Reverend Earl H. Brill. The academic portion of the formation program continued to be open to lay people interested in increasing their knowledge of the Christian faith and life. In 2000, seven lay persons were enrolled in this program, in addition to three postulants and candidates from this diocese and one postulant from the Diocese of East Carolina. Tuition from these students helps to supplement diocesan support of the formation program and other programs for deacons. The formation program's most recent "graduate," the Reverend Duncan H. Jones, was ordained deacon in May 2000 and is serving at All Saints Church, Roanoke Rapids.

The committee worked to organize the annual deacons' retreat at The Summit in June, with Carin Delfs and William Joyner planning the event and program. The retreat, which was well-attended, had as its guest speaker Br. Justus Van Houten SSF, former president of the North American Association for the Diaconate, deacon of the Diocese of New York, and minister provincial of the American province of the Society of Saint Francis. In addition, the assembled deacons met with Bishop Johnson, Bishop Gloster, and (then) Bishop-elect Curry. Deacons were very pleased to be asked to take part in the consecration of Bishop Curry on June 17. A preaching workshop was also held for deacons in

the summer of 2000. Committee members set up and staffed a table at the 2000 diocesan convention, providing information about the diaconate in the diocese to delegates and visitors.

The committee, made up of priests, deacons, and lay persons, met quarterly in 2000, with the November meeting at the Episcopal Center at Duke followed by lunch with formation program participants. Members of the committee and the formation program director are available to provide information about the diaconate to interested parishes or individuals.

(The Rev.) William H. Joyner, Jr., Chair

Diocesan Council

Canonical Requirements:

Canon 15.6 directs the Council Committee on the State of the Church to present an annual report to the Council and the Diocesan Convention, which shall include:

1. Long-range objectives for the Church's work in the Diocese
2. An evaluation of the present work and program of the Diocese in the context of its long-range objectives.
3. Specific recommendations for the program and the budget of the Diocese for the fiscal year next following that for which the budget is being adopted.

Canon 15.2(h) directs the Council to furnish to each annual Convention a full report of all its actions and all moneys expended under its direction during the preceding year, including a report from each department of Council with respect to the work done by such department.

Part I – Long range objectives for the Church's work in the Diocese.

Department of Christian Formation

- To strengthen future leadership of the Church, lay and ordained.
- To develop Christian discipleship among all members.
- To promote the Christian formation of people throughout our Diocese at their respective ages and stages in life and faith.

Department of Outreach

- Maintain full partnership with the National Church supporting the national church at the level requested following the General Convention 2000 as well as actively participating in Jubilee 2000.
- The Christian Social Ministry Coordinator is actively supporting congregations in their present outreach ministries, encouraging the development of new work and fostering educational programs around peace and justice issues.
- The Global Missions Committee through both education and hands on efforts in Honduras, Costa Rica and Haiti continues to reach out and expe-

rience cultural exchange with people there; the Diocese enjoys a growing relationship with its companion diocese.

- The Environmental Ministry Committee is currently planning educational endeavors to help people in our congregations to practice good environmental stewardship.

Department of Congregational Support and Development

- Improve communications among council, staff and committees.
- Continue to strengthen relationships between the diocesan organization and congregations.
- Engage each congregation in the development of its own mission and ministry.
- Develop new clusters and continue to support those already in place.
- Develop resources for ethnic congregations.

Department of Finance

- Study the budgeting process for search committees.
- Study and recommend changes in the Charter Committee on the Budget.
- Study ways to affirm the budget process as adopted by the Convention.

Department of Business Affairs and Administration

- Continue to study and revise Diocesan employee policies and minimum salary policy.
- Review Diocesan web site issues and policy on use of Diocesan mailing lists.
- Continue oversight of Diocesan properties.
- Continue review of Diocesan insurance policies and requests for coverage.

Council Committee on the State of the Church

- Encourage department chairs to increase involvement of Council with departments.
- Evaluate the Vision Statement adopted by Convention 1999 as a means to determine long-range goals for departments as well as determining budget priorities.
- Carry on with the support of Deans and Wardens in their efforts to improve convocational activity and communication.
- Continue to review charter committees in preparation for a report to be submitted and acted upon by Council in the fall of 2003, and reported to Convention in 2004.
- Support and respond to the Task Force on the mission and ministry of the Summit.

Part IIA – An evaluation of the work and program of the Diocese during 2000 in the context of its long-range objectives from the Council Report to the 184th Convention.

Department of Christian Formation

The Chartered Committee on Christian Education and Formation supports the work of the parishes and missions of the Diocese through Christian Formation Conferences, Committee and Diocesan publications, parish visits and program start-up grants, and the Diocesan Christian Education and Formation Resource Center. With changes in staffing and volunteer leadership still underway, the Committee is in the process of reorganizing and focusing its efforts.

The Chartered Committee on Ministry in Higher Education continues to evaluate our Diocese's long-standing commitment to that ministry and to discern effective ways to support and strengthen it, both as the Diocese supports programs on campuses with Diocesan-funded chaplaincies and as parishes located near institutions of higher learning are encouraged to reach out to these campus communities. The Committee, in collaboration with the chaplains, continues to focus efforts on assisting college students in vocational discernment and preparation for leadership in the Church.

The Chartered Committee on Youth continues to support the youth ministries of our parishes and missions by sponsoring various workshops, retreats, and consultations, and by providing a resource center for youth ministry. The growth and effectiveness of these ministries, together with the development of new programs and expanded outreach, are reflected in the fact that conference and camp programs are at full capacity, with waiting lists over-booked as well.

Department of Outreach

The work of the Outreach Department of the Diocese of North Carolina is directly connected to the Vision Statement of the Diocese. Through its three chartered committees, Christian Social Ministries, Global Missions and Environmental Ministry, the Outreach Department "teaches and boldly demonstrates our (the Diocese's) commitment to seek and serve Christ in all person's through individual, congregational, convocational and diocesan outreach ministries." In exploring and addressing complex issues surrounding race, sexual orientation, HIV/AIDS, ethnic and class differences, children, the aging population and prisoners, the Christian Social Ministries Committee is clearly striving to "respect the dignity of every human being" and to "invite and welcome people in our church and sustain them where they lead their lives." Through both education and hands on efforts in Honduras, Costa Rica and Haiti, the Global missions people are reaching out to and experiencing cultural exchange with people in these countries who, although often materially poor, are rich in spiritual development. The Environmental

Ministry Committee is currently planning many educational endeavors to help people in our congregations to be "faithful stewards of the many gifts with which we have been blessed as a people and a region." An example of this is their work with the North Carolina Council of Churches Climate Change Project to train persons to go throughout the diocese to discuss the issues of global warming in the context of religious stewardship. Two additional examples of the Outreach department's work this past year can be cited. First, the CSM Coordinator, the Rev. Kathleen Awbrey, organized the outpouring of responses from people in this diocese to the tragedies caused by Hurricane Floyd in eastern North Carolina; also, she collaborated with other resources in that area to provide a program for children living in the temporary trailer camps. Secondly, through educational materials and workshops available to all congregations in the diocese, the Jubilee Committee appointed by the bishop, is actively promoting the four focus areas of Jubilee declared by the National Church: respect for the earth, sharing wealth, release of captives, and reconciliation and respect.

Department of Congregational Support and Development

This has been an exciting and engaging year for this department supporting the varieties of ministry and new development taking place in our Diocese. The members of this Department are: Dan Brown, Evangelism Officer; Susan Brown, Congregational Support Committee chair; Pat Earle, Small Church Committee chair; Lee Huber, Stewardship Committee chair; Judy Lane, Member at Large; William Neal, New Congregational Development Committee Chair; Steve Wendfeldt, New Congregation Development Officer; Bill Wrenn, Stewardship Officer; Fiona Bergstrom, John Elliot and Ward Purrington, Diocesan Council members. The Department lost a valuable team member when Vicki Wesen left the Diocese in August. Please refer to the respective committee reports for details of the varied ministry that continues throughout our diocese.

Department of Finance

- Surplus from the 1999 Health Insurance pool this year and all such surplus in the future be designated for the Collins/Johnson trust for retirement health benefits.
- Increased the Bishop's salary to reflect the average in the National Church.
- Restructured the form for Budget Requests, adding the approval and signature of the Department Chairman.
- Notified 11 parishes and missions that they had not followed the prescribed procedure for reducing the asking for

the year 2000.

- Reduced the percentage of the formula used for the calculation of the asking for the fiscal year 2001.
- Recalculated the mandatory portion of the asking to include the support of the National Episcopacy.
- Continued evaluating the restructure of the Finance Department
- Funded the Grant Committee through the Common Trust and the Diocesan Operating Budget.

Department of Business Affairs and Administration

The Department of Business Affairs and Administration is composed of four members of Diocesan Council and the chairs of three Chartered Committees: Communications; Property Management; and Insurance.

The Council members of the Department discussed possible changes to the human resources policies and procedures for diocesan employees. Good feedback was received on the proposed policies and procedures, and a proposal for changes should be submitted to the 2001 Council for consideration.

The Department also reviewed numerous funding requests for the 2001 diocesan budget. In follow-up communications, Department members also considered revisions to those budget requests. The Department also approved a recommendation to Council on 2001 minimum clergy salaries.

The 2000 Convention directed Council to review its policy on insurance benefits for retired clergy. This is being done in conjunction with the Chartered Committee on Insurance, which has also been examining the coverage and cost issues for all of the Diocesan insurance programs. Recommendations for changes should occur during 2001.

Department members discussed the sale of the excess Diocesan House land, and then made recommendations to Council and Bishop Curry concerning future consideration of joint development possibilities and 2001 appointments to the Property Management Committee.

After initial consideration in the Communications Committee, Department members discussed and then recommended to Council a new Diocesan policy concerning the use of name and address information that is recorded in Diocesan databases.

The Department commenced several important projects during 2000, and some will be continued, and then concluded, by the members of the Department in 2001.

Council Committee on the State of the Church

The Committee continues to move toward the review of chartered committees in anticipation of a formal review of the structure and organization of the

Diocese beginning in the fall of 2002; followed by a response and action of Council in the fall of 2003, and reporting to Convention in 2004. Communication between the department chairs and their committees continues to be encouraged as well as the active communication of deans and wardens with their convocations.

In anticipation of 186th Diocesan Convention (2002), the Council continues to address the task of reporting on whether the Vision Statement "has proved to be a practical and spiritual guide for this Diocese."

As a response to the critical financial issues and capital improvements needs facing our camp and conference center, the Council voted to establish a Task Force on the Summit. This Task Force will evaluate the situation and propose a solution. The Summit Board in conjunction with Bishop Curry will appoint the members of the Task Force.

Part IIB - A record of 2000 actions of Diocesan Council and the moneys expended under its direction.

The Diocesan Council passed motions:

- eliminating the Council Committee on Administration and Personnel Policies.
- amending the charter of the Chartered Committee on Insurance.
- authorizing expenditure of an additional up to \$3,500 from the 2000 salary and benefits of the Diocesan Youth Coordinator position to fund the search for a replacement.
- authorizing movement of \$2,500 from Miscellaneous Committees to Christian Social Ministries in the 2000 budget and listing the new committees (Jubilee 2000, Criminal Justice, and Economic Justice) under CSM rather than under Miscellaneous Committees.
- designating all surpluses from the 1999 health insurance pool and all such surpluses in the future for the Collins-Johnson trust for retirement health benefits.
- increasing Bishop Johnson's salary for six months of 2000 to \$55,000, the same rate as that of the Bishop-elect, with a two-week vacation.
- allocating \$7,500 from the 1999 budget surplus to fund the production and distribution of a stewardship videotape aimed at young adults of the Diocese, under sponsorship of the Stewardship Committee.
- authorizing Diocesan Administrator Carol Johnson to sign a contract for 1999-2000 insurance coverage with Blue Cross.
- adjusting the diocesan pledge for 2000 to the National Church downward to \$638,286 (21% of 1998 revenues less \$100,000) to compensate for an earlier misunderstanding of the asking formula through which the Diocese had pledged a larger amount.

- authorizing the chair of the Diocesan Council Finance Department to write a letter to parishes and missions not in compliance with canonical procedures for reporting that they cannot accept the full budget asking.
 - adopting the 2001 preferred asking for mula with the specification that 26.93% is the mandatory portion.
 - attaching to all future parochial reports a notice stating that the reports are due my March 1 of the current year and unless they are filed by April 1 of the current year, the Budget Committee of Diocesan Council is instructed to use parochial figures from the preceding year plus the percentage of financial growth in the Diocese for that year.
 - utilizing from unexpended salary and benefits lines for the Youth Coordinator the sum of \$1,000 to pay a one-time bonus to Robert Sitton, assistant to the Youth Ministries Coordinator.
 - authorizing Diocesan Administrator Carol Johnson to locate and contract with a Convention planning company for the 2001 Diocesan Convention and to expend up to \$10,000 in contractual fees with said company.
 - prohibiting the release of all or any part of the mailing lists of the Diocese without the permission of the Bishop, and then only for diocesan and National Church programs.
 - authorizing The Summit to extend the time required for repayment of its \$100,000 loan from the diocesan Episcopal Church Women.
 - appropriating \$100,000 as additional funding for The Summit (October 17 meeting) with the request that The Summit present at the November meeting of Council a plan for the reduction of its expenses for the remainder of the year.
 - adopting the proposed minimum clergy salary schedule for 2001.
 - authorizing expenditure of up to \$925 in excess of the Journal of Convention budget to mail the remainder of the Journal of Convention 2000.
 - releasing the Chartered Committee on Property Management from previous Council instructions to pursue sale of excess Diocesan House land in Raleigh.
 - approving sale of all the former St. Clare's, Mint Hill, mission land to Jimmie F. Mills for \$100,000.
 - giving priority to increasing the salaries of diocesan support staff if budget request restorations can occur (November 16 meeting).
 - adopting for Diocesan Council the anti-racism "Birmingham Pledge" with the following preamble: "Resolved, As a follower of Jesus Christ, and in obedience to his teachings, I believe..."
 - authorizing establishment of a task force to evaluate the situation of The Summit and to propose a solution, with members to be appointed by The Summit Board in conjunction with the Bishop (December 14 meeting).
 - redirecting \$7,500, from funds previously allocated for a Stewardship video, to be utilized as funding for a portion of the salary for a lay missionary for the East Regional Ministry.
 - tabling (until the February meeting, or March meeting at the latest) consideration of a proposal to expend \$50,000 as partial funding for an environmental education program at The Summit.
 - increasing to 6% the salary increase for Diocesan House support staff in the proposed 2001 diocesan budget.
 - restoring \$1,200 to the 2001 travel budget request for the Secretary of the Diocese.
 - placing the balance of the excess of askings into administrative contingency for unplanned costs and then, following Diocesan Convention, reviewing the voluntary cuts to program requests.
 - allocating up to \$80,000 from anticipated Mission & Ministry budget surplus for the year 2000 to fund The Summit operating costs for the remainder of the year 2000.
 - adopting the document (prepared by the Chartered Committee on Communications at the request of Diocesan Council) titled "Policy on Use of Protected Information from Diocesan Databases," as amended.
 - implementing the 1991 General Convention resolution D165a, providing Lay Employees Retirement Plans, effective January 1, 2001.
 - setting the Mission & Ministry reserve level at 40%.
 - expressing thanks and appreciation to those Council members completing their terms.
- Part III – Specific recommendations for the program and budget of the Diocese for the fiscal year 2002. (Not listed in any order of priority)**
- Mindful of the mission of our Diocese, the Diocesan Council continues to support mission and ministries that are central to our common vision. The following ministries are considered priorities in our budget and program planning process. (Not listed in order of priority).
- Youth ministry and ministry in higher education.
 - Continuing development of new churches, support of existing ones, affirmation of small churches, and regional ministries.
 - Our partnership with the national Church
 - Outreach work through Christian Social Ministry programs and Global ministries.
 - Increase our efforts to minister within the Hispanic communities.
 - On going evaluation of competitive salaries for diocesan staff.
 - Further enhancing communication between congregations and the Diocese.
 - The establishment of a Task Force to review the Summit's place and ministry in the Diocese.

Conclusion

The Diocesan Council welcomes our new Diocesan Bishop, the Rt. Rev. Michael Curry. We look forward to his dynamic and visionary leadership. And, as always, the Council asks God's guidance and grace upon all our diocesan ministries and missions.

Ecumenical Officer

For the past several years, one ecumenical initiative above all others has held the interest of Episcopalians, and that's been the effort to establish full communion between our church and the Evangelical Lutheran Church in America. This effort was brought to a successful conclusion this year when the 2000 General Convention approved the document "Called to Common Mission: A Lutheran Proposal for a Revision of the Concordat of Agreement" as the basis of the full communion between our two churches.

This achievement is the culmination of over thirty years of work between Lutherans and Episcopalians in this country and is to be inaugurated at a national service of celebration in Washington National Cathedral on January 6, 2001. Suffragan Bishop J. Gary Gloster and I plan to represent our Diocese at the service, along with our wives and several others. As has been widely publicized, full communion between our church and the ELCA will allow for the exchange of clergy, the inclusion of ELCA bishops in the historic episcopate, and closer collaboration between our members, congregations, and seminaries. This is an exciting and historic development!

There are many other exciting things happening ecumenically on a national level. One is the establishment of a bilateral dialogue with the Presbyterian Church USA, also approved by the 2000 General Convention. We've been involved ecumenically with the Presbyterians through COCU (Consultation on Church Union) for the past forty years. This new effort will deepen our involvement and allow our two churches to explore particular areas of interest.

Another national initiative is the fairly

new dialogue between our church and the Moravian Church in America. Two of our own Bishop Gloster and the Rev. Tom Rightmyer have participated in the initial meetings of the dialogue, which was authorized by the 1997 General Convention. Gary and Tom report that good will and energy abound among the dialogue participants, and that, at this point, the focus is the exchange of information about the two traditions.

Another national accomplishment worth mentioning is the organization (finally!) of a steering committee to facilitate our bilateral dialogue with the United Methodist Church. This dialogue was directed by our 1994 General Convention, but has yet to meet! Happily, the steering committee has established now the goals, timetable, personnel, and budget for the dialogue. The dialogue itself surely will get underway soon!

Finally, I would be remiss if I didn't mention that last summer's General Convention also committed us to ongoing participation in COCU (mentioned above). Nine churches make up COCU and they will be inaugurating a new relationship in 2002 by becoming CUIC Churches Uniting in Christ. The change in name signals a hope to achieve full reconciliation of ministry between the nine churches by 2007. While we Episcopalians can see at present some serious impediments to that happening, General Convention has given the green light for us to continue to participate fully in this meaningful and unique ecumenical initiative. COCU is unique not only because of the number of churches participating, but also because three of the churches are African-American in membership. This is our church's most serious ecumenical interaction with African-American churches.

Just as it does on the national level, ecumenical work on the diocesan level continues with our brothers and sisters in Christ of several traditions. The fifteenth annual Lutheran, Anglican, and Roman Catholic (LARC) Conference was held in November at the Trinity Center, Pine Knoll Shores, N.C. LARC 15 was sponsored by our Diocese, the Episcopal Diocese of East Carolina, the Roman Catholic Diocese of Raleigh, and the N.C. Synod of the Evangelical Lutheran Church. Dr. Don Armentrout, an ordained Lutheran pastor and professor of ecumenical history at the School of Theology in Sewanee, Tenn., spoke on "Authority in the Church." This continues to be an excellent offering, with anywhere from ten to twenty from our Diocese attending each year.

In addition, our local dialogues with Methodists and Moravians continue to thrive. Both meet several times a year and also offer learning opportunities for

the members of our churches. For example, the Episcopal and Methodist Dialogue offered a Saturday gathering in November to explore inclusive new congregations. Not to be outdone, the local Episcopal and Moravian Dialogue, after voting to become a trilateral this year and include the Lutherans, has scheduled a Saturday conference for February 10, 2001, at Home Moravian Church, Salem. Called "Sharing Our Stories," the day will enable participants to learn more about the three churches. Clearly, our local dialogue groups continue to do fine and meaningful work.

As you can see, then, the common perception that ecumenism is dead does not hold true under closer examination. There is much to be thankful for both nationally and locally. If you have an interest in ecumenism and would like to be involved, then I invite you to be in touch. It would be a pleasure to facilitate your participation. On behalf of all those of our Diocese already supporting our church's ecumenical work, please know that we consider it a privilege to serve and represent you.

*The Rev. Douglas G. Dailey,
Ecumenical Officer*

Chartered Committee on Environmental Ministry

Out of 54 congregations that sent information about their environmental activities, our Committee invited the most active to a workshop held at The Summit in November. There we heard three very good reports and raised at least three questions.

The first report described a project in southeast Raleigh, near St. Ambrose Church, where a wetland is being developed and there are plans for a new city park. Ed Milligan reported on the work of three Episcopal churches (St. Ambrose, Trinity, Fuquay-Varina, and St. Paul's, Cary) plus other churches and groups. As "Partners in Environmental Justice," they have overcome resistance from the city, hauled tons of trash from Walnut Creek, involved students from N.C. State University, and received money from grants.

The second report was about Jubilee 2000, which has a whole effort that is related to the environment. Jubilee challenges assumptions we make: (a) that we can dump and people downstream can worry about it; (b) that we can "Go West" to a place that doesn't have problems; (c) that there is abundance; and (d) that science and technology can fix any problems we have.

As correctives, Jubilee has these broad themes: (a) nurture, protect, and celebrate God's Creation; (b) share the wealth of the world; (c) release human beings from all forms of captivity; and (d)

restore community throughout the world.

The third report was that The Summit is preparing a residential environmental education program. John Koch, executive director of The Summit, reported to us that a committee is working on planning the program, a director is being sought, and funds are being lined up from the Diocese and other sources.

We asked participants (1) whether regional meetings would be more valuable than a single diocesan conference; (2) what kind of information is most helpful; and (3) how can we support people concerned about God's Creation in congregations where they are a minority and maybe not given much recognition.

Members of the Committee in 2000 were the Rev. Tom Droppers, Scott Evans Hughes, Edward Milligan, Charlotte Oleynik, Ellyn Pearson-Mullis, Hildegard Ryals, Marion Salinger, Richard Sears, Suzanna Watkins, and the Rev. Janet Watrous.

The Rev. Tom Droppers

Episcopal Appalachian Ministries (EAM)

"Episcopal Appalachian Ministries serves the needs of the people of Appalachia in the name of the Risen Christ by proclaiming the Gospel in ways which will renew and empower and serve justice, so that all may share in the good creation with which God has blessed us. The mission of Episcopal Appalachian Ministries is to inspire, nurture, and affirm those who serve the unique needs of the people of Appalachia through networking, education, advocacy, consciousness-raising, and other appropriate programs, working through diocesan channels and with the authority of the respective bishops."

As a regional coalition of dioceses in Appalachia, EAM has a staff person whose office serves as a network and clearing-house of information about ministries in Appalachia; our diocese helps to support this important work. The regional office provided the following resources in 2000:

- Distributed Distinctive Thumbprints in Region Ministry, EAM's book of six case studies of cluster ministries and its companion study guide.
- Sponsored two summer work camps to rehab homes in Tennessee and Virginia, so that five families' living conditions are improved.
- Coordinated the small church presence at the General Convention in Denver and worked in conjunction with Migrant Ministries.
- Continued to urge support for environmental concerns growing out of mountaintop removal and valley fill methods of coal mining. A West Virginia judge has recently ruled that the coal

companies must adhere to the Surface Mining Control and Reclamation Act of 1977 and the Clean Water Act of 1972. Environmental groups have credited the religious community's support for part of the success in upholding these Acts.

- Published a newsletter to share the culture, news, and issues of Appalachia and to feature various diocesan ministries. Each congregation in the Diocese of North Carolina receives a copy of Mountain Echoes to post in a visible location.
- Worked with the volunteer coordinator for CORA (Commission on Religion in Appalachia, the ecumenical regional ministry) to find work sites for eleven Episcopal groups to do summer Appalachian work camps and provided cultural and educational materials for orientation for the work camp groups.
- Served as advocate and broker for community groups in CORA's Appalachian Development Project Coalition (CORA/ADPC) as they seek funding from Episcopal Church's Episcopal Relief and Development Fund (formerly the Presiding Bishop's Fund for World Relief). \$5000 from the PBFWR was raised through this process for ADPC projects in the first cycle of funding in 2000.
- Served as broker between a congregation in Virginia and one in Appalachian Ohio to bring in more than 1000 Christmas toys for children in the depressed coal-counties of southern Ohio.

Regional activities planned for 2001:

- Host two work camps in St. Paul, Virginia, July 22-28 and July 29-August 4. EAM is the only organization that makes it possible for youth from small congregations or individuals to take part in a work camp experience.
- Continue construction of our website (www.visit-eam.org), expanding the information and the linkages.
- Begin work on a book of case studies of congregations involved with faith-based organizing efforts. This will include theological rationales for doing faith-based organizing, a one-on-one listening process and working for systemic change in the local community.
- Continue public policy work on environmental issues, particularly mountaintop removal/valley-fill mining and good forestry practices, especially in the southern and southeastern forests such as those in North Carolina.

The Rt. Rev. Gary Gloster and the Rev. Kathleen Awbrey serve on the Board of Governors of EAM. In addition to the pledge from the budget of the Diocese of North Carolina, EAM has received gifts from St. Bartholomew's, Pittsboro (in honor of long-time EAM supporter Scott

Allen); Chapel of the Cross, Chapel Hill; and St. Michael's, Raleigh.

Episcopal Church Women

The Episcopal Church Women of the diocese of North Carolina have now celebrated 118 years of mission and ministry. The diocesan board continues to fulfill its mission: **to provide leadership through communication, education and motivation; and to provide fellowship and spiritual development opportunities for the nurture and enrichment of each woman in this diocese.** This report reflects the annual activities at the diocesan level. It is always important to remember the mission and ministry of Episcopal Church Women at the branch level in parishes.

- 71 branches pledged to the diocesan ECW this year a total of \$20,799.
- In February, the Worship Retreat was held at Brown Summit Camp & Conference Center. Mary MacGregor, from the diocese of Texas, was the facilitator. The retreat was titled "Sisters in Christ Recreated for the Millennium" and was attended by 35 women. It was a great opportunity for fellowship and worship.
- The 2000 Annual Meeting – Mission and Discipleship: New Models Deep Roots – was held at Emmanuel Church in Southern Pines with the women of the Sandhills Convocation hosting. The Right Reverend Michael Curry was the keynote speaker. Sylvia Nash, Calvary Tarboro, was installed as the new Diocesan ECW President. In addition, Linda Hill, St. Paul's Winston-Salem, was elected Vice President and Geneva Averett-Short, Church of the Redeemer Greensboro, was elected Secretary of Christian Education. Sylvia appointed Jackie Aycock Secretary of the board. Bishop Curry and Bishop Gloster installed the new officers. The Outside of Diocese Grant was awarded to the Highland Education Project in Norfolk, VA and the Episcopal Mission House in McDowell Co., WV. The convocations had the opportunity to disburse grant and youth scholarship money throughout the year. The offering from the Festival Eucharist of \$616 was sent to Thompson Children's home for an endowment for cottage maintenance.
- The Diocese of NC continues to be a strong supporter of the United Thank Offering. Coordinator Mina Hampton reported ingathering contributions of \$68,281 from 70 parishes. A UTO grant of \$17,137 was awarded to the Darrow Owens Guild of Holy Comforter, Charlotte to help buy play ground and preschool equipment for the Chapel of Christ the Kings Preschool in Charlotte.

- Under the continuing chairmanship of Eva Morriss, the Lex Matthews Scholarship committee awarded scholarships totaling \$17,000 to 12 women for the 2000 academic year. Each of these women is pursuing further education to guarantee self-sufficiency.
- Susie Small is now leading the diocesan effort to support seven missionaries. \$1,590 was collected for the Missionary Christmas Offering and sent to our missionaries. This year's Epiphany Offering of \$766 was awarded to the Rev. Archer & Jane Torrey of Korea. The women voted at annual meeting to award the offering to Rvdo. Ricardo Bernal.
- CPC continues to spread the ministry of the word through book grants to seminary students. This diocese is working on its 7th mile of pennies.
- The "Patchwork" won all around best newsletter at Triennial for the second time. It is now mailed to about 800 women across the diocese.
- In the Christian Social Ministries area, the diocesan ECW board contributed \$1,000 to help underwrite the annual conference of Helping Churches Serve Children that was to be held in Charlotte.
- Past President, Shara Partin, completed a booklet on the history of the ECW in the Diocese of NC from 1881-2000 titled "Serving More than Tea". A copy was given to each parish and Diocesan House. The ECW is planning to formalize its historical documents at Diocesan and has set aside some money to do this.

Episcopal Farmworker Ministry

Our ministry at El Centro Episcopal in Newton Grove continues to provide assistance of many types to migrant and seasonal farmworkers. This year because of the devastations of Hurricane Floyd, farmworkers required much more assistance than usual.

During the week the El Centro staff assists the workers—primarily Hispanic—with all of the problems of immigrants dealing with a new country. Requests for assistance with immigration documents, citizenship papers, referrals to lawyers and to doctors, transportation to hospitals, and income tax preparation bring about 500 people a month to the center. People also come for English as a Second Language (ESL) classes, for counseling, and for spiritual nurture.

The Rev. Tony Rojas and his wife Lucia, with help from Keith Merritt our director, also assist with clothing and food as needed.

During the season, about 200 attend El Centro for Holy Eucharist on Sundays. "Father Tony" is being asked to pursue mission status for the center, and this

may become possible if the number of local permanent residents increases.

Sundays are big days at El Centro. Sunday services are usually followed by soccer games and picnics. Time is taken to teach the game to the children and there are also classes in ESL in the afternoon. People make good use of our outdoor pay phones to call home. We want our place, El Centro, to be their home here, a place where they can relax and be comfortable. Keith and Tony are encouraging the idea of parishes "adopting" a camp during the season. We also hope in the coming year to take concrete steps toward the dream of a co-op that will be managed by the farmworkers. Eventually we would like to provide a laundromat and a grocery store.

This summer a Student Action with Farmworkers (SAF) intern provided needed assistance for two months. She was joined by a volunteer priest from East Carolina, the Rev. Christian Umafia, who visited 23 African-American camps in the five surrounding counties and has helped them with their basic needs.

We are glad we can assist our farmworkers with basic necessities, but we are aware of the reasons they need this help. They are not paid enough for their long hours of work nor are they provided decent housing. Reminding ourselves that education, advocacy, and empowerment are the mission of the Episcopal Farmworker Ministry, we must continually look for ways for farmworkers to become self-sufficient and independent and proud. A part of this is our support of the Farm Labor Organizing Committee (FLOC) that is working for agreements that will someday provide a living wage for all our workers.

The Board of the Episcopal Farmworker Ministry thanks our Diocese and the Diocese of East Carolina for their generous support of this ministry, as well as all the individuals and parishes who have given so much to us. This ministry is a source of joy and pride for all of us. We invite you to visit us at El Centro.

Julia Elsee

Episcopal Farmworker Ministry Board

Department of Finance of the Diocesan Council and Chartered Committee on the Budget

The first financial challenge in the year 2000 was the growing awareness that the salary of our Bishops was below the norm for the national church. An in-depth study resulted in a recommendation of an increase to bring us more in line with other dioceses of similar parochial size.

The increasing costs of health benefits

in the operating budget for retired clergy and laity is still a concern of the department. The 2000 Convention passed a resolution that calls for a study and report of findings in 2002 of alternate ways to fund the present policy in place. The study has been referred to the Charter Committee on Insurance. The Council approved a plan to designate all surpluses in the Health Insurance pool of 1999, and all succeeding years, to the Collins/Johnson Trust (designated to offset costs of health insurance benefits for retired clergy and laity).

The continued concern over parishes/missions that are unable to accept their full asking for the support of the mission and ministry of this diocese prompted a letter to 11 congregations from the department reminding them of the policy stated in Canon 18, Section 3. This was to serve as a reminder of the procedure and to extend an offer of help if needed.

As the parochial reports were filed, the increase of financial growth in our diocese was noted and the committee recommended a change in the formula to reduce the percentages in all categories. In calculating the mandatory portion of the asking, Council approved the increase to 26.93 %, which includes the mandatory portion for the support of the National Episcopacy.

The Budget Request form was revised this year to more appropriately reflect the needs and the expenditures of the individual committees. We added the required signature of the Department Chairman to insure good communication as we formulated the proposed budget within the confines of the Council.

The Finance Committee has met when needed to implement our work as stated in the Canons. We have studied the budget process as we moved through the year, evaluating each step for the most effective way to accomplish our responsibility to Convention. The oversight of expenditures has put some strain on the adopted budget for 2000. It is hoped that greater care will be taken in the future for committees to stay within their budgets and will notify Council prior to need.

The Committee would like to extend a special thanks to the financial staff for all of the exemplary work that they do. We could not have functioned without their support and hard work.

May Sherrod, Chairman

Robert Wright

Vance Byrum

Chartered Committee on Global Mission

This has been another exciting year for your diocesan foreign mission program. The year 2000 has seen the people and churches of this diocese share in many

ways their gifts of time, talent and money. We are seeing more and more churches both large and small see the changes in their people as they return from their mission trips. Mission trips that show the more we give the more our lives are changed forever. We have seen young people and adults giving of their time and talent to build new homes northern Honduras, community center in southern Honduras and rebuilding churches and rectories in Costa Rica. We have seen Bishop Gloster and his wife Judy return from Haiti feeling the need for this diocese to step up its involvement in the poorest country in this hemisphere. Witnessing to projects that are truly making a difference in peoples lives.

Your diocese is involved in four areas: Costa Rica, where we have a companion relationship Haiti and in two areas of Honduras.

Haiti

Let's talk about Haiti first. Haiti's average family income is around \$250.00 a year. There are about seven million Haitians with only 15 per cent being literate. Because of the lack of Government services and associated infrastructure, the churches are often the only available providers of basic school and health services.

The Episcopal Diocese of Haiti was founded more than one hundred years ago and today has about 100,000 communicants, which makes it by far the largest Diocese in the Episcopal Church. They have 30 priest serving 100 missions including 60-70 schools. In addition, the Episcopal Diocese runs the St. Croix Hospital in Leogane, the St. Vincent School and clinic for handicapped in Port-au-Prince. The Holy Trinity Episcopal complex in Port-au-Prince includes a trade school with 900 students, an elementary school and music school which is the home for the Haiti national concert orchestra.

Most of the financial support for the diocese and its program come from Parishes, Dioceses and the National Church in United States.

Churches in our Diocese are presently supporting several projects in Haiti. This includes the Holy Trinity Trade School, St. Vincent school and clinic, the Notre Dame School in Molas and CODEP, a comprehensive agricultural development program near Leogane.

Lars Bergstrom, the chairman of the sub committee on Haiti, escorted a group from this diocese last spring. In this group were Bishop Gary Gloster and his wife Judy Gloster, the Rev. Lisa Fischbeck, Diane Pettit, Karen Bonardi, Ralf Schmid, from Holy Family in Chapel Hill; Kim Hudson, John McHenry, Sarah and John Hartpence from St. Michael's Raleigh and Alan

Shuping from St. Mark's Raleigh.

While visiting CODEP, a co-sponsored (Presbyterian and Episcopalian) agriculture and credit union program, they were able to see a Red Tilapia fish farm. The fish will give added protein to the local residents as well as a sellable item in the larger cities. The lady that ran the fishpond had received a loan to start her business. This group has planted over 4 million trees across the mountains. Trees that are fast growing and can support the families during hard times.

Nat Smith, Christ Church Raleigh, came back from a trip so inspired that he raised \$10,000.00 for electrical equipment for the trade school in Port-au-Prince.

St. Luke's Foundation Salisbury has generously support both the trade school and the CODEP projects.

Northern Honduras

John Willard, from St. Luke's Durham and a volunteer lay assistant to the Rev. Anne Hodges-Cople at Duke University, led a team of 15 college students to build houses in the Presiding Bishop's Habitat like project outside of San Pedro Sula, Honduras. Katherine Johnson, St. Matthew's Hillsborough also escorted a group from her church to build a house in this area. St. Matthew's Charlotte sent a youth team for the same purpose.

Southwestern Honduras

Max Walser, chairman of the sub-committee of Honduras, led a team of workers from Grace Church, Lexington, to build a community building for the United Communities. This building will serve as a meeting center for the leaders of the seven villages in the surrounding mountains. The seven villages have received permission from the Honduran government to form a non-profit organization. This will enable them to officially seek grants. They are in the process of creating a business plan for the future. Matthew Colburn, a peace core volunteer, is assisting them.

Max also escorted another two truck loads of supplies to El Corpus this summer. Supplies including bedding and equipment for the community center and items to be used in the local schools. He has raised the money for solar panels for lighting in all the seven community stores.

Brook Shaffer, St. Michael's Raleigh, is searching for used laptop computers that can be donated to take down to Honduras as teaching aids in the schools. Costa Rica and Haiti could also use this modern technology in their school system. Please let us know if you have or know about any used computer equipment that could use a new home.

Costa Rica, Our Companion Diocese

Robert Powell and John Copland from St. Stephen's Oxford went to Costa Rica

to organize and prioritize work projects two large mission teams. In July John led a team of 23 adults and young people to work on these projects. The projects included finishing the work on rebuilding from the ground up the church in Three Mile, Costa Rica. They also made much-needed repairs on several rectories. A group from First Presbyterian in Burlington, NC also went in July to work on these same projects. Monies were raised from all across this Diocese for these projects. St. Luke's Foundation Salisbury led the way in supporting the purchase of equipment and supplies.

Laura Freas and Ellen Oberkicher, from St. Mark's Raleigh, took a group of six youths and three adults in June on a "Journey to Adulthood" program.

Mauricio Wilson, son of Bishop and Mrs. Wilson (the Bishop of Costa Rica), has been in the Episcopal Seminary in New York. He spent the month of July with Good Shepherd, Rocky Mount before returning to Costa Rica where he will be the Associate Rector in a church in San Jose.

Good Shepherd in Rocky Mount is establishing a relationship with Good Shepherd in Costa Rica.

Brian Newcomb, an emergency room resident at Baptist Hospital in Winston-Salem, went to Costa Rica to spend four weeks in Cahuita, working in a medical clinic as part of his residency program. Brian and his wife attend St. Anne's Winston-Salem.

Martha Alexander, the chair of our Companion Diocese, in November led a group from this Diocese to attend the Costa Rican Diocesan Convention.

These are examples, large and small, of ways you and your church can become involved in overseas mission ministries. Scott Evans Hughes is preparing a list, from the national church, of volunteer programs for individuals to go to from three months to two years. Whether you want to be involved individually or through your church, the need for your talent and experience is great. Your life will be changed through your service to the Lord.

William Bryant, Chairman

Canonical Commission on Historic Properties

The Commission on Historic Properties, created by Canon 45 as a result of the diocesan restructuring at the 1997 Convention, completed its fourth year of operation in 2000. It is responsible for overseeing the designated historic churches of the Diocese, the historic cemeteries not associated with active parishes, and any other historic properties owned by the Diocese.

In 2000, for the first time ever, all of the six churches designated as Historic

Churches held their Homecoming services.

At St. Philip's in Germanton, services were held on the first Sunday in May, the liturgical calendar date for the feast of St. Philip, and on Thanksgiving Day. A working committee of 21 persons, representing the entire Winston-Salem Convocation, is responsible for the care of St. Philip's. In 2000 a new roof was put on the church and work was done on the grounds, paid for by a grant from the North Carolina Episcopal Church Foundation and the interest from a long-standing bequest. The church will be painted and the youth of the convocation will paint the fence during next summer. The church was built in 1890, and the recently restored Bible was a family Bible dating from 1881.

Using historic prayer books and hymnals, the Rev. Canon E. T. Malone, Jr., diocesan Historiographer, was the celebrant and preacher for the first Homecoming service at St. James', Kittrell, in October. A dinner was held afterwards in the nearby Kittrell Community Building. Major and minor repair work has been done or is in progress, including repairing the roof and termite control and removal of a panel covering a portion of the stained glass windows over the altar.

Deacon Foy Bradshaw was the preacher for the Homecoming service at Grace Church in Lawrence on the last Sunday in June. Long extension cords brought electricity into the church for lights, the organ, and for fans there and under the big tent spread for the sumptuous lunch.

St. Mary's Chapel in Orange County changed its Homecoming service to an afternoon hour in August to make possible the support and participation of neighboring churches and their ministers. Officiant for the service was Fred Barwick, Candidate for Holy Orders, from St. Mark's in Roxboro. The Committee is currently working on a plan to open a new section of the cemetery because it was determined several years ago, following archaeological assessments, to allow no new burials in the existing cemetery.

In August, St. John's, Williamsboro, sponsored a picnic supper on the lawn for Episcopalians of the region to welcome the new Bishop, the Rt. Rev. Michael B. Curry, and those attending gathered around the church steps for an informal closing service with remarks by the Bishop. For the regular Ascension evening service, the communion silver belonging to old Holy Trinity Church in Townsville was used. The Rev. Fiona Bergstrom was the celebrant for the annual Homecoming in October and Dr. Robert Cain was the speaker. Because of the weather the picnic lunch was held in the church. The final service of the year

was the candlelight Lessons and Carols on December 17.

A large crowd gathered at St. Andrew's, Woodleaf, on August 27 for the Homecoming service, led by the Rt. Rev. Gary Gloster and the Rev. John Shields. Repair work has been done on the roof, to the hand rails, to the handicap ramp, and in the cemetery.

In the category of "orphan" cemeteries, the St. James' Episcopal Cemetery in Pittsboro has been resurveyed, encroachments removed, and a right-of-way for access secured. It is hoped that a small gravel drive will be completed into the cemetery during 2001 and an archaeological assessment conducted to locate unmarked burials.

Jane Ruffin House, Chairman

Kanuga Conferences

The year 2000 for Kanuga was highly successful, marked by two pilgrimages abroad, to Taize for young people, and Canterbury to Iona for adults. Both had good enrollments, and evaluations completed by those who went encouraged us to continue to offer similar pilgrimages. In each case participants were expected to come to a preparatory conference at Kanuga.

Kanuga's series of conferences, once scheduled only in summer but now spread throughout the year, had consistently good attendances. They offered a variety of opportunities including the early January Vestry Conference, the Bowen Conference with Presiding Bishop Frank Griswold as keynoter; a second Iconography conference with Louise Shipp and John Peterson, Secretary General of the Anglican Communion, as chaplain; Christian Education and Renewal, two summer favorites; the third conference of Liturgical Arts which teaches artistic and practical aspects of church needlework; and the 25th celebration of Winterlight, the high school-age conference, Dec. 27-Jan. 1, ending one year and beginning another.

Kanuga was gain privileged to host the Synod of the Fourth Province of the Episcopal Church, an important meeting, preceding as it did the Church's General Convention.

Other Kanuga-sponsored programs also did well. Camp Kanuga for Boys and Girls had an over-capacity enrollment and an excellent staff, consisting totally of young people who had progressed from camper to Trailblazer to junior counselor to counselor. The 22 staff members had a combined 195 years' experience at Camp Kanuga.

At the other end of the property, Camp Bob Summer, a camping program for disadvantaged, at-risk children co-sponsored by Kanuga and Kanuga people in

various cities, had 1,500 campers and adult volunteers who came with the children to assist the Kanuga staff. St. John's Church, Charlotte, sent a group of 100 children for a five-day camp.

Kanuga continues to host a number of Parish Family Weekends, sometimes as many as three at one time. In 2000 eleven parishes from the Diocese of North Carolina came for weekends.

Guest Periods--eight summer weeks, Leaf Week, Thanksgiving, and Christmas--offer families and singles a time of recreation and renewal within a Christian community. Attendance is strong except for the last weeks of summer when early opening of schools affects young families.

Scholarship assistance is becoming more important. One person in eight now comes to Kanuga with some form of scholarship. Funds offered by Kanuga come from gifts made to its unrestricted Annual Fund, its endowment, and a smaller part from its operating budget.

Kanuga successfully completed a \$5-million campaign to double its endowment, and has increased the goal to \$6 million. By mid-November 2000, the total stood at \$5.5 million.

Next March Kanuga will host a meeting of the Primates of the worldwide Anglican Communion. Kanuga's selection is a great compliment to all those persons whose efforts, financial support, and prayers have made Kanuga a place of warm Christian hospitality.

Albert S. Gooch, Jr., President

Canonical Commission on Ministry

The Commission on Ministry (COM) met six times in 2000 to interview aspirants, postulants, candidates, and transitional deacons, and to advise the Bishop on their progress. The COM currently oversees twenty-one persons in varying stages of the ordination process.

A concern for diversity and youth among aspirants continues to be primary for us as well as for many dioceses of the church.

We are anticipating an increase in the number of aspirants coming before the COM in 2001 and are studying ways to meet the challenge of discernment and supervision of a larger group proceeding toward ordination. This is a good problem!

The Rev. Bobbie Armstrong, Chair

Chartered Committee on Ministry in Higher Education

The Committee on Ministry in Higher Education (CMHE) envisions, supports, and coordinates the Episcopal Diocese of North Carolina's ministry in higher edu-

cation. Specifically, it oversees and evaluates the program of six diocesan funded campus chaplaincies: Duke University (the Rev. Anne Hodges Copple); North Carolina State University (the Rev. Phil Wiehe); the University of North Carolina at Chapel Hill (the Rev. Stephen Stanley); the University of North Carolina at Greensboro (the Rev. Charlie Hawes); Wake Forest University, Salem College, and North Carolina School of the Arts (the Rev. Bob McGee); and a Charlotte Convocation chaplaincy, which, if approved by Convention, will move from the University of North Carolina at Charlotte to Davidson College. The Committee also works with the Chaplain of St. Augustine's College in support of that campus ministry. The Committee makes some funds available to congregations reaching out to students on nearby campuses which lack a diocesan-funded chaplaincy.

The CMHE met three times in 2000, in March, August and October. At our March meeting at the Chapel of the Cross, we welcomed new members David Jamieson-Drake and Erin Seltzer. Elizabeth Shows, coordinator of the Johnson Internship Program at the Chapel of the Cross, reported on this new post-baccalaureate program. The Johnson interns will live in an intentional community, take religion classes, be engaged in social justice programs, and "participate in the spiritual life of the community." The Rev. Gary Steber, Rector of St. Alban's, Davidson, reported on his parish's ministry to students of Davidson College. The Rev. Steber presented a letter from the Davidson College Chaplain, Robert Spach, which expresses the College's desire for a larger Episcopal presence on campus. We the members of the Committee on Ministry in Higher Education enthusiastically endorse immediate efforts to create a parish-based Episcopal chaplaincy at Davidson. Walt Joyce reported that he is working with Carol Johnson to make the 2001 budget submission process for campus ministry entirely electronic.

At our August meeting at the Summit, David Jamieson-Drake presented the following proposal to create a campus ministry program at Davidson College in partnership with St. Alban's:

Executive Summary:

We recommend that the Diocese transfer funding from the current, half-time campus ministry program at UNC Charlotte to begin a new, full time campus ministry program at Davidson College, beginning in July, 2001. Full funding would come from the Diocese for the first academic year, lasting until June 30, 2002. This would permit the Davidson Chaplain to dedicate full attention to the establishment of the new

ministry for a full academic year student cycle. Beginning midway through FY 2002-03, funding for the full time position and ministry would be shared equally by St. Alban's parish. The diocesan commitment we request is therefore:

" 2001: full Diocesan support beginning July 1, continuing through December 31.

" 2002: continued Diocesan support, while exploring other funding sources

" 2003 and thereafter: half Diocesan support, half support from St. Alban's

Statement of Concern:

After research, discussion, and prayer, we have come to the following two conclusions:

1. The campus ministry program at UNC-Charlotte has not proved to be a fruitful one, and this is unlikely to change in the future.

2. A campus ministry program at Davidson College has excellent prospects for the formation of a strong and vibrant Anglican community.

The purpose of Episcopal campus ministry is to form community among students, faculty, and staff, based on faith in Jesus Christ as passed on through Anglican worship traditions and polity, and in respect of Anglican history. Campus ministry must shine the light of Christ in the larger community of a college campus whose overarching goal is to provide for the intellectual and personal development of students. Such a ministry should be a vibrant and viable part of the ministry of Christ on campus, and should work in joyful fellowship with other Christian worship traditions, as well as other faiths, to teach, to reconcile, to lead into faith, and to help young people discern their own ministries and vocations as they reach adulthood.

Our concern is that the campus of UNC-Charlotte is not best supported by such a ministry in the traditional form in which that has heretofore been provided by the Diocese. Further, we believe that, for reasons outlined below, even diligent efforts by talented ministers are unlikely to lead to the formation of the sort of viable Episcopal community on campus that is our charge to foster and support. UNC-Charlotte lacks the "critical mass" of resident students necessary to form such a community. Despite its overall size, UNC-Charlotte has less than 1/10th the number of resident Episcopal students that Davidson has. This is despite the fact that UNC-Charlotte has enjoyed the presence of an Episcopal campus minister for many years, while Davidson has had none. The critical importance of such a resident group is reflected in the CMHE's vision statement, which states that "Our commitment should clearly be to Episcopal stu-

dents at all residential Institutions of Higher Education." To the degree that institutions are not residential in their structure and, consequently, their community character, they are less likely to benefit from the kinds of ministries the CMHE focuses toward "residential IHE's".

UNC-Charlotte's institutional goals, while entirely appropriate to its educational mission, are not naturally aligned with the goal of forming communities of the kind the CMHE is best equipped to support. UNC-Charlotte serves a population of students that is predominantly non-residential and highly diverse in terms of the developmental needs of its students. There is certainly a societal need for educational institutions structured in this way, but institutions of this kind are not best supported by traditional approaches to campus ministry. Instead, the diverse needs of a more adult, already working population are better met by an equally diversified approach to their spiritual needs, predominantly founded on local parish support. I.e., the ministry needs to go where the students are on weekends and evenings when they're not in class, and at UNC-Charlotte that place is for the most part not the campus.

Davidson College's emphasis on a fully residential community, and its demographic profile consisting predominantly of traditional college-aged students with similar developmental needs, makes it a highly appropriate candidate for traditional forms of campus ministry. Indeed, we believe the presence of such a campus ministry at Davidson is long overdue.

These perspectives have been significantly informed by and are consistent with information and recommendations provided by the Reverend Will Hinson, currently Interim Chaplain at the UNC-Charlotte campus.

Proposal for Change:

The proposed Davidson College Campus Ministry program would be implemented as follows:

- By June 30, 2001: complete a search process to identify an appropriate clergy person for the new Davidson College campus ministry.
- July 1, 2001 - December 31, 2002: the new position would be full time, with incremental funding for salary and startup costs coming from the diocese for the first years and shared with St. Alban's subsequently. The first 1.5 years of full time, dedicated effort are necessary to found the community, establish new relationships and connections to existing ministries and educational programs at Davidson, develop student leadership, and implement attendant programs on the Davidson campus.

- Beginning January 1, 2003: the position would be scaled back to half time support plus ongoing (as opposed to startup) program funding from the Diocese. It would remain a full time position, however, with the other half of the full time salary provided by St. Alban's, Davidson. Beginning at that time, both funding and division of labor would be based on the successful model of Steven Stanley's campus ministry at the Chapel of the Cross in Chapel Hill, and other similar arrangements.

CMHE member David Jamieson-Drake made the following report regarding the status of the committee's relationship with the chaplaincy at St. Augustine's:

The Rev. Tom Logan, the current (and departing) St. Augustine's chaplain, appealed for Diocesan inclusion of the St. Augustine's chaplaincy program within its purview. St. Augustine's College is unusual within the Diocese of North Carolina in maintaining a chaplaincy program that is unsupported by and unconnected to the Committee on Ministry in Higher Education, through which other diocesan chaplaincy programs report to the Diocese. This is because CMHE oversight is defined in terms of chaplaincy salary support, and the Chaplain of St. Augustine's is fully funded by the school itself. A compelling case was made for the Diocese to publicly "claim" the chaplaincy of St. Augustine's as part of its own ministry in higher education. We also agreed that it was vital for all parties to include the St. Augustine's Chaplain as a full and regular member of the community of diocesan chaplains. At the same time, we recognized there may be canonical issues attending the hiring and supervision of the St. Augustine's chaplaincy position. We (the CMHE) recognize that we are not sufficiently familiar with these canonical issues, and request the help of the Diocese in examining possible impacts in this context. With these possible constraints in mind, the CMHE strongly recommends that the Diocese of North Carolina take appropriate steps to enfranchise the St. Augustine's chaplaincy program as a regular part of its Ministry in Higher Education program. The most direct way to do this would be to include some portion of the Chaplain's salary in the diocesan budget, in the same way that other chaplains supported by the Diocese are funded. This would bring the St. Augustine's chaplaincy into alignment with the Charter of the CMHE without further ado, and consequently under its purview. Such an arrangement would preserve the existing direct reporting relationship between the President of St. Augustine's and the Chaplain. Alternatively, the Charter of the CMHE could be reviewed and modified so as to

include St. Augustine's College despite the fact that the chaplaincy position receives no funding from the Diocese. Our concern in this case would be that we would be symbolically marginalizing St. Augustine's even as we included it in our purview, which is precisely the situation we seek to escape in making this recommendation. We ask that these alternatives be explored from a canonical standpoint to ensure that this relationship conforms to canonical requirements and respects any prior agreements between the Diocese and St. Augustine's.

At our October meeting at St. Alban's and Davidson College, the Committee approved a recommendation that \$3,900 from a special trust fund for ecumenical programs be awarded to the United Christian Fellowship at UNC-Charlotte, the official campus ministry for Evangelical Lutherans, Presbyterians (USA) and United Methodists. Celia Marshall reported that there are 88 Episcopalians at UNC-C, but that the Canterbury Club has gone inactive. The United Christian Fellowship, headed by the Rev. Steve Cheyney, has agreed to enlarge its ministry to include special outreach to these Episcopal students. A special ad hoc committee that will begin plans for a Davidson chaplain search, contingent on approval by Convention, was established. The committee will include Robert Wright, Celia Marshall, Bill Wells, Rachel Haynes or Gary Steber, a Davidson professor, a Davidson student, and a St. Alban's parishioner. The committee will complete its search plan by January 15, 2001. St. Alban's hopes to contribute 50% of the cost of a Davidson chaplaincy by 2003, and the chaplain would also serve as a member of the clergy team at St. Alban's, much in the same way as the UNC-CH chaplain serves at Chapel of the Cross.

The Committee asks that all members of the Diocese work with our chaplains to encourage college students in their faith journeys, as they struggle to discern their life's vocations and prepare for leadership in the Church. As many of our clergy near retirement, it is important that the Diocese increase its support of campus ministry, in order that the students who will become the Church's future leaders may develop a larger awareness of the Church's central position in their lives.

William T. Wells, Chair

North Carolina Episcopal Church Foundation

The North Carolina Episcopal Church Foundation, Inc. was established in 1955 for the purpose of aiding the expansion of the Church in the Diocese. Funds are available to parishes and missions and to other institutions owned by the Diocese

for construction of buildings, acquisition of buildings and property, and repairs, renovations, and improvements to existing facilities.

In the past years, loans were available to parishes and missions up to a maximum of \$75,000 per borrower, repayable over 10 years. For wholly owned diocesan institutions, the maximum limit per loan was \$100,000. Grants were available to missions up to a maximum of \$7,500 each for the same purposes, especially if the need was an emergency.

At its meeting on June 20, 2000, the Foundation board approved an increase in loan and grant limits as follows:

Loans to parishes, missions and Diocesan institutions:	\$150,000
Grants to missions:	\$15,000

The annual interest rate on the outstanding loan balance is six percent (6%) for parishes and institutions and five percent (5%) for missions.

The Foundation board approved the following loans and grants during the year ending October 31, 2000.

Loans:

St. Mark's, Huntersville	\$ 75,000
St. Mark's, Raleigh	58,200
Grace Church, Weldon	27,000
Church of the Holy Comforter, Burlington	41,963
Calvary, Tarboro	75,000
St. Christopher's, High Point	30,000
St. Ambrose, Raleigh	55,000
St. David's, Laurinburg	100,000
St. Philip's, Durham	150,000
Total Loans	\$ 612,163

Grants:

Good Shepherd, Ridgeway	\$ 7,500
All Saints', Hamlet	7,500
Emmanuel, Warrenton	7,500
All Saints, Warrenton	7,500
St. Paul's, Thomasville	7,500
St. Luke's, Tarboro	1,385
St. John's, Williamsboro	4,680
St. Mary's House, Greensboro	4,809
St. Matthias, Louisburg	6,825
Messiah, Mayodan	6,500
St. Philip's, Germantown	7,500
St. David's, Laurinburg	15,000
Trinity, Fuquay-Varina	13,192
St. Patrick's, Mooresville	15,000
Emmanuel, Warrenton	15,000
Total Grants	\$ 127,391

Asset balance as of fiscal year ending October 31, 2000:

Church notes	\$ 796,483
Stocks	1,766,988
Bonds	666,890
Cash & Equivalents	82,756
Total Assets	\$3,313,117

The Foundation continues in sound condition. In order that it may serve additional parishes and missions in the future, it must look to gifts and bequests

from individuals and groups in the Diocese. We welcome inquiries regarding such gifts; we welcome inquiries regarding our policies and procedures. Please address these to the Diocesan Administrator at the Diocesan House.

Anne Tomlinson, President

Pennick Village

The year 2000 has been a positive year of ministry to, for, by and with older adults for the Penick Village. Herein residents are embraced in a supportive environment of freedom, security, love and beauty, to be encouraged to be the creative person that they are. A spirit of elegant sophistication dominates the 38 acres of long leaf pines, flowering scrubs and creative walking paths.

The Village has re-invested over \$700,000 into improvements of and expansion of existing facilities, in order to have accommodations to meet the needs and wishes of its future resident. In so doing, the Penick Village has experienced an occupancy rate of 95+%, as demands for current units often exceed the availability of units.

An average of 218 persons have been served in this past year, with 33 new residents joining the community during the year. Here lives have been challenged with learning, travel, volunteer service, the arts, music, quiet time, and peaceful places. In addition a resident council and special committees, allows the residents the opportunity for personal growth and development.

Much time and effort has been spent in planning for the expansion of the Penick Village, scheduled to begin in 2001. The expansion will include a new residential apartment building with 84 spacious one and two bedroom units; a new wellness center with an indoor pool, a new inter-generational Day Care Facility, and the refurbishing of the South (original) building on the campus. Numerous persons are signing up for the new apartment complex. A life Care contract is being offered to the new residents in which the resident's monthly rate is based upon the rate paid at entrance in a residential unit.

A commitment to service was adopted by the Board of Directors in which the Penick Village will increase its free service to many people who lack the financial resources for an increasing number of future residents, and continue its mission of outreach to the greater Southern Pines community.

A consistent teaching program for clergy and lay persons has been offered in how people age, how to make a contribution as one ages, and how the aging need supportive care during their journey in the fourth quarter of life. This program sponsored a specialized training confer-

ence for the clergy of the Diocese in early October.

Penick Village seeks to be fiscally responsible, esthetically pleasing to experience, and open to all persons who apply as residents regardless of their financial, religious, cultural, racial, or ethnic background. Quality nursing care in all private rooms becomes the basic support for all residents at Penick Village.

New applicants are always welcomed, as we thank God for the opportunity to serve in this ministry of the Diocese.

Philip S. Brown, Executive Director

Chartered Committee on Property Management

The Chartered Committee on Property Management has oversight for all diocesan property. The Historic Properties Commission is under and responsible to this committee.

The activities of the committee for 2000 included:

1. Seeking guidance from Diocesan Council on the use of the excess commercial property adjacent to Diocesan House.
2. Coordination of the sale of the former St. Clair's property.
3. Review of the work of the Historic Properties Commission.

Thomas C. Church, Jr., Chair

Saint Augustine's College

Since our last annual report, Dr. Dianne Boardley Suber has been welcomed to Saint Augustine's as tenth president of the College. She comes to us from Hampton University, where she served as Vice President for Administrative Services and earned her Bachelor of Science degree in Early Childhood Education. Dr. Suber earned the Master of Education in Curriculum Development from the University of Illinois and a Doctor of Education from Virginia Polytechnic Institute and State University. Her background in administration and experience in education are expressed in her commitment to the mission and goals of Saint Augustine's.

A major event at Saint Augustine's College was presented on campus in the historic chapel on June 18, 2000, when The Right Reverend Michael B. Curry, Bishop of the Diocese of North Carolina, preached his first sermon following one day after his consecration at Duke Chapel where the College Choir participated in the music celebration. Dr. Dianne Boardley Suber, president of Saint Augustine's welcomed Bishop Curry, who became the second African American bishop in the history of the Episcopal Church in North Carolina. Bishop Henry Beard Delany became the

first in 1918 during the time when he served as Vice Principal of Saint Augustine's Normal School and Collegiate Institute. Bishop Delany's life centered around Saint Augustine's historic chapel, where he was a student, instructor of masonry, director of the choir, and served as chaplain, was married, consecrated and his last rites were held.

Bishop Curry is son of the Reverend Kenneth S. Curry (a priest) and Mrs. Dorothy Strayhorne Curry. He is married to Sharon Clement and they are the parents of Rachel Clement Curry (18) and Elizabeth Strayhorne Curry (7). Bishop Curry was ordained priest at St. Stephen's Episcopal Church, Winston-Salem, North Carolina by the Right Reverend John M. Burgess (1978); ordained deacon, St. Paul's Cathedral, Buffalo, New York, by the Right Reverend Harold B. Johnson. He earned his Master of Divinity Degree (M.Div.) Yale University Divinity School, 1978; bachelor of Arts degree with High Honors, Baccalaureate Essay Passed with Distinction, Hobart College 1975; Public Schools of Buffalo, New York; Continuing Studies at The College of Preachers, Princeton Theological Seminary, Wake Forest University, The Ecumenical Institute at St. Mary's Seminary, Institute of Christian Jewish Studies. His pastoral ministry includes serving as Rector, St. James Episcopal Church, Baltimore, Maryland; Rector, St. Simon of Cyrene Episcopal Church, Lincoln Heights, Ohio; and Rector, St. Stephen's Episcopal Church, Winston-Salem, North Carolina.

Secondly, portraits of four bishops were unveiled May 12, 2000, when a special service was held in the Chapel acknowledging their academic achievements at Saint Augustine's while students. The honorees are Bishop Henry Beard Delany of Saint Augustine's College; Bishop Bravid Harris of Virginia and Liberia, Africa; Bishop Quintin E. Primo of Delaware; and Bishop Irving Mayson of Michigan. The Right Reverend Gary M. Gloster, bishop of the Diocese of North Carolina and The Right Reverend Oris J. Walker, Bishop of the Diocese of Long Island, New York participated in this service of celebration.

Thirdly, Father Thomas W.S. Logan, Jr. resigned the position as Chaplain-Vicar at Saint Augustine's College to become Rector of Calvary Episcopal Church, located in Washington, D.C. The Reverend Philip F. Wiehe, Chaplain at North Carolina State University (Raleigh) has been appointed Interim Chaplain while a search is in process to identify a replacement for this vacancy. Hence changes in the Chapel have provided promises of music in the College

Secretary of Convention's Review of Annual Statistical Reports

Under Canon 5, Section 7 (revised 1997), the Secretary of Convention shall:

(a) Receive, review, and evaluate the annual statistical reports on the strength and condition of the Diocese and parishes and missions therein, and submit to the delegates to the Convention his analysis and recommendations.

(b) Keep the structure and organization of the Diocese under continuous study. The following is my review of the 1999 information as published in the 2000 Journal of Convention, unless otherwise noted.

Diocesan income continued to increase in 1999. Although acceptances of askings were down slightly, the actual amount of askings paid increased over the previous year.

Year	Asking Accepted	Asking Paid Current Year	Write-offs	Asking Paid Following Year
1999	3,024,898	2,968,775	41,122	28,966
1998	3,038,633	2,894,782	29,109	38,853
1997	2,864,585	2,805,566	15,600	14,801

Payment of Seminary Assistance assessments continued to decline during 1999, the third consecutive year of the downtrend, after a high of \$170,835 in 1996. The shortfall in payments was almost \$100,000. Perhaps it would be in order for the Bishop or Diocesan Council to attempt to determine what is behind this negative trend.

Year	Assessed	Paid	Shortfall
1999	256,094	156,206	99,888
1998	231,839	163,590	68,248
1997	219,850	164,770	55,079
1996	209,813	170,835	39,369

Year	Confirmations	Marriages	Burials	Baptized Persons	Communicants
1999	1,122	389	530	45,503	36,768
1998	1,105	418	543	45,579	32,838
1997	1,017	428	468	44,860	33,103
1996	1,047	455	508	44,950	32,172
1995	1,100	406	479	45,340	34,323

The figures for confirmations include receptions, which have continued to increase recently. The 1998 number reported last year has been corrected from 946 to 1,105 to include receptions. Still, it is obvious that our numbers are basically static. It will be interesting to see if the one-year jump in number of communicants holds up.

Holy Communion Services

Year	Sundays	Weekdays	Private
1999	9,250	4,653	2,875
1998	9,561	4,830	3,417
1997	9,489	5,056	3,110
1996	9,010	4,856	2,962

There was a slight decline in numbers of celebrations of the Eucharist on Sundays and weekdays. Private communions dropped by 542, perhaps indicating a decline in activity of lay eucharistic ministers.

Attendance at Sunday Worship

Year	Avg. Sunday Service
1999	16,328
1998	16,149
1997	16,005
1996	15,337

Average Sunday attendance was up slightly for the third consecutive year.

Number of Clergy and Congregations

According to the Summary of Statistics the number of priests canonically resident in the Diocese increased by 14 during 1999, up to 236. There were 32 deacons, an increase of 3. The number of transitional deacons increased from 3 to 4. The number of congregations declined to 116. There were 68 parishes and 48 missions.

The Rev. Canon E. T. Malone, Jr.

Choir that will further enhance the quality of performance.

Fourth, Strengthening Ties That Bind is the title of Saint Augustine's definitive history that spans the time of the school's development from 1876 to 2000. It is a story told in thirty-three (33) chapters about our beginning of the past and includes information about our present. In this book the reader can learn about the contributions of the Freedman's Commission of the Church and people who started the school as well as the events that have shaped the liberal arts college today. The institution was known first as Saint Augustine's Normal and Collegiate Institute in 1867; redesignated Saint Augustine's School, a junior college and trade school in the 1890's; and renamed Saint Augustine's College in 1934 when it became a four-year accredited degree granting coeducational institution.

Ten heads have served as leaders and referred to as principals and presidents. The first five served also as chaplains and were Episcopal priests. They were The Reverend Brinton Smith, The Reverend Dr. John A. Smedes, Father Bean Sutton, and Reverend Dr. Gould. The other five served as presidents. They were Dr. Harold L. Trigg, Dr. James A. Boyer, Dr. Prezell R. Robinson, President Emeritus, Dr. Bernard W. Franklin and Dr. Dianne Boardley Suber, first female, who serves currently as the college's head.

This history covers many pages of documentation from church to school archives including newspapers, letters, diaries, journals, and interviews. Unique to this story are significant selections taken from the Spirit of Missions, a church publication, of which the first Saint Augustine's head was editor and selections from the Saint Augustine's Record, a publication edited by the Dean of Saint Augustine's, who was Cecil B. Halliburton. Other illustrations of some changes in the curriculum including different styles of teaching and learning are taken from the school's first catalogues, (1883-1899), some of which were printed in the Trade School at Saint Augustine's. Of course, the obvious impact of the Booker T. Washington W.E.B. DuBois debate and controversy and commitment of these educators' visions are explained.

Just to mention a few names of families including the Delany, Weston, Boyer, Stokes, Bowden, Hayes, and Shepherds are recorded. Certainly, continuing commitment to the Church and success of Saint Augustine's are revealed by the more than 11,000 distinguished alumni.

Thelma J. Roundtree,
Senior Warden of Chapel
Saint Mary's School

Saint Mary's School in Raleigh was a

pioneer in education for girls when the Rev. Aldert Smedes opened the school in 1842. Over a century and half later, Saint Mary's remains on the cutting edge in girls' education with the latest computer technology integrated into a rigorous academic curriculum; athletic teams competing in a variety of sports; a fine arts program that celebrates dance, drama, visual arts, and music; state-of-the-art science and library facilities; and a myriad of leadership and community service opportunities for young women.

Saint Mary's is an independent college preparatory boarding and day school for girls in grades 9-12. Saint Mary's experienced another year of growth in enrollment during 2000-2001 with an opening enrollment of 283 students, including 103 boarding students and 180 day students.

Saint Mary's is affiliated with the Episcopal Church and maintains a strong chapel program as an integral part of campus life. The entire student body and faculty worship together three times each week at chapel services led by the Rev. Dr. Patricia Geerdes, the school chaplain.

Saint Mary's opened its 159th session in 2000-2001 under the leadership of a new president, Theo Wilkes Coonrod, the 12th president and head of school. Mrs. Coonrod was installed by Bishop Gary Gloster during a special service held in the Saint Mary's Chapel on November 8, 2000. Mrs. Coonrod is a native of Austin, Texas. She is an experienced independent school administrator and award-winning teacher. She holds bachelor's and master's degrees in English from the University of Texas at Austin. She served for many years in a variety of positions at St. John's School in Houston, including director of school improvement, department head, coordinator of professional development, dean of faculty and interim head of upper school, while continuing her work in the classroom as an English teacher.

Saint Mary's primary mission is to prepare its students for higher education. With this goal in mind, the curriculum consists of traditional college preparatory courses, Pre-Advanced Placement courses, and Advanced Placement courses. Traditionally, 100 percent of Saint Mary's graduates matriculate at colleges and universities such as Duke, Wake Forest, UNC-Chapel Hill, North Carolina State University, the University of Virginia, Vanderbilt, Davidson, and UNC-Wilmington, just to name a few.

The success of Saint Mary's graduates is the result of a program that features quality teaching in small classes; solid grounding in the academic fundamentals of a liberal arts curriculum; a commitment to expose students to new technology; opportunities for leadership and involvement in campus life, sports, and the fine arts; a community bound by a

strong honor code; and a chapel program that fosters spiritual growth.

The theme for Saint Mary's 159th year is a "partnership for excellence." The partners in Saint Mary's are students, faculty, staff, parents, alumnae, trustees, friends of the school and the Episcopal Church are working together to nurture something special: an independent Episcopal girls' school founded on the principles of knowledge, honor, and friendship.

Mary Virginia Swain
Director of Communications

Secretary of the Diocese

During the year 2000 as Secretary of the Diocese, working under the canonical supervision of the Diocesan Council (Canon 5, Section 4, revised 1997), I served as Secretary of Convention for the 184th Annual Convention, February 9-11, 2000, and served as Secretary of Diocesan Council.

I was editor for the 2000 *Journal of Convention*, for which the computer formatting and data entry was done by my assistant Penelope Olson. Our office also produced a smaller Spring 2000 *Clerical Directory* and the *Clergy and Institutions Prayer List, 2000-2001*. Additionally, I edited the Diocese of North Carolina section for the *Episcopal Church Annual (2000)*.

During 2000 I served as secretary and member of the Historic Properties Commission, interim chairman of the St. James', Kittrell, Historic Church Committee, member of the Diocesan Convention Dispatch of Business Committee, and delegate to the North Carolina Council of Churches. Also during 2000 I attended the annual meeting of the diocesan Episcopal Church Women, the national Episcopal Communicators Conference in Chicago, Ill., various vestry meetings, ribbon-cuttings, ordinations, and celebrations of new ministry. I also served as a member of

I attended, as representative of the Bishop, the installation of the new president and vice chancellor of the University of the South and the consecration of the new chapel at the School of Theology of the University of the South, Sewanee, Tenn. I also represented him at the fall Lutheran-Anglican-Roman Catholic (LARC) Conference at Trinity Center, East Carolina Diocese, and on December 17 at North Carolina Day at the National Cathedral in Washington, D.C.

Actions as Historiographer. During 2000 I continued to function as Superintendent of the Diocesan Archives. In that capacity I assisted individual clergy, church members, parishes, and scholarly researchers seeking information in

our Archives, which is open by appointment. I continued to act as liaison for the Diocese with state and local historical and preservation organizations. The Diocese is a member of Preservation North Carolina and of the N. C. Federation of Historical Societies. Various materials, including books, maps, and personal papers, were added by donation or purchase to the Archives during 2000. During 2000 I responded to numerous requests for historical information about the Diocese and its clergy. I preached at the Homecoming Day services for Trinity, Chocowinity, in East Carolina Diocese and at St. James', Kittrell, in this Diocese.

Publications and Records. The Secretary is also Canon for Publications and Records, and in that capacity serves as diocesan communications officer and editor of the diocesan newspaper, The Communicant, as well as being staff liaison with the Communications Committee and advisor to other diocesan staff on matters related to communications. During 2000 The Communicant received five awards from the national Episcopal Communicators organization: for Written Humor (Award of Excellence, 1st place nationally); for Reader Response (Award of Excellence, 1st place nationally); for Photography, Single Photo (Award of Merit, 2nd place nationally); for Critical Review (Award of Merit, 2nd place nationally); and for Newswriting (Honorable Mention, 3rd place nationally).

Admission of Congregations. Under Canon 5, Section 5 (revised 1997), the Secretary of Convention is now responsible for receiving, processing, and reporting all applications for admission or readmission of parishes and missions into union with the Convention of the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Admission of New Congregations, which formerly carried out this work. During 2000 I received initial applications from Iglesia de la Guadalupe, Wilson, and Grace Episcopal Mission, Clayton, for admission to union with Convention as missions. Upon final receipt of all canonically-required documents, assuming that they will be in good order, I intend to move that these new congregations be admitted to union.

Reports of Institutions. Under Canon 5, Section 6 (revised 1997), the Secretary of Convention is now responsible for soliciting and receiving reports from each of the institutions related to the Diocese. The 1997 restructuring of the Diocese abolished the Commission on Institutions, which formerly carried out this work. I received reports from the University of the South, St. Augustine's College, Saint Mary's School, The Summit, Thompson Children's Home,

Penick Village, and Kanuga Conferences and found them to be in good order.

Annual Statistical Reports. Under Canon 5, Section 7 (revised 1997), the Secretary of Convention is now responsible for receiving, reviewing, and evaluating the annual statistical reports on the strength and condition of the Diocese and the parishes and missions therein. The 1997 restructuring of the Diocese abolished the Commission on the State of the Church, which formerly carried out this work. Recommendations concerning diocesan work are now made by the Diocesan Council Committee on the State of the Church, established in 1997, which prepares the annual report of Diocesan Council to Convention. My evaluation of the statistical reports appears in a separate listing, "Secretary of Convention's Review of Annual Statistical Reports."

The Rev. Canon E. T. Malone, Jr.

Bishop's Committee on Sexual Ethics

This committee has responded to several complaints and concerns about various forms of misconduct on the part of both clergy and laity. The team looks forward to an update of the Policy and Procedures Manual, as well as a change in leadership. We intend participation in the national conference for response team members in June of 2001. We will continue at the direction of Bishop Curry.

Standing Committee

This summary report covers the work of the Standing Committee during the period December 1, 1999, through November 30, 2000. A full report of the Committee's activities during 2000 will appear in the Journal of the 185th Convention.

The principal functions assigned to the Standing Committee by the national and diocesan canons are (1) to consent to the election and consecration of bishops throughout the Episcopal Church, (2) to approve candidates for Holy Orders at each stage of the ordination process beginning with admission to candidacy, (3) to consent and advise the Bishop to give his written consent to sale or encumbrance of real property by the Trustees of the Diocese or by any parish or diocesan institution, (4) to consider and act in cases of ecclesiastical discipline as directed by the national canons, (5) to act as a council of advice to the Bishop, and (6) to act as the Ecclesiastical Authority in certain extraordinary circumstances. When there is to be an episcopal election in this diocese, the Committee customarily organizes the nomination process, recommends to the Diocesan Council a budget for the

election and transition, and oversees the transition process.

Organization. In December, 1999, the Committee accepted the resignation of the Rev. Scott Allen who had moved his residence out of the Diocese and was no longer eligible to serve. In view of the short time remaining until the Convention, the Committee declined to fill the vacancy in order to allow the Convention to fill it by election. The Committee met on February 11, 2000, immediately following adjournment of the 184th Convention to elect officers for the ensuing year. The Rev. Timothy Kimbrough was elected President and Mr. Joseph S. Ferrell was re-elected Secretary. The Committee welcomed the Rev. Bollin M. Millner, Jr., Mr. Mahlon W. DeLoatch, Jr., and the Hon. Martha B. Alexander, who were newly elected for three-year terms and the Rev. Harrison Simons who was elected to fill the remainder of Mr. Allen's unexpired term.

Episcopal elections. During the reporting period the Committee consented to the ordination and consecration of bishops-elect for Albany, Los Angeles, North Carolina, and Mississippi, consented to the election of two suffragan bishops by the Diocese of Connecticut, and learned that the Standing Committee of the Diocese of Atlanta had withdrawn its request for consents to the ordination and consecration of the Rev. Robert G. Trache.

Ordination process. The Committee interviewed and approved persons in the ordination process as indicated:

Deacons seeking priesthood: the Rev. Melanie Althea Mudge, the Rev. Julia Woolfolk Boyd, and the Rev. Patsy Smith.

Deacon seeking consent to seek priesthood: the Rev. Council Foy Bradshaw.

Candidates seeking diaconate and priesthood: Zelda M. Kennedy, Patsy Ann Smith, and William D. Oldland
Candidates seeking diaconate: Duncan H. Jones

Postulants seeking candidacy: Frederick Ernest Barwick, III, Velinda Elaine Hardy, Constance Roper Connelly, Joshua Harris Varner, Teddra Renee Hussey-Bynes, Kenneth Lawrence Erickson, and Arlene Lukas.

The Committee consented to the Bishop's request to shorten the diaconate period for the Rev. Patsy Ann Smith to permit her ordination before the beginning of the Lenten Season, 2001.

The took note of Bishop Curry's decision to affirm the standard customary rule of this diocese that a yearlong period of service as a deacon is expected. Exceptions are occasionally made but only sparingly.

Real property. The Committee consented and advised the Bishop to give his

written consent to the sale or encumbrance of real property by St. Matthew's, Salisbury; St. Luke's, Yanceyville; The Church of the Nativity, Raleigh; St. Anne's, Winston-Salem; St. Margaret's, Charlotte; St. Michael's, Raleigh; Thompson Children's Home; Calvary, Tarboro; St. John's, Wake Forest; St. Patrick's, Mooresville; Christ Church, Albemarle; St. Barnabas', Greensboro; and the Trustees of the Diocese with respect to property in Mint Hill originally purchased as a site for St. Clare's.

The Committee amended the "Check List" for consent to real estate transactions to implement canonical changes made by the 184th Convention. These changes exempt from consent by the Standing Committee (1) certain short-term leases, (2) temporary easements, and (3) sale of cemetery lots.

Ecclesiastical discipline. On March 20, 2000, the Committee received formal notice that the Bishop had suspended the Rev. Michael Dunnington from the exercise of the Sacred Ministry for a period of two years in consequence of Mr. Dunnington's voluntary submission to discipline.

On May 15, 2000, the Committee considered information presented by the Bishop that might have been grounds for presentment against a priest serving a congregation in this diocese, and directed that a formal statement of the charge be prepared. On June 19, 2000, the Committee rescinded this action upon the Bishop's report that the priest had acknowledged conduct unbecoming a member of the clergy and had submitted to discipline.

On June 19, 2000, the Committee received information that the Bishop had temporarily inhibited the Rev. James P. Coleman from exercise of the Sacred Ministry for a period of three months.

Renunciation of the ministry. The clerical members of the Committee gave their advice and consent to the renunciation of the ministry by the Rev. Charlotte Murray Davis for cause unrelated to her moral character.

Notice of deposition. The Committee received notice that the Bishop of Delaware has pronounced the Sentence of Deposition upon Stephen Scott Kirk.

Parish by-laws. The Committee consented to the Bishop's disallowance of certain by-law amendments recently adopted by St. Andrew's, Greensboro, and the Chapel of the Cross, Chapel Hill.

Council of advice. The Committee acted as a Council of Advice to the Bishop on several occasions.

The election process for the XI Bishop. During the reporting period the Committee reviewed the canonical situation that would have resulted had the 184th Convention failed to elect a bishop, discussed the nature and extent of

information about nominees that had been provided by the Nominating Committee, reviewed and prepared for procedures to be followed after a successful election, and heard several reports from the Transition Committee, chaired by the Rev. Robert Alves.

Canonical procedures for the election of a bishop. Following Bishop Curry's election, the Committee sought evaluations and advice from the Diocese as to the procedure that had been followed in the nomination and election process. The responses supported the conclusion that the Diocese is generally content with the process that has been customarily followed for the past five elections. In view of that, the Committee prepared and forwarded to the Commission on Constitution and Canons proposed canonical changes making it clear that the Standing Committee is responsible for initiating and overseeing the procedures leading to election of a bishop, subject to any modifications that may be desired by the Convention for any particular election.

Unsecured borrowings. In response to the resolution of the 184th Convention entitled "On Oversight of Unsecured Loans," the Committee conferred with the Commission on Constitution and Canons in an effort to develop a proposal endorsed by both bodies.

Status of parishes and missions. In obedience to Canon 25.1, the Committee conducted its annual survey parishes and missions to determine whether each congregation continues to meet the minimum requirements of Canon 21.4. As of November 20, 2000, the Committee ascertained that 92 parishes, missions, chapels, and college chaplaincies were delinquent in submitting annual financial audits to the Diocese and took appropriate follow-up measures.

Joseph S. Ferrell, Secretary

Chartered Committee on Stewardship

Stewardship...all that we are...all that we have...all of the time.

Your Stewardship Committee offers consultants, conferences, workshops, material and support to individuals and congregations bent on living lives of gratitude, giving, worship and witness to our Lord Jesus Christ.

The Committee's consultant group initiated contact with every congregation in the Diocese and was present in over 76 of them (plus Convocation and Diocesan organizations) on more than 172 occasions for Vestry meetings and retreats, congregational development workshops, EMC and financial planning, dinner speaking engagements, Christian Education and worship opportunities.

Bishop Johnson's appointment of Ty

Smithdeal as Planned Giving Officer brought a discerning heart, financial and estate planning expertise and grant writing capabilities to the congregations of the Diocese. Available on request, PGO Smithdeal also led workshops in Charlotte, Greensboro and Cary in conjunction with Bill Nolan and The Rev. Dr. Charlie Gearing of the Episcopal Church Foundation.

Your Committee hosted day-and-a-half conferences featuring prayer, Bible study, the sharing of ideas and resources and the witness of presenters at The Church of the Good Shepherd, Raleigh, in May, and Grace Church, Lexington, in September. Guest presenters were nationally recognized: The Rev. Bill Jamieson, *The Institute for Servant Leadership*, and The Rev. Mark Lancaster with guest speaker Frank Butler from *The Ministry of Money*, respectively. Bishop Curry was guest preacher in Lexington during the fall conference.

Our Diocese was represented by Committee members attending national conferences sponsored by The Episcopal Church Foundation, The Consortium of Endowed Episcopal Churches, the Dioceses of Province II, The Episcopal Network for Stewardship, The Ministry of Money and the Episcopal Church Center's Office of Stewardship. "Scholarships" for national conferences were utilized by Bill Flannery and Ty Smithdeal (St. Patrick's, Mooresville), Bunnie Collura (Chapel of the Cross, Chapel Hill), Ray Rogister (St. Michael's, Tarboro), Pat and Ken Valentine (St. Titus', Durham) and Bill Wrenn (St. Timothy's, Wilson).

The committee, the consultant group, Planned Giving Officer and Stewardship Officer are resources that are available to all congregations through The Department of Congregational Support and Development. Your prayers, hospitality and financial support are asked to continue this portion of our ministry to one another, the larger Church and the world.

Lee Huber, Chair

The Summit

"The Summit provides a place for all people to encounter God, God's creation, and God's community in a unique natural environment."

Since opening in 1981, the Summit Camp and Conference Center has provided a wide range of facilities and activities for the Diocese and beyond. The Summit staff hosts events as varied as the people who attend them – day meetings and overnight conferences, youth weekends and camp sessions, individual

spiritual formation and small group retreats, church programs and corporate conferences, quiet days and parish week-ends. Motel style cottages and youth cabins house people of all ages, sizes, abilities, and backgrounds. Meetings are held in the Pit, the Youth Building, large and small conference rooms, on porches, and around benches in the woods and worship is celebrated indoors and out, in many different settings. Hundreds of thousands of people have passed through the Summit in these 20 plus years.

2000 has been a challenging year for the Summit. There has been much to celebrate and several worries. The center continues to grow in size through both gift and purchase, reaching 210 acres this year. A new camp director energized the summer sessions and the youth programs throughout the year touched many young lives in our Diocese. The first Swindell Program was held in October and plans are going forward for future events. Clark Cottage has offered many people a place to renew and replenish their faith and the six quiet days, called "A Day Apart", have been well received. However, the biggest work this year has been on future renovation and expansion of the facility and program offerings of the Summit.

The Board spent much of the year working with Wes McClure of McClure-Hopkins to create a master plan focused on strengthening the ministry provided here. As our existing structures continue to age and decline, the Board has focused on ways to improve what we have. New and different spaces must be added to accommodate increased youth participation, provide family-friendly housing, broaden retreat and contemplative opportunities, and create a true chapel building. Changes need to be made to update and improve the meeting spaces, provide for staff needs, and meet increased dining and kitchen requirements. The beginnings of program development now offer additional quiet days and are working on providing on-site spiritual direction and a labyrinth in the retreat area. An extensive effort has begun on an Outdoor Environmental Education Program for school-age children across the region, utilizing the unique quality of our outdoor space, particularly the wetlands created by the headwaters of the Haw River.

With a "business busting" snowfall in January that dropped attendance that month by almost 60% and declining business due to ongoing maintenance issues, the Summit income has dropped over the past year and a half to a considerable budgetary shortfall. Many cost cutting efforts have been implemented to slow the financial need for the Summit, but it is time to take action. If the Summit is to fulfill its mission and continue to offer a spiritual center for the

people of our Diocese, then we must work to provide the facilities and renovations needed to allow that to happen. The Board of Directors is committed to seeing the ministry of the Summit continue and improve in the year ahead as we move towards a capital campaign and construction. Thanks be to God.

Polly Redd

Presiding Officer, Board of Directors

Thompson Children's Home

Thompson Children's Home is instrumental in improving the lives of hundreds of children and families across North Carolina annually. Continuous commitment from a generous community of friends has sustained Thompson for 115 years, and state-wide support from the Episcopal Church helps us to address the needs of children and their caregivers each and every day. During the 1999-2000 year alone we served 371 children from 24 counties throughout the state. Thompson Children's Home continues to operate several programs that address the diverse range of challenges young people face. We are constantly evaluating the efficacy of our programs and have added new program components to be certain that more of our community's children receive needed care, education and treatment.

The agency has a two-year strategic plan in place that is regularly evaluated, outlining the direction Thompson will take into the new century. Our vision includes National Accreditation for all of our program areas as well as both programmatic and facility upgrades that will improve our care and offerings to children, families and staff. Our Board of Trustees has initiated development of a new five-year strategic plan to expand our long-term objectives. During the 1999-2000 year we have had solid direction toward our strategic goals under the direction of our President, Edwin H. Chapin.

Capital Campaign

One step at a time, Thompson is traveling into the 21st Century with a keen sense of the growing and changing needs of North Carolina's families. After 30 years at our main location on St. Peter's Lane, a number of renewal and rebuilding projects are underway. To make this possible our Board of Trustees has launched the first comprehensive capital campaign in over 75 years. The "Let the Children Come to Me" Capital Campaign for Thompson Children's Home is now in its initial stage with a goal of \$6.5 million. While removing asbestos and overcrowding in our administration building are urgent issues our campaign will address, creating a more secure and comfortable environment for our children is

equally important. Considerable renovations to the cottages where our children live will create more space for therapy, play and family meetings, and add safety features like single-entry bathrooms in each bedroom. Our new Thompson Family Center will house a spacious and dignified cafeteria for our children and adequate training areas for direct care staff. Campaign contributions will also create an endowment to guarantee the security and comfort of all our children in future years.

As part of this campaign, Thompson is pursuing an endowment fund to provide scholarship subsidies for the at-risk and special needs children served by the Thompson Child Development Center. This fund will allow us to maintain our successful model of care while also extending quality early childhood education to special populations throughout the state. By providing consultation and outreach services to other child development providers we can share our growing experience.

St. Peter's Lane Campus (Charlotte)

Our Residential Treatment Program serves up to 40 children ages 6-12 who have serious emotional and behavioral problems, often stemming from abuse and neglect. Thompson helps to restore their childhood with therapeutic treatment adapted to meet the individual needs of each child. Most children in residential treatment attend The School at Thompson, where teachers and specialists create individualized academic plans for each student. This on-site special education school offers low teacher to student ratios and extremely small classroom sizes. Our complete treatment staff includes Special Education teachers, Masters-level social workers, a registered nurse, a coordinator of rehabilitative services, recreational therapists, a speech and language therapist, an occupational therapist and a child psychiatrist. Christian education in the form of weekly worship, teaching, and spiritual guidance is an important component of the residential treatment program, and is lead by our Chaplain. Whenever possible, Thompson includes families in the therapeutic process.

Thompson also offers **Day Treatment** to children who need the special educational setting of The School at Thompson but do not require residential care. The program serves those children, kindergarten through eighth grade, from Charlotte Mecklenburg Schools (and through private referrals) that can benefit from our highly individualized and therapeutic educational environment.

The Foster Care Program at Thompson continues to fulfill the dream of a secure and loving family for children in need. Thompson provides training, direction and emergency assistance to the

29 new families that have completed or are in the process of preparing to become foster parents. Children are placed with these foster parents from our Residential Treatment program or by referral from county social service agencies. Because reunification with the biological family is most often not possible, foster parents work with the child to ease the transition into an adoptive home. Thompson hopes to expand the Foster Care program to serve more children across North Carolina.

Thompson Group Homes

Thompson continues to operate the Fletcher and Goldsboro Group Homes for boys ages 8-18. These boys do not need intensive therapy, but benefit from the nurturing family-style environment of the homes where the emphasis is on learning in a structured setting. We regularly hear good reports about these young men and their achievements in school and activities in the community.

Early Childhood Services

In 1999, after just four years of operation, the Thompson Child Development Center received national accreditation from the National Association for the Education of Young Children (NAEYC). This year the center received another badge of high quality: a 5-star rated North Carolina license. Our model of early childhood care and education places emphasis on educated and committed staff, small ratios, strong supports and a quality environment. Family involvement is a key component to the total program and is fostered through social events, educational workshops, a lending library and a growing parent information network. During the past year the families have shown a high level of commitment to the program through their attendance at events as well as involvement and interest in their children's education. 88 children and their families are served by our Center concurrently, 75% of which are considered at-risk or have special needs. The children enrolled at the Thompson Child Development Center continue to beat the odds. Recent program evaluations indicate that more than 80 percent of four-year-olds scored above national norms in standardized testing even though many come from disadvantaged homes. Several of our graduating preschool students came to the Center as infants when we opened our doors in 1996 and were the first children to walk through every step of the TCDC program. We are proud of their success and look forward to charting their progress as they continue to grow and develop in public school.

A significant addition to TCH's services to children includes the opening of its second child development center on the campus of the Villages of Hope Haven (a Charlotte area substance abuse recovery

program). Working collaboratively with Hope Haven, Thompson designed the program to provide quality early childhood care and education while simultaneously providing support to families in treatment as well as those from the surrounding fragile community. The Child Development Center at Hope Haven is modeled after the Thompson Child Development Center and is expected to achieve the same levels of excellence. At full capacity the Center will serve 90 children and their families. All children participate in classrooms that are rich with literacy immersion and a high level of individual interaction and nurturing. Family support is a vital program component and is fostered through parent volunteer opportunities, home-school communication and home-based learning activities. This combination of family and center supports will enable our Hope Haven children to make a successful entry into kindergarten and develop an outlook of promise for the future.

Opening the Child Development Center at Hope Haven is only the first step as Thompson Children's Home determines how it can extend quality care to children across the state. Through a grant from the Duke Endowment's Model Childcare Initiative, Thompson has begun an outreach program to share its growing expertise and experience with other North Carolina early childhood education providers.

Looking to the Future

Our relationship with Episcopal churches across the state will continue to be of critical importance during the coming year, especially as our Capital Campaign accelerates. Financial support, volunteer service and prayers from our friends help to make our work possible and give many children and families a new beginning.

Transition Committee

The Standing Committee formed the Transition Committee at the May 1999 meeting in order to coordinate the efforts of the various organizations of the Diocese of North Carolina during the transition between diocesan bishops. Standing Committee directed the Transition Committee to facilitate three areas of transition: planning a farewell for Bishop Johnson, welcoming of the bishop-elect and preparing for the consecration on June 17, 2000 at Duke Chapel. The Transition Committee was designed to promote communication between the bishops, the Diocesan Council, the Standing Committee and the various individuals and organizations supporting and participating in the transition.

The members of the Transition Committee were appointed by the

Standing Committee. The Rev. Robert Alves, a member of the Standing Committee, was appointed chair. The Rev. Janice Chalaron was appointed to serve as liaison to Diocesan Council. Other members of the Committee included: Nancy Anderson, Scott Evans Hughes, the Rev. Timothy Kimbrough, Eleanor Upton. Margo Acomb and Penelope Olson were appointed as staff liaisons to the committee. Two committee members were to be appointed after the election to provide a link with the Nominating Committee.

The Transition Committee met for an organizational meeting on September 9, 1999 at Diocesan House. Margo Acomb was appointed staff liaison to the Transition Committee. A Consecration Committee was formed to plan the reception and to coordinate invitations, lodging and transportation. The Consecration Committee included Scott Evans Hughes, Eleanor Upton and Penelope Olson with Nancy Anderson serving as the chair. The Rev. Timothy Kimbrough, the liturgical officer of the diocese at the time of his appointment, took responsibility for the planning and coordination of the liturgy.

The Rev. Jane Gurry and the Rev. Diane Corlett joined the Transition Committee following the election and took responsibility for welcoming the Currys and hosting a farewell for the Johnsons. Bishop-elect Curry began his duties on May 17, 2000 in order to allow for orientation before the consecration in June. He visited Diocesan House in early March to meet with each member of the staff of the diocese.

The Transition Committee met at Duke Chapel on June 5, 2000 to review the plans for the consecration and the reception. The Diocese owes its thanks to hundreds of volunteers who helped make the consecration a glorious occasion. Bishop and Mrs. Curry hosted a reception at Diocesan House in October to thank many of the people who helped with the transition.

With the submittal of this report the Transition Committee has complete its work. While we pray that many years will pass before we must elect a new bishop we are aware of the need to leave records to assist the next Transition Committee. Members of the committee are compiling an archive to assist the diocese in future transitions.

Robert M. Alves

University of the South

For the third year in a row, the University of the South was named by U.S. News and World Report among the top twenty-five national liberal arts colleges in the United States. This is only

part of the story of Sewanee's excellence in preparing young men and women for productive life. Owned by twenty-eight dioceses in 12 states, mainly in the South, Sewanee is committed to excellence as the Episcopal university in the United States.

Not only does the campus include a premier College of Arts and Science, but also an outstanding School of Theology, whose faculty and staff have formed numerous clergy of our Diocese. This year's enrollment is the largest ever in the history of the seminary. In addition, the School of Theology touches many lives throughout the world with 9,000 groups in the Education for Ministry program and 1,500 parishes participating in Disciples of Christ in Community (DOCC). The School of Theology also administers the Church Development Institute and the Center for Ministry in Small Churches. There is no doubt that the School of Theology at the University of the South opens the hearts of thousands of parishioners of the Episcopal Church to the Good News of Christ through the clergy trained and the parish programs overseen.

Two significant buildings have opened since our last Convention. The new McClurg Dining Hall has already become a center of student and community life. Of even more interest is the Chapel of the Apostles at the School of Theology. Completed in August and consecrated with great celebration in October, the chapel anchors the School of Theology campus in the spiritual life that is its heart and soul. Designed by Arkansian Faye Jones, the chapel's beautifully detailed interior will see in the years ahead a multitude of seminarians formed for ministry in the church.

Perhaps the most significant event of the past year was the installation of the Dr. Joel L. Cunningham as the fifteenth Vice Chancellor of the University of the South. Dr. Cunningham, chosen after a yearlong, nation-wide search, will provide leadership for the coming years that will keep Sewanee the quality institution it is.

The Reverend Tom Ward continues to lead one of the best college chaplaincy programs in the United States. Catechetical preparation, small groups, and a host of outreach programs locally, domestically, and beyond the United States engage a significant group of students. The Chaplain, Vice Chancellor, and Trustees share a commitment to maintain the Christian Episcopal identity of the university while respecting the critical academic freedom of a university community and the diversity that increasingly characterizes our culture.

The Trustees of the Diocese of North Carolina are the Right Reverend Michael Bruce Curry, the Right Reverend J. Gary

Gloster, the Reverend Dr. Winston B. Charles (January 2003), Joanne Kilpatrick (January 2002), and Jeffrey William Runge (January 2001).

The Rev. Dr. Winston B. Charles, Trustee

Chartered Committee on Youth

We have had a very exciting year in 2000. As most know we were without a Youth Coordinator for more than 9 months. This difficulty could have been enormous but the youth found their strength this year. The Youth Committee must be commended for their energy and commitment to the youth of this Diocese. They swung into action and became very involved with all decision-making situations that were presented to them. They changed policies for the camp, found leadership in themselves and others to coordinate conferences, and most of all they continued to spread the worked of the Good News to our youth.

The Youth program faced many challenges this year. First and foremost a Search Committee was convened to find a new Youth Coordinator. Led by Sarah Balog this committee took on the long and arduous task of processing many resumes and coordinating interviews. With much anticipation they brought to us a gift in youth ministry. Kathy Rock Pfister. Kathy hails from New Orleans and brings to us a wealth of knowledge and love for youth. She has been a wonderful addition to the Youth Program. We welcome her with open arms!

Also this year we faced serious decisions about the Happening program. The Youth Committee supported Bishop Johnson in suspending the program to review its success. This was a painful process. Since Kathy's arrival there has been much work done to begin to re-establish the much-loved Happening program in this Diocese. There is a committee that is beginning to sort out issues and working towards bringing Happening back. The Youth Committee looks forward to being an active supporter to the program upon its return.

Camp Summit had a wonderful tenth year. The Director, Jeff Williams, and his team provided us with a model of leadership. Jeff and his staff made many positive changes to staffing and camper involvement that was evident in the success of the summer. The Youth Committee worked with Jeff to bring about an air of professionalism to the staff. There were new job descriptions established for all staff members. Fingerprint checks, medical histories, and signed contracts were implemented with the staff. This allowed for a fantastic avenue of ensuring committed and trained staff members to care for the campers.

Conferences continued to be strong as new coordinators, music, and youth were introduced this year. It is to be noted that this was a celebratory year as we offered the TENTH Bishop's Ball in the history of the Youth Program. The "ISMS" conference at the Winter Senior's Conference began a positive dialogue with the youth of the Diocese about racism. The conference sparked renewed commitments of the Youth Committee to visit small, minority of non-participating churches in the Diocese. A number of registration slots are now being held at conferences to be filled by these churches. The theme for the Youth committee in 2000 was to be intentional in encouraging participation of minority youth at events. Music, program and Conference themes were reviewed to help encourage minority participation. The Youth committee continues its commitment to all they youth of this Diocese in providing quality programming for youth and by youth.

Dee Zeller, MSW

Youth Committee Chair, 2000

Youth Committee Members

Support Episcopal Belief and Development

PLEASE NOTE

**The budget, as passed by the 185th Annual Convention,
will be printed in full
in the post-Convention (February) issue
of *The Communicant*.**

**Copies of the proposed budget
will be available for delegates
at Convention.**

CONVENTION COMMITTEES

Administration of the Diocese

The Rev. Robert Sawyer, Chair

The Rev. Carolyn Eklund
The Rev. David Hodges
Scott Evans Hughes
Polly Redd

Michael A. Shinn
William W. Sutton
William L. Walker, Jr.

Credentials

The Rev. John N. Ogburn, Jr., Chair

Penelope D. "Pete" Broughton
Anne Cook
The Rev. Bob Cook
The Rev. C. Anne Hallmark

Alice Herring
Katherine Osburne
Gilliam Nicholson

Elections

The Rev. Lisa G. Fischbeck, Chair

David Chambers
Linda Kathryn Clark
The Rev. Doug Hodsdon
The Rev. Warren L. Pittman

E. June Santa
C. Edward Sharp, Jr.
Claudia Stowers

Faith & Morals

A. Root Edmonson, Chair

The Rev. Elizabeth Wade Grant
Nancy M. Neal
Robert Prevost
The Rev. Stephen Stanley

The Rev. Filmore Strunk
Jeane Tinsley
Robert E. Wright

National & International Affairs

John D. Elliot, Jr., Chair

John W. "Bill" Adams
The Rev. Reed Freeman
The Rev. Charles M. Hawes
Jennette C. Herbert

Molly Marshall
Margaret F. McCann
The Rev. Henry Presler

Program of the Church

The Rev. Virginia N. Herring, Chair

J. Robert Boykin III
Deb Brown
The Rev. Winston Charles
Ed Embree

Dirle A. Herlihy
Jane Ruffin House
The Rev. Duncan H. Jones

Social Concerns

The Rev. Brian S. Suntken, Chair

Ron Bordwell
Terry Fay Casto
Dennis F. Daniels
David Fahey

Herb Joyner
The Rev. Michael Langston
The Rev. Scott White

COMMITTEE ASSIGNMENTS

No.	Title of Resolution	Committee
1	On the Nomination and Election of Bishops	Admin. of the Diocese (Ardmore Room No. 1)
2	On Adoption of the Birmingham Pledge	Nat'l & Int'l. Affairs (Stratford Room No. 1)
3	On Reaffirming Opposition to Capital Punishment and in Support of a Moratorium on Capital Punishment	Faith & Morals (Ardmore Room No. 5)
4	On Opposition to Environmental Racism	Social Concerns (Ardmore Room No. 4)
5	On Placing the Oversight and Funding for Mission in the Hands of Convocations	Admin. of the Diocese (Ardmore Room No. 1)
6	On Concern over Climate Changes	Social Concerns (Ardmore Room No. 4)
7	On Changing the Diocesan Constitution to Remove Confirmation as Prerequisite for Voting in Parish Annual Meetings	Admin. of the Diocese (Ardmore Room No. 1)

NOTE: Program of the Church, in Ardmore Room No. 2, will draft resolutions in response to the Report of Diocesan Council and to the Bishop's Address.

RESOLUTIONS

Resolution No. 1. On the Nomination and Election of Bishops

Resolved:

That Canon 9, Section 1, is rewritten to read:

Canon 9

The Standing Committee

Section 1. The Standing Committee shall annually elect a President and a Secretary from its own membership.

Section 2. The President shall call a meeting of the Committee:

(a) Whenever the President may deem it advisable.

(b) Whenever requested to do so by the Bishop, or by any three members of the Committee.

(c) Within 30 days after knowledge of a vacancy in the Episcopate.

Section 3. When a bishop is to be elected, nominees shall be proposed to the electing Convention through a process established by the Standing Committee. The process shall ensure that all persons to be nominated shall have been identified and announced to the Diocese not less than 60 days before the first day of the electing Convention.

Section 34. The Standing Committee shall report to the annual Convention the transactions of the preceding year. A record of all its official acts shall be kept by its Secretary and be available for inspection by the Bishop and the Convention.

Comment:

Beginning with the election of Bishop Vest, the Diocese of North Carolina has followed successfully for five episcopal elections (two diocesan and three suffragan bishops) a process in which the Standing Committee appoints a nominating committee and develops a proposed Special Rule of Order governing the nomination and election process. The Committee's recommendations are then presented to the next regular Convention or a special Convention for approval. This process is "extra-

canonical" in that the only basis for the Standing Committee's assumption of this jurisdiction has been the formal request of the Bishop that it do so.

The proposed change in Canon 9 empowers the Standing Committee to initiate the nomination process immediately when occasion for an election arises. The canon is intentionally left broad and general to permit maximum flexibility. The only canonical mandate is that the process require declarations of intent to nominate sufficiently in advance to permit background checks and dissemination of relevant information about nominees.

*Joseph S. Ferrell
for the Standing Committee*

Resolution No. 2. On Adoption of the Birmingham Pledge

Resolved:

As followers of Jesus Christ, we, the members of this 185th Annual Convention of the Episcopal Diocese of North Carolina endorse the Birmingham Pledge as a witness to our church's commitment to fight racism and challenge each member of the Episcopal Church in the Diocese of North Carolina to sign and live this pledge:

"I believe...

- Every person has worth as an individual.
- Every person is entitled to dignity and respect, regardless of race or color.
- Every thought and every act of racial prejudice is harmful.
- If it is my thought or act, then it is harmful to me as well as to others.

Therefore, from this day forward, I will...

- Strive daily to eliminate racial prejudice from my thoughts and actions.
- Discourage racial prejudice by others at every opportunity.
- Treat all people with dignity and respect.
- Strive daily to honor this pledge, knowing that the world will be a better place because of my effort."

Comment:

The City of Birmingham, Alabama, where much redemptive strife took place during the Civil Rights Movement, has recently adopted this pledge. Many persons throughout the country and the world have signed it as a sign of their commitment to eliminate racism. The former rector of Christ Church, Charlotte, now Bishop of Alabama, the Rt. Rev. Henry Parsley, Jr., proposed the adoption of this pledge by the 2000 General Convention of the Episcopal Church. The Rt. Rev. J. Gary Gloster, Bishop Suffragan of North Carolina, formally endorsed Bishop Parsley's proposal. The pledge passed both houses of the General Convention with no opposition.

*The Rev. Timothy E. Kimbrough
for the North Carolina Deputation to
General Convention*

Resolution No. 3. On Reaffirming Opposition to Capital Punishment and in Support of a Moratorium on Capital Punishment

Resolved:

That this 185th Annual Convention of the Episcopal Diocese of North Carolina join with the 73rd General Convention of the Episcopal Church USA in reaffirming its opposition to capital punishment and call on the parishes and members of this Diocese to work actively to abolish the death penalty in North Carolina; and be it further

Resolved:

That this Convention join with those who are calling for an immediate moratorium on the use of capital punishment; and be it further

Resolved:

That this Convention instruct the Secretary of Diocesan Convention to notify the Legislature and Governor of North Carolina of this action.

The Rev. Bobbie Armstrong, Church of the Holy Family, Chapel Hill; the Rev. Diane Corlett, Church of the Nativity, Raleigh; the Rt. Rev. Robert W. Estill, retired Bishop of North Carolina; the Rev. Timothy E. Kimbrough, Church of the Holy Family, Chapel Hill; the Rev. Brian

*Suntken, St. Patrick's, Mooresville;
and Chuck Till, Church of the
Nativity, Raleigh*

Resolution No. 4. On Opposition to Environmental Racism

Resolved:

That this 185th Annual Convention of the Episcopal Diocese of North Carolina, in support of the 73rd General Convention's resolution D005 calling for the church to "seek every opportunity to oppose environmental racism," direct the Chartered Committee on Environmental Ministry to determine where this problem possibly is occurring in the Diocese and provide a report to the 186th Convention as to what response is being made.

Comment:

"Environmental racism" refers to the practice of locating polluting industries disproportionately near neighborhoods inhabited by people of color or the poor. It is a more subtle form of racism, and easily overlooked. In light of our renewed commitment to confront racism in all forms, we put forth this resolution.

*The Rev. Virginia Herring
for the Diocesan Jubilee Committee*

Resolution No. 5. On Placing the Oversight and Funding for Mission in the Hands of Convocations

Resolved:

That this 185th Annual Convention of the Episcopal Diocese of North Carolina call upon the Bishop to create a Task Force on Structure in Service of Mission of which he will be an ex officio member and/or in his stead, the Canon to the Ordinary will serve. This Task Force will examine the structures, systems, policies, procedures, and practices for funding the ministries of the Diocese of North Carolina with a specific eye to placing the oversight and funding for mission in the hands of congregations working together in their convocations. This Task Force will report to the Bishop and to this Convention, meeting in 2002, specific recommendations (1) for the minimization of diocesan structures that

are geared toward institutional maintenance; (2) for the support of local processes that foster mission; and (3) for the redirection of funds from diocesan and national church structures to convocations in order to promote innovative and collaborative missions at the local level.

Comment:

Our Bishop has reminded us of the centrality of the "Great Commission" to the mission of the Diocese of North Carolina. Found in the Gospel of Matthew, chapter 28, verse 19, that Commission states, "Go therefore and make disciples of all peoples, baptizing them in the name of the Father and of the Son and of the Holy Spirit." Mission and ministry are most vital and effective when they are inspired, shaped, and made manifest (by the renewed hearts of the laity, bishops, priests, and deacons) in local contexts, where the needs are more intimately known and grassroots support more energetically galvanized. Organizational structures and systems, originally developed to achieve the goals and objectives for mission in a diocese, may become outmoded, ineffective, and misdirected. Some dioceses, like the Diocese of Texas, have reformed organizational structures and systems to minimize bureaucracy and to strengthen local ministry. The advent of a new diocesan bishop often provides a timely opportunity to re-examine diocesan mission, goals and objectives, structures, and systems. This resolution was approved by a majority of those attending the Autumn Meeting of the Charlotte Convocation on November 16, 2000, at the Church of the Holy Comforter, Charlotte, and is submitted by the Dean of the Charlotte Convocation at the Convocation's instruction.

*The Very Rev. Henry Presler
for the Charlotte Convocation*

Resolution No. 6. On Concern over Climate Changes

Resolved:

That the 185th Annual Convention of the Episcopal Diocese of North Carolina join other spiritual traditions to voice concerns about the serious

climate changes the earth is now undergoing which are affecting the health of the planet we share with all species; and be it further

Resolved:

That we believe that the spiritual communities need to be leaders in turning human activities in a new direction for the well-being of the planet; and be it further

Resolved:

That a copy of this resolution be forwarded to the North Carolina Council of Churches.

*The Rev. Thomas Droppers,
Chairman, for the Chartered
Committee on Environmental
Ministry*

Resolution No. 7. On Changing the Diocesan Constitution to Remove Confirmation as Prerequisite for Voting in Parish Annual Meetings

Resolved:

That Article IX, Section 3, of the Constitution of the Episcopal Diocese of North Carolina be amended by deleting the word "confirmed."

Comment:

Consider two major arguments for eliminating the requirement that only Confirmed members may vote in parish elections and otherwise participate in the life of the ecclesiastical organization. The first of these is theological. We have been trying to stress the primacy of the Sacrament of Baptism as constituting full membership in the Church. It seems somewhat contradictory to proclaim this truth on one hand and then to require that full members of the Church submit to a second, non-sacramental rite in order to participate fully in the life of the Church. In brief, one becomes a member of the Church through Baptism. No further requirements should be laid upon those who, through Baptism, have become fully members of Christ's Church.

The second argument is ecumenical. We have recently entered into a covenantal relationship with our brothers and sisters of the Evangelical Lutheran Church of America. We would hope that mem-

bers of that Church would frequently find themselves participating in the life of the Episcopal Church where no Lutheran Church is available to them. We may also find ourselves supporting joint Episcopal/Lutheran congregations. Requiring Confirmation of such persons before permitting them to participate fully in the life of the Church would seem a retrograde posture, one quite at variance with our recently affirmed ecumenical stance. We could envision a time when we have similar covenantal relationships with other churches, making the Confirmation requirement even less appropriate.

*The Rev. Dr. Earl H. Brill, Durham
The Rev. David R. Williams, Holy
Comforter, Burlington*

ELECTIONS

Diocesan Council

Lay Order: 3 to be elected to 3-year terms

John W. (Bill) Adams. City or town: Charlotte. Congregation: St. Paul's, Monroe. Occupation: Retired banker. How long confirmed: 41 years. Age: 71.



Congregational or diocesan offices, current or past: Parish—(present and past) Vestry, (6 terms), Senior Warden (2 terms); Canvass Chair; Treasurer; Finance Chair; Calling Committee; Diocesan—Delegate to Convention (4 times), Convention Committeeman. NOMINATOR: The Rev. Henry A. Presler, St. Paul's, Monroe.

Nancy Anderson. City or town: Durham. Congregation: St. Stephen's. Occupation: Retired nurse. How long confirmed: 50 years. Age: 63.



Congregational or diocesan offices, current or past: Parish—(present) Vestry (2 terms), Senior Warden (1 term); Parish ECW

President; Rector Search Committee member; Diocesan--Diocesan Committee on Aging (Chair); Chartered Committee on Christian Social Ministries (Chair since 12/00); Penick Village Board (chair of Health Committee); Delegate to Convention (3-4 times); Previous chair of Diocesan Convention Host Committee; Served on several Bishop Consecration Committees. NOMINATOR: The Rev. Katherine B. Johnson, St. Matthews', Hillsborough.

William Steven Burke. City or town: Hillsborough. Congregation: St. Matthew's. Occupation: Biotechnology. How long confirmed: 8 years. Age: 52.



Congregational or diocesan offices, current or past: Parish--Vestry (1994-1997), Treasurer (1995-1996), Senior Warden (1996-1997); Building Committee (1995-1999); Lay Reader (1995-2000); Diocesan--Delegate to Convention (6 times); Program of the Church Convention Committee (1998); Chartered Committee on Global Mission. NOMINATOR: Robert E. Wright, Chapel of the Cross, Chapel Hill.

A. Zachary Smith III. City or town: Charlotte. Congregation: Christ Church. Occupation: Attorney. How long confirmed: 47 years. Age: 59 years.



Congregational or diocesan offices, current or past: Parish--Vestry (2 terms), Secretary, Treasurer; Every Member Canvass Chairman; Outreach Committee Chairman; Diocesan--Treasurer of the Diocese; Commission on Constitution and Canons; Committee to Nominate the XI Bishop; Suffragan Bishop Nominating Committee (Chairman); Diocesan Council (2 terms); Penick Village Board. NOMINATOR: Mahlon W. DeLoatch, Jr., Calvary Church, Tarboro.

Claudia H. Stowers. City or town: High Point.

Congregation: St. Mary's. Occupation: President/CEO, United Way of Greater High Point. How long confirmed: 26 years. Age: 49. Congregational or diocesan offices, current or past: Parish--Vestry (1994-1997); EFM (1998-present); Stewardship Committee (1990-present, Chair, 1997); Newcomers' Committee (1988-1990); Layreader (1990-1993); Chalcist (1998-present); Lay Eucharistic Minister (1998-present); Planned Giving Committee (Chair, 2000); Diocesan--Chartered Committee on Stewardship; Diocese of Western North Carolina--Christian Education Committee (1980-1983). NOMINATOR: The Rev. Glenn E. Busch, St. Mary's, High Point.



Clergy Order: 2 to be elected to 3-year terms; 1 to be elected to a 2-year term.

Nominated for the Three-Year Terms

The Rev. Lada Hardwick. City or town: Rockingham. Position: Canon Missioner, The Sandhills Cluster. Age: 59. Number of years since ordination: 10. Number of years canonically resident in the Diocese: 0. Diocesan offices, current or past: (Diocese of West Virginia) Standing Committee, Diocesan Council, Chair of Grants Committee, Chair of Small Church Committee, Chair of Mission and Ministry Dept., EFM Coordinator. NOMINATOR: The Very Rev. Mary Curtis, St. Thomas', Sanford.



The Rev. Fred W. Paschall, Jr. City or town: Charlotte. Position: Assistant to the Rector, Christ Church, Charlotte. Age: 65. Number of years since ordination: 21. Number



of years canonically resident in the Diocese: 10. Diocesan offices, current or past: Diocesan Council (member Congregational Support & Development Dept., chair Business Affairs & Administration Dept., chair State of the Church Committee); Task Force on Structure; Trustee, Thompson Children's Home (member Finance Committee, member Property Committee); Kanuga Board of Visitors; Diocesan Insurance Committee. NOMINATOR: Sydenham B. Alexander, Jr., Chapel of the Cross, Chapel Hill.

Nominated for the Two-Year Term

The Rev. Grayce M. O'Neill. City or town: Winston-Salem. Position: Assistant to the Rector, St. Paul's, Winston-Salem. Age: 53. Number of years since ordination: 6. Number of years canonically resident in the Diocese: 6. Diocesan offices, current or past: Diocesan Council (served 1-year term, 2000); Trustee, Francis Murdoch Memorial Society (1998-present); Youth Commission (1994-1997); Diocesan Convention Committee on Credentials (1998); Diocesan Convention Committee on Elections (2000); Assistant to the Director, The Residents Program (1997-1999). NOMINATOR: The Rev. Dr. Pat Earle, St. Anne's, Winston-Salem.



Ecclesiastical Court

Clergy Order: 1 to be elected to 3-year term

The Rev. Dr. Harmon L. Smith. City or town: Durham. Position: Professor Emeritus of Moral Theology, Duke Divinity School, Duke University; Priest Associate, St. Philip's, Durham. Age: 70. Number of years since ordination: 29. Number of years canonically resident in the Diocese: 29. Diocesan offices, current or past:



Bishop's Committee on Death and Dying (1973); Commission on Ministry (1974-1977); Board of Directors, Center for Continuing Education (1980-1983); Ecumenical Commission (1996-1997); Ecumenical Advisory Committee (1997-present). NOMINATOR: The Rev. Timothy E. Kimbrough, Holy Family, Chapel Hill.

Lay Order: 1 to be elected to 3-year term

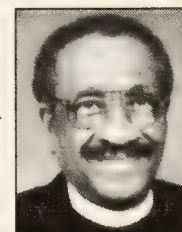
James R. (Jim) Turner. City or town: Greensboro. Congregation: Holy Trinity, Greensboro. Occupation: Attorney. How long confirmed: 40 years. Age: 66. Congregational or diocesan offices, current or past: Parish--Vestry (2 terms); Layreader; Lay Eucharistic Visitor; Diocesan--Diocesan Council; President, Episcopal Laymen's Association; Chair, Conference Center Site Selection Committee; Convocation Warden; Delegate to Convention (6 times). NOMINATOR: The Rev. David R. Williams, Holy Comforter, Burlington.



Penick Village Board of Directors

Ten persons, lay or clergy, to be elected to 3-year terms

The Rev. Arthur J. Calloway. City or town: Raleigh. Position: Retired (former rector, St. Ambrose', Raleigh). Age: 73. Number of years since ordination: 48. Number of years canonically resident in the Diocese: 40. Diocesan offices, current or past: Standing Committee; Diocesan Council; Chair, Diocesan Convention Dispatch of Business Committee; Commission on Ministry; Department of Missions. NOMINATOR: Alice Herring, for the Penick Village Board.



Nancy Borel Ellis. City or town: Pinehurst.

Congregation: Emmanuel, Southern Pines. Occupation: Retired Social Psychologist. How long confirmed: 48 years. Age: Not available. Congregational or diocesan offices, current or past: Parish--Vestry (Senior Warden); Sunday School Teacher; ECW; Vacation Bible School Teacher; Centennial Committee; Stewardship Chair; Search Committee Chair; Youth Fund-Raising Auction Chair; Outreach Committee; Long-Range Planning Chair; Author of Parish Profile, Parish Narrative Budget, and Monthly Profiles of Parishioners; Diocesan--Delegate to Convention; Convention Committee member; Penick Village Board of Directors (1996-present). NOMINATOR: Alice Herring, for the Penick Village Board.



Alice Herring. City or town: Wilson. Congregation: St. Timothy's, Wilson. Occupation: Real Estate Broker. How long confirmed: 30 years. Age: Not available. Congregational or diocesan offices, current or past: Parish--(present) UTO chairman; (past) Altar Guild (18 years); Lay Eucharistic Minister; Chalice Bearer; Worship Committee; President of ECW; Diocesan--Delegate or Alternate to Convention (12 times); Penick Village Board of Directors (1995-present); Commission on Ministry (1991-1995); Summit Board (1991-1993); Diocesan ECW (Treasurer, Convocation Chairman, Committee on Working Women, Commission on Women's Issues, Lex Mathews Scholarship Fund Committee). NOMINATOR: Mahlon W. DeLoatch, Jr., for the Penick Village Board.



The Rev. Zelda M. Kennedy. City or town: Mooresville. Position: Curate, St. Patrick's, Mooresville. Age: Not available. Number of years since ordination: 7 months. Number of years canonically resident in the Diocese: 7 months. Diocesan offices, current or past: None. NOMINATOR: Alice Herring, for the Penick Village Board.

John Tate Lanning, Jr. City or town: Raleigh.

Congregation: St. Michael's, Raleigh. Occupation: Consulting Engineer. How long confirmed: 51 years. Age: Not available.



Congregational or diocesan offices, current or past: Parish—Vestry (3 terms), Senior Warden (2 times), Vestry Clerk (2 years); Chalice Bearer; Layreader; Stewardship Captain; Diocesan—The Summit Board of Visitors; Delegate to Convention (2 times); Cursillo; Penick Village Board (1994-present). NOMINATOR: Alice Herring, for the Penick Village Board.

W. Ray Long. City or town: Raleigh.

Congregation: Christ Church, Raleigh. Occupation: Not listed. How long confirmed: 41 years. Age: Not available. Congregational or diocesan offices, current or past: Parish—Vestry, Senior Warden (St. Timothy's, Wilson); Diocesan—Assistant Treasurer of the Diocese; Penick Village Board. NOMINATOR: Alice Herring, for the Penick Village Board.



Marie B. Osborne. City or town: Huntersville.

Congregation: St. Mark's, Huntersville. Occupation: Retired. How long confirmed: 50 years. Age: Not available. Congregational or diocesan offices, current or past: Parish—(present) Treasurer; Worship Commission; Layreader; Chalice



Bearer; Lay Eucharistic Minister; Evangelism/Membership Committee; (past) Vestry, Senior Warden; Sunday School Teacher; Diocesan—Penick Village Board (2 terms). NOMINATOR: Alice Herring, for the Penick Village Board.

E. Gail Perry. City or town: Raleigh. Congregation: Christ Church, Raleigh.

Occupation: Real Estate Development. How long confirmed: 35 years. Age: Not available. Congregational or diocesan offices, current or past: Parish—(Galloway Memorial Chapel, Elkin) Vestry; Chair, Capital Campaign; (Christ Church, Raleigh) Stewardship Committee (1996-present); Editor, *Cheerful Giver* (1997); Confirmation Teacher (1997, 1999); Diocesan—Penick Village Board (1998-2000). NOMINATOR: Alice Herring, for the Penick Village Board.



Watson N. Sherrod, Jr. City or town: Enfield.

Congregation: Church of the Advent, Enfield. Occupation: Banking. How long confirmed: 30 years. Age: Not available. Congregational or diocesan offices, current or past: Parish—Vestry, Senior Warden; Treasurer; Diocesan—Treasurer, East Regional Ministry; Penick Village Board. NOMINATOR: Alice Herring, for the Penick Village Board.



John H. White. City or town: Cary.

Congregation: St. Paul's, Cary. Occupation: Retired. How long confirmed: 58 years. Age: Not available. Congregational or diocesan offices, current or past: Parish—Vestry (Senior Warden, Junior Warden); Layreader; Lay Eucharistic Minister; Stephen Ministry Leader; Diocesan—Penick Village Board. NOMINATOR: Alice Herring, for the Penick Village Board.



Standing Committee

Lay Order: 1 to be elected to 3-year term

No lay nominations were received by the December 27, 2000, deadline.

Clergy Order: 2 to be elected to 3-year terms

The Rev. Dr. Winston B. Charles.

City or town: Raleigh. Position: Rector, Christ Church, Raleigh. Age: 52. Number of years since ordination: 26. Number of years canonically resident in the Diocese: 7. Diocesan offices, current or past: (North Carolina) Dean of Raleigh Convocation; Commission on Ministry; Trustee, University of the South; (New York) Interim Ministry Training Team; (South Carolina) Commission on Ministry; Bishop and Council; Chair of Dept. of Christian Education; Co-chair, Youth Commission. NOMINATOR: The Rev. Timothy J. Patterson, Holy Trinity, Greensboro.



The Rev. Stephen Elkins-Willilams.

City or town: Chapel Hill. Position: Rector, Chapel of the Cross, Chapel Hill. Age: 56. Number of years since ordination: 25. Number of years canonically resident in the Diocese: 18. Diocesan offices, current or past: Standing Committee (1995-1998; President, 1997-1998); Dean, Durham Convocation (1992-1995); Alternate Deputy to General Convention (1997, 2000); Vision Committee (1997-1998); Penick Village Board (1995-1996); Commission on Ministry (1988-1992, Chair, 1990-1992); Founding Chair AIDS Committee (1985-1987); Conference Center Board (1985-1988); Worship and Liturgy Commission (1984-1996). NOMINATOR: The Rev. Kenneth G. Henry, St. Michael's, Raleigh.



The Rev. Dr. Robert C. Sawyer. City or town: Raleigh.

Position: Rector, Church of the Good Shepherd, Raleigh. Age: 51. Number of years since ordination: 20. Number of years canonically resident in the Diocese: 4 1/2. Diocesan offices, current or past: (Southern Virginia) Christian Education Committee; Board of Managers of Jackson Field House; (Upper South Carolina) Commission on Constitution and Canons; (Virginia) Executive Board; Budget Committee; Regional Dean; Diocesan Liaison. NOMINATOR: Harry G. Bartlett III, Good Shepherd, Raleigh.



The Rev. William Emory Smyth. City or town: Tarboro.

Position: Rector, Calvary Church, Tarboro, and Vicar, St. Luke's, Tarboro. Age: 53. Number of years since ordination: 20. Number of years canonically resident in the Diocese: 17. Diocesan offices, current or past: Summit Board; Diocesan Council; Diocesan Deployment Officer; Commission on Ministry (Chairman); Convocation Dean; Parish Grants Committee (Chairman). NOMINATOR: The Rev. Anne Hodges-Copple, Episcopal Center at Duke University.

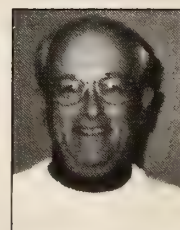


The Summit Board

Lay Order: 3 to be elected to 3-year terms

Alan G. Atwell, Sr. City or town: Greensboro.

Congregation: St. Andrew's, Greensboro. Occupation: Self-employed Salesman. How long confirmed: 50 years. Age: 62. Congregational or diocesan offices, current or past: Parish (St. Andrew's)—Vestry (3 times), Senior Warden; Stewardship Chair (3 times); President, St. Andrew's Mens Club; Advisor, EYC; (St. David's,



Laurinburg)—Vestry; Diocesan—Chair, The Summit Board of Visitors; Delegate to Convention (4 times). **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

Vivian Edwards. City or town: Middleburg.

Congregation: St. John's, Henderson. Occupation: Retired. How long confirmed: 48 years. Age: Not given. Congregational or diocesan offices, current or past: ParishæVestry (Senior Warden, Secretary, Treasurer); ECW (President, Treasurer); Diocesan—Delegate to Convention; diocesan ECW (Vice-President, Durham Convocation Chairman). **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Jack Steelman. City or town: Pfafftown. Congregation: St. Timothy's, Winston-Salem. Occupation: Business development Recruiter, City of Winston-Salem. How long confirmed: 10 years. Age: 48. Congregational or diocesan offices, current or past: ParishæVestry (Senior Warden, 2000; liaison for Christian Education, 1998; liaison for Administration, 1999). **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



Clergy Order: 3 to be elected to 3-year terms

The Rev. W. Verdery Kerr. City or town: Charlotte. Position: Assistant to the Rector, Christ Church, Charlotte. Age: 51. Number of years since ordination: 24. Number of years canonically resident in the Diocese: 1 year currently, but resident several years previously. Diocesan offices, current or past: Chair, Stewardship Commission; Chair, Hunger Commission. **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.



The Rev. Eugenia Sealy Cross. City or town: Winston-Salem. Position: Assistant to the Rector, St. Timothy's, Winston-Salem. Age: 51. **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

The Rev. Lee H. (Chip) Bristol III. City or town: Greensboro. Position: Headmaster, Canterbury School, Greensboro. Age: 41. **NOMINATOR:** The Rev. Canon E. T. Malone, Jr., for Diocesan Council.

University of the South Trustee

Lay Order: 1 to be elected to 3-year term

John Richard Swallow. City or town: Davidson. Congregation: St. Alban's, Davidson. Occupation: College Professor. How long confirmed: 18 years. Age: 30. Congregational or diocesan offices, current or past: Parish--(St. Peter's, Charlotte, 1994-1999) Layreader; Chalice Bearer; (St. Alban's, Davidson) Layreader; Chalice Bearer; Choir Member; 1989 graduate of the University of the South; Associated Alumni Class Agent, 1989-1993. **NOMINATOR:** The Rev. Gary D. Steber, St. Alban's, Davidson.



2001 Convention continued from page 1

Nationally, he is a member of the operating committee of the Episcopal Cathedral Teleconferencing Network (ECTN) and the Communication Commission of the National Council of Churches. He served also for ten years as the Episcopal Church USA liaison with the Odyssey Channel and on the operating committee of the National Interfaith Cable Coalition (NICC).

A parishioner at Grace Episcopal Church, Allentown, he has served several times on the vestry and on two rector search committees.

Ordained a Roman Catholic priest in 1964 after receiving a licentiate in sacred theology (STL) at the Gregorian University and the North American College in Rome, Italy, he served in the Roman Catholic Diocese of Allentown on the bishop's staff as director of communication, director of vocations, and on the board of the state public affairs and lobbying unit of the Pennsylvania Catholic Bishops. He was named a monsignor in 1971 at the age of 33. He resigned as a priest of the Roman Catholic Church in 1981 and within a few months was received into the Episcopal Church. He was named canon theologian for the

Diocese of Bethlehem in 1997 and received as an Episcopal priest in 1999. He was elected to the Standing Committee in 2000.

Canon Lewellis lives in Whitehall, Pa., with his wife, Monica, and two sons, Matthew, 18, and Stephen, 16. An older son, James, graduated from Penn State and is applying to become a graduate assistant in clinical psychology.

Additionally, banquet-goers will be entertained by the singing of the St. Paul's Winston-Salem, Youth Choir.

Admission of new congregations

The banquet will also be the time for celebrations on the part of two new congregations expected to be received into union with the Convention. Members of Iglesia de la Guadalupe from Wilson and Grace Church from Clayton plan to travel to Winston-Salem and present a joyful demonstration. Motions will be made on Thursday night at the opening legislative session to admit both groups as missions of the Diocese.

La Guadalupe has been participating already as a part of the East Regional Ministry, a cluster of eight small congregations in the Rocky Mount Convocation. The Rev. Phis Byrum has been the priest who has worked most closely with this group, which began as a Hispanic worship body called San Timoteo while Byrum, now retired, was rector of St. Timothy's, Wilson. They moved their worship services last year to St. Mark's in Wilson, at the invitation of that congregation.

Grace Church, in the Raleigh Convocation, had its beginnings in Clayton several years ago as an outreach project of St. Paul's, Smithfield, the only other Episcopal congregation in Johnston County. Under the leadership of the Rev. Barbara Platt-Hendren, the unofficial congregation-for-a-while calling itself the Clayton Episcopal Explorers-has worshipped and studied, building itself gradually until it was ready to apply for union with Convention.

Resolutions proposed

According to the by-laws of the Convention, any resolutions proposed for its consideration must be received by the Secretary of Convention no later than 40 days before the opening day. After adjustment for the Christmas holiday, the deadline this time fell on Dec. 27. By that date seven resolutions had been received, but it is expected that a few more may be introduced as "late" resolutions had been received, but it is expected that a few more may be introduced as "late" resolutions at the opening Thursday night legislative session.

One resolution, "On Adoption of the Birmingham Pledge," calls on the Convention to endorse an anti-racism document originated in the city of Birmingham, Ala. The 2000 General Convention of the Episcopal Church adopted the pledge, which was introduced by Alabama Bishop Henry Parsley Jr., former rector of Christ Church, Charlotte, and supported by N.C. Suffragan Bishop J. Gary Gloster.

Another resolution calls on the Convention to reaffirm its opposition to capital punishment, work for abolition of the death penalty, and to support a moratorium on capital punishment.

There are two environmental resolutions-one calling for opposition to so-called "environmental racism" and another calling on the Diocese to join other church groups in voicing concerns about global climate change.

One resolution would regularize the canonical procedure for initiating a search process for new bishops.

Another resolution-coming from the Charlotte Convocation-calls for placing the oversight and funding for the church's program in the hands of convocations, de-emphasizing the leadership role of the Diocese, reducing diocesan staff, and cutting parish contributions to the Diocese and the national church. It calls for creation of a task force to study how such changes could be made.

A seventh resolution desires to amend the diocesan Constitution to remove confirmation as a requirement for voting in parish annual meeting.

All of these resolutions, plus any others introduced on the opening night, will be discussed during hearings held by five legislative committees of the Convention, beginning at 9:30 Thursday. (A list with locations of the hearing rooms is printed elsewhere in the paper.)

New diocesan staff

Bishop Curry will introduce two new diocesan staff members-the Rev. Marie M. Fleisher of Newport News, Va., who will fill the newly-created post of Cannon to the Ordinary, and the Rev. Janet C. Watrous, who has accepted a one-year appointment as Interim Director of New Congregational Development to replace the Rev. Stephen H. Wendfeldt, who has resigned to accept the rectorship of a church in Del Mar, Calif.

Voting and elections

Elections Committee chair the Rev. Lisa Fischbeck of Holy Family, Chapel Hill, and her committee members should have a somewhat easier time of it this year, with no election for Bishop or for Deputies to General Convention.

An adequate number nominations has been received for all the vacancies on Diocesan Council, the Penick Village Board of Directors, The Summit Board of Directors, and Trustee, University of the South.

Two nominations have been received for the vacant lay and clergy opening on the Ecclesiastical Court, but the Diocesan Council, according to canon, still must nominate four others-two for each opening.

An adequate number of nominations was received for the clergy order, Standing committee, where two persons are to be elected; but there were no nominations for the lay order, Standing Committee, where one person is to be elected.

Other business

The annual reports of the Treasurer, Diocesan Council and the Commission on Constitution and Canons will take place on Thursday night.

The traditional time for Convention to recess into a committee-of-the-whole and hear "Hopes and Concerns" from delegates will be from 3:00-4:00 p.m. on Friday. This is a time of no legislative action and is limited to discussion only. Delegates only are permitted to speak.

The proposed budget for 2001 will be presented on Saturday morning. Other reports of diocesan organizations and officers will take place on Friday afternoon and Saturday morning.

2001 CONVENTIONS SCHEDULE

Thursday-February 1

2:00-5:00 p.m. Exhibitor registration & move-in..... Downstairs exhibit hall
 3:00 Registration..... North Main Atrium, Benton Center
 4:15 Dispatch of Business Meeting..... Adam's Mark Tower West

4:30 Orientation Session (optional)..... Adam's Mark Tower West
 (The Rev. Ken Henry)..... Ardmore Room No. 1

7:00 Exhibits Open..... Benton Center, North Hall, Rooms B, C, & D
 Dinner on your own..... Benton Center, North Main Hall
 Convention opens..... Benton Center, North Main Hall

Call to Order
 Holy Eucharist (Bishop's Pastoral Address, Part I, as Sermon)

Legislative Session No. 1

- Formation of the Convention
- ReportsæTreasurer, Council, Constitution & Canons, Secretary
- Late Nominations and Resolutions

Hearings

- Administration of the Diocese..... Ardmore Room No. 1
- Faith & Morals..... Ardmore Room No. 5
- National & International Affairs..... Stratford Room No. 1
- Program of the Church..... Ardmore Room No. 2
- Social Concerns..... Ardmore Room No. 4

Friday-February 2

Breakfast on your own

Registration continues..... Benton Center
 Bible Study (The Rev. Dr. Fred Horton)..... Adam's Mark, Grand Pavilion
 Legislative Session No. 2..... Adam's Mark, Grand Pavilion

Bishop's Pastoral Address, Part II

Small Group Discussion

(Convention recess for 10 minutes to move to Benton Center)

- Balloting begins and continues as necessary
- Convention Committee reports

Introduction of New Clergy

Noon Day Prayers

Clergy Spouse Luncheon..... Adam's Mark, Ball Room No. 1

Convention Luncheon (box lunch, in foyer, included in registration)

Legislative Session No. 3..... Benton Center

Bishop Suffragan's Pastoral Address

Reports & ballots

60-minute time for "Hopes & Concerns" (delegates only may speak)

Evening Prayer

Hospitality time (cash bar)

Banquet (The Rev. William Lewellis, speaker, Diocese of Bethlehem)

(Celebrations of newly-admitted congregations) (Entertainment)

Hearings on Bishop's Address..... Adam's Mark, Grand Pavilion

Program of the Church Committee
 Ardmore Room No. 2

Saturday-February 3

Breakfast on your own

Registration..... Benton Center foyer

Bible Study..... Adam's Mark, Grand Pavilion

(Convention recess for 10 minutes to move to the Benton Center)

Legislative Session No. 4

Budget for 2001, ballots, reports

Commissioning for Ministry, Blessing and Dismissal

The 185th Annual Convention Adjourns

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THE COMMUNICANT

Vol. 92, No. 1

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

JANUARY 2001



Nave of Washington National Cathedral

Over 300 people from across the state journeyed Dec. 17 to Washington, D.C., for North Carolina Day at the National Cathedral, with part of the service music provided by the St. John's, Charlotte, Choir. (Photo by E.T. Malone Jr.)

THE COMMUNICANT

VOL. 92, No. 2

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

MARCH 2001

Curry Calls for 'Missionary Diocese'

By E. T. Malone Jr.

WINSTON-SALEM—Bishop Michael Curry issued a call and the 500 delegates at Diocesan Convention responded with enthusiasm.

Bishop Curry, in a spirited two-part address, called for transformation of the Diocese of North Carolina into a "missionary diocese"—one in which all its members are determined to "make disciples and make a difference." (See full text, pages 4-5)

Responses collected from round-table discussion groups following the address showed that there was considerable excitement about the Bishop's ideas, but also some trepidation about how they could be put into action.

Outdoor Education Program at The Summit gets Council go-ahead

BROWN SUMMIT, Feb. 20—A decision by Bishop Curry's newly appointed Task Force on The Summit to continue use of the financially-troubled diocesan camp and conference center triggered release of \$50,000 in funding from Diocesan Council to make The Summit's proposed Outdoor Education Program a reality.

Council had voted on Feb. 19 to make the money—from the Winslow Smith Trust—available, but contingent on whether the task force recommended continuing to use The Summit.

The action by Council means that the Outdoor Education Program will also receive a matching gift of \$50,000 from a private donor and a foundation grant of \$40,000 to construct a boardwalk into the conference center's several acres of wetlands.

Suffragan Bishop J. Gary Gloster endorsed Bishop Curry's missionary diocese initiative in his own address, focusing on its "making a difference" aspect. (See full text, pages 6-7)

The Rev. Canon Bill Lewellis from the Diocese of Bethlehem, keynote speaker for the Friday night banquet, reinforced Bishop Curry's theme with his remarks, reminding the delegates that "a communication ministry that does not proclaim the gospel, however sophisticated that ministry may be, is not a Christian communication ministry." Lewellis, who serves as communication minister/editor and canon theologian in his diocese, said, "If 'glad tidings of redemption and release' is not the reason for our communicating, what in the world are we communicating? Communication as a church ministry makes no sense unless it 'makes disciples in order to make a difference.'"

The 185th Annual Convention of the Episcopal Diocese of North Carolina, meeting here Feb. 1-3 at the Adam's Mark Hotel and Benton Convention Center, responded to Bishop Curry's proposals in several ways:

The Convention voted to create a Special Commission on Missionary Strategy which would, in the next two years, develop a comprehensive Strategic Plan for the missionary growth of the church in the Diocese of North Carolina. It is to issue a progress report at the next Convention.

The Convention adopted a resolution celebrating the vision of being and becoming a missionary diocese and pledging itself corporately and individually to begin living the

Great Commission, to go forth and make disciples and make a difference.

Convention passed legislation creating a Land Bank to acquire land for new churches.

The Convention approved the proposed 2001 annual budget of \$3.74 million, with some expanded programs and new staff positions—an 8.44% increase over the 2000 budget of \$3.5 million.

It accepted into union two new mission congregations—Grace Episcopal Mission, Clayton, and La Iglesia de la Guadalupe, Wilson.

It also accepted the Report of Diocesan Council with its priorities for budget year 2002, calling for emphasis on youth ministry, congregational development, outreach, increased Hispanic ministry, improved communication, competitive salaries for staff, continued partnership with the National Church, and review of The Summit's role in the Diocese.

In other business, the Convention voiced its continued opposition to capital punishment and called for a moratorium on the death penalty. In a vote by orders, the laity defeated a proposal to remove confirmation as a qualification for voting in parish elections. Delegates also affirmed the anti-racism Birmingham Pledge and voiced opposition to practices known as environmental racism.



E. T. MALONE JR.

IT'S OFFICIAL! Grace Episcopal Mission, Clayton, was one of two new congregations admitted into union with the Convention.



GERTRUDE MURCHISON

YOUTH DELEGATES: Fourteen young people elected from the seven convocations had voice and seat at Diocesan Convention.

Around the Diocese

Clergy Quiet Retreat set March 26-27, The Summit

BROWN SUMMIT—All clergy of the Diocese are urged to attend the annual Clergy Quiet Retreat scheduled from noon Monday, Mar. 26, through lunch, Tuesday, Mar. 27, at The Summit Camp and Conference Center. "We are hoping that once again this will prove to be a welcome break from our routines and a time for fellowship, worship, conversation, inspiration, and shared learning," said Bishop Gloster. Registrations should be made by calling The Summit at (336) 342-6163.

Church of The Saviour, Jackson, plans celebration of 150th anniversary May 20

JACKSON—The congregation of The Church of The Saviour is planning a celebration of its 150th anniversary here on Sunday, May 20, in Northampton County.

Suffragan Bishop J. Gary Gloster will preside at a 3:00 p.m. service of Holy Eucharist and Confirmation.

At the conclusion of the service there will be a brief dedication by Bishop Gloster of a bronze plaque presented by the diocesan Historic Properties Commission to the church in honor of its being listed on the National Register of Historic Places. The listing was effective January 4, 2001.

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Bishop
The Rt. Rev. Michael B. Curry

Bishop Suffragan
The Rt. Rev. J. Gary Gloster

Editor
The Rev. Canon E. T. Malone Jr.

Production Assistant
(Vacant)

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Henry W. Lewis will present a talk on the history of The Church of The Saviour, after which there will be a reception in the parish house.

Senior Warden E. Carl Witt has issued an invitation to The Saviour's sister congregations of Grace Church, Weldon, and St. Mark's, Halifax, and to all interested persons to attend the service. The Rev. Ben R. Duffey is serving as priest-in-charge at Jackson, Weldon, and Halifax.

Episcopal Housing Ministry

RALEIGH—The Board of Directors of the Episcopal Housing Ministry Inc. has announced that there will be dedication and celebration of the opening of River Haven Apartments, 9300 block of Capital Blvd., at noon on Mar. 20.

Racism Awareness Workshop

BROWN SUMMIT—The newly reorganized diocesan Racism Committee is planning a Racism Awareness Workshop beginning at 10:00 a.m., Friday, Mar. 23, through noon, Saturday, Mar. 24, at The Summit. General Convention 2000 adopted a resolution (B049) that requires anti-racism training for "all ordained persons, professional staff, and those elected or appointed to leadership on committees, commissions, agencies, and boards." This no-cost workshop is an opportunity for any persons in those categories to receive such training. One may contact Margo Acomb at Diocesan House to register, at (800) 448-8775 or (919) 787-6313. Other workshops will be offered on May 18-19 and Aug. 17-18, with locations TBA.

Ordination to priesthood

MOORESVILLE—The Rev. Zelda M. Kennedy, transitional deacon, will be ordained to the priesthood at 1:00 p.m. on Saturday, Apr. 28, at St. Patrick's Church, Mooresville.

PASTORAL RESPONSE

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NORTH CAROLINA

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HISTORIC CHAIRS: During his Jan. 19 visit to St. James', Mooresville, Bishop Curry sat in one of a pair of Windsor chairs recently authenticated as dating from 1800-1815 and probably made by a local craftsman. They were used for Episcopal services in a private home before the construction of St. James' Church in the 19th century. Afterwards placed in the church, it is possible that every bishop in the history of the Diocese has been seated in these chairs. At right is St. James' current vicar, the Rev. Susan Louttit Hardaway.

Black Seminarians to meet at St. Augustine's College

RALEIGH—The Organization of Black Episcopal Seminarians will hold its annual conference on Mar. 15-18 at St. Augustine's College in Raleigh. The Rev. Lynn Collins, Coordinator of Black Ministries at the National Church office, will be on hand, and Bishop Michael Curry will spend time with the group on Friday, Mar. 16, and Sunday, Mar. 18.

Singles conference in Raleigh

RALEIGH—The Friendly SEAs (Single Episcopal Adults) of the Church of the Good Shepherd invites all single adults to the first annual conference entitled "From Survival to Celebration," to be held at the church on Saturday, Mar. 31, with Rob Mattheus from the Diocese of Lexington and Bishop Michael Curry as speakers. For more information and registration one may call the Rev. Bill Bennett at (919) 831-2001.

Restorative Justice Seminar

GREENSBORO—The Diocesan Committee on Opportunities for Restorative Justice (COURAJ) is sponsoring a one-day seminar entitled "You are the Light of the World," on Saturday, Mar. 31, from 9:00 a.m.-1:45 p.m., at Holy Trinity, Greensboro. Bishop Gloster will celebrate Eu-

charist at 9:30 a.m. Speakers include the Rev. Jack Durant (on "Restoration of the Victim"), W. Thomas Beckner of the Center for Justice and Urban Development, Taylor University, Indiana, and the Rev. Jackie Means, Director of Prison Ministry for the National Episcopal Church. Registration of \$12 includes lunch. One may contact Kathleen Townsend at (919) 782-3977 or kct123@aol.com to register.

This & that

A POSITIVE SPIRIT: Bishop Henry N. Parsley Jr., writing in the February 2001 issue of *The Apostle*, newspaper of the Diocese of Alabama, prior to the diocese's annual convention, thanked his people for their positive spirit. "There is a positive, energetic spirit among us," he said. "We are growing in a healthy way and reaching out in Christ's name." Among the qualities that contribute to such a climate, he noted, is that "Healthy congregations love and support their clergy." There is not an "attack mentality" but rather an attitude of mutual love and support between clergy and people. Bishop Parsley commented: "Ordained ministry is a joy and privilege for those of us called to do it, but it is tough work. Healthy clergy make for healthy churches, but they cannot do it without our love, prayer, and assistance. It is essential that we affirm the gifts of our clergy and not expect them to be perfect. A critical spirit is enemy number one."

Resolutions Considered at Diocesan Convention

1. On the Nomination and Election of Bishops (Adopted without change as printed in the January *Communicant*)

2. On Adoption of the Birmingham Pledge (Adopted without change as printed in the January *Communicant*)

3. On Reaffirming Opposition to Capital Punishment and in Support of a Moratorium on Capital Punishment (Adopted substitute; amended on the floor to delete word "significant" before the word "role" in third resolve)

Resolved:

That this 185th Annual Convention of the Episcopal Diocese of North Carolina join with the 73rd General Convention of the Episcopal Church USA in reaffirming its opposition to capital punishment and call on the parishes and members of this Diocese to work actively to abolish the death penalty in North Carolina; and be it further

Resolved:

That this Convention join with those who are calling for an immediate moratorium on the use of capital punishment; and be it further

Resolved:

That this Convention call upon the Legislature and the Governor of North Carolina to cease all executions at least until preliminary results of the North Carolina Death Penalty Project 2000 study become available in early March of 2001; and that if those results indicate that racial factors may be playing a role in determining capital sentences imposed under North Carolina's judicial system, that North Carolina's moratorium on executions be extended to permit this grave problem to receive appropriate study; and be it further

Resolved:

That this Convention instruct the Secretary of Diocesan Convention to notify the Legislature and Governor of North Carolina of this action.

4. On Opposition to Environmental Racism (Adopted substitute)

Resolved:

That this 185th Annual Convention of the Episcopal Diocese of North Carolina, in support of the 73rd General Convention's resolution D005 calling for the church to "seek every opportunity to oppose environmental racism," the practice of locating polluting industries disproportionately near neighborhoods inhabited by people

of color and/or the poor direct the Chartered Committee on Environmental Ministry to determine where this problem possibly is occurring in the Diocese and provide a report to the 186th Convention as to what response is being or should be made.

5. On Placing the Oversight and Funding for Mission in the Hands of Conventions (Committee recommended rejection)

6. On Concern over Climate Changes (Committee recommended rejection)

7. On Changing the Diocesan Constitution to Remove Confirmation as Pre-requisite for Voting in Parish Annual Meetings (Committee reported this resolution without recommendation. In a vote by orders, it was approved by the clergy but defeated in the lay order and thus defeated overall)

8. On the Establishment of a Land Bank for the Diocese of North Carolina (Adopted)

Resolved:

That the Episcopal Diocese of North Carolina begin the process to acquire and bank land in high growth areas or areas advantageous to the Mission of the Church. Such land to be provided for the eventual use by new or existing congregations. The decision regarding the areas in which to buy land shall be determined by demographic data provided through Percept, by local and community information and by diocesan/congregational information that best suits the Church's plans for mission extension. To conduct and oversee the process, a Diocesan Commission on Land Acquisition be appointed by the Bishop. Said commission shall consist of individuals knowledgeable in real estate, finance, and law. The initial funding process for the Commission on Land Acquisition to be determined by Diocesan Council, the Trustees, the Standing Committee, and the Bishop.

9. On the Response of the Convention Committee on Program of the Church to the Report of the Diocesan Council (Adopted)

Resolved:

That the 185th Convention of the Episcopal Diocese of North Carolina gratefully accept the very thorough and well-documented report of the Diocesan Council and commend that body for its work in 2000; and be it further

Resolved:

That although there is no order of priority attached to the items in Part III of the Report, this committee sees a strong connection between the last item listed in that section and the ones above it. Therefore, we encourage the Council to give every support and attention to the work of the Task Force on The Summit and to present to the 186th Convention of the Episcopal Diocese of North Carolina a clear, decisive statement with regard to the place of The Summit in the mission and ministry of the Diocese with particular attention to the financial impact of said position; and be it further

Resolved:

That we commend the Diocesan Council for its on-going support of the first seven long-term diocesan priorities, but we urge Council to present Part III of its report to the 186th Convention in such a way as to convey to Convention Council's sense of the relative weight and importance of each priority.

10. On Responding to the Call to Make Disciples (Adopted)

Resolved:

That this 185th Convention of the Episcopal Diocese of North Carolina celebrate the vision of being and becoming a mis-

sionary diocese and pledge itself corporately and individually to begin this day living the Great Commission, to go forth and make disciples and to make a difference.

11. On the Creation of a Special Commission on Missionary Strategy (Adopted with amendment)

Resolved:

That the 185th Convention of the Episcopal Diocese of North Carolina authorize our diocesan bishop to establish a Special Commission on Missionary Strategy which will, over the next two years, develop a comprehensive Strategic Plan for the missionary growth of the Church in the Diocese of North Carolina. This Commission will make a progress report to the 186th Convention with a plan being offered for the consideration of the 187th Convention; and be it further

Resolved:

That on the first Sunday of each month, beginning February 4, 2001, all congregations, all campus ministries, and all diocesan institutions of this Diocese will begin the pilgrimage by praying together in our several places of worship for our desire to be a missionary diocese, "making disciples, making a difference"; "*haciendo discipulos, inspirando cambios.*"

Province IV to hire Administrator

DURHAM—Province IV of the Episcopal Church, which consists of 20 dioceses in the southeastern United States and includes the Diocese of North Carolina, is seeking applications for the position of Provincial Administrator, according to Scott Evans Hughes, president of the province.

The purpose of this part-time position is to further mission and ministry in Province IV, coordinate programs and communications, enhance and increase networks, and provide administrative and organizational assistance to the President and Executive Committee.

Deadline for applying is Apr. 1 and employment is expected to begin on July 1.

The Provincial Administrator will work with the President, Executive Committee, Network Coordinators, bishops, and dioceses to further mis-

sion and ministry of Christ in the Province and maintain contact with the network coordinators. An applicant for the position should be familiar with meeting planning and organization, be highly motivated, have the ability to work independently and possess computer, organizational, and people skills. Knowledge of the Episcopal Church and its structure is essential.

The Provincial Administrator can be located anywhere in Province IV. The salary for the half-time position is \$20,000, with benefits being negotiable, depending on particular situations. Ordinary and necessary expenses will be reimbursed.

For a complete job description, one may contact Scott Evans Hughes, 3818 Regent Rd., Durham, NC 27707-5310, (919) 489-2721 or scotevans38@aol.com.

The Bishop's Address to the 185th Convention

EDITOR'S NOTE: *Following is the complete text of the Rt. Rev. Michael B. Curry's Address to the 185th Convention of the Episcopal Diocese of North Carolina, first and second business sessions, at the Benton Convention Center, Winston-Salem, N.C., February 1 & 2, 2001.*

Part 1

We Are Part of Something Greater Than Ourselves

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Mt. 28:19,20

i

If the truth is told God, has a terrible habit of asking the impossible of people. If you don't believe me ask Noah, or Abraham and Sarah, or David with Goliath, or Queen Esther before the King, or even Mary with her baby. God has a habit of asking the impossible. And this text, the Great Commission, is a classic example of that. "Go therefore and make disciples of all nations." The old King James translation of that said, "Go ye into all the world..." In the longer ending of Mark's Gospel Jesus says, "Go into all the world and proclaim the good news to all creation." In the Acts of the Apostles Jesus says, "You shall be my witnesses in Jerusalem, in all Judea and Samaria, and to the ends of the earth."

Think about that for a moment. How were they supposed to go into all the world? They didn't even know where all the world was. None of the original disciples had ever been outside of Palestine. They didn't even know about most of the world existing. Marco Polo hadn't been to China. Columbus hadn't happened yet. Galileo had not yet come. Freud hadn't discovered inner space and Alan Shepherd hadn't traveled into outer space. Go into all the world?

And how and with what were they to do it? Jesus gave them the task but He didn't give them an organization to support them, He didn't provide any funding, and He didn't tell them how. —No Annual Meeting, no Diocesan Convention, no General Convention, no Lambeth. — They had no telephones, no fax machines, no email, no internet. He didn't give them anything except His Word and His promise. He just said go!

What was going on here? I didn't catch the inner dynamic and logic of Jesus' insight until I realized that I was for some reason having a difficult time with my sermon and address to this convention. I got bogged down while writing. My writing and thinking became paralyzed. There was no movement. I prayed and kept working, but it didn't seem to happen. Jesus and I talk a great deal about sermons. Either He wasn't speaking or I wasn't hearing. —It was more likely the later. — Then it hit me like a thunderbolt. I was getting lost in the morass of details — all the things that could be said, all the things that should be said, all the things I thought you might expect me to say, councils, committees, commissions, task forces, deadlines, details, and on and on and on. They were all creeping in and grinding the sermon/address down. Then it dawned on me that my answer was in the text. Jesus understood this a long time ago. Life must be lived against the backdrop of that which is greater than the self. Otherwise life is mired down in the constant micro-management of a mess.

Listen to the inner logic of the text. First, He asks them to do the impossible. "Go into all the world...make disciples of all nations..." But look at the end of the text, "And remember, I will be with you." That's the exact same thing God said to Moses when He told Moses to do the impossible. "Go down, Moses, way down in Egyptland, and tell ole, Pharaoh, let my people go." If you remember that story Moses said, that's impossible. *Lord, do you know who Pharaoh is? That's impossible.* And what did God say? "I will be with you." In other words, you are part of something greater than yourself. And because you are part of something greater than yourself you will be capable of more than you ever could be on your own.

Life must be lived against the backdrop of that which is greater than the self. Otherwise life is mired down in the constant micro-management of a mess. But when life is lived in the greater context of God, the immediate context not only becomes manageable, but transformed. Mountains you thought so incredibly high are not quite so high, and valleys you thought so low are not quite so low. Jesus understood this. And that is why he was able to summon the first disciples to that of which they were utterly incapable. *We are part of something greater than ourselves.*

ii

People who have struggled against life's odds learn this quickly. Life, lived only in the context of the way things are, is condemned to be lived according to the vagaries of the present and the dictates of

the status quo. Life lived in the context of that which is greater becomes open to the possibility of transformation and victory.

That may be the deeper origins behind what Mary and Joseph did with the infant Jesus. Following ancient custom, probably dating from the days of Moses, they took the newborn child to the temple to be presented to the Lord. In presenting Jesus they defined his life not against the backdrop of 1st century Roman occupation of Palestine, but against the backdrop of his Jewish history, identity and the ultimate reality of God. In so doing they transformed their condition as "the wretched of the earth," to borrow from Franz Fanon, to the blessed of God. Their lives were part of something greater than the self and the world.

Anselm of Canterbury once said that God is that of which nothing greater can be thought. A friend of mine often says, "The God behind you is greater than any problem ahead of you." Or, as 1st John says, "We are God's children...greater is he who is in you than he who is in the world." "Go, therefore, make disciples of all nations..." We are part of something greater than ourselves!

iii

I was blessed to have grown up in a loving Christian home and environment. My mother, was raised Baptist but became an Episcopalian after reading C. S. Lewis' *Mere Christianity*. My father was studying to become a Baptist minister when he met my mother. He didn't read C. S. Lewis at the time. He was just in love. So he became an Episcopalian. But my grandparents all remained rock ribbed Baptists. As a result, I grew up in the Episcopal Church. My swaddling clothes were an Episcopal flag. And at the same time I was raised in the cross currents of the African American folk tradition, the Episcopal Church and the evangelical traditions of the historic black Baptist and Methodist traditions. As a result of all this cross fertilization I am a thorough going Anglican, capable of living with great variety.

When we were small children I remember my father sitting the children down one evening to talk. We knew that something was up. My father and some other clergy had taken leadership in local efforts for civil and human rights. A protest was due to occur. That night daddy sat us down to tell us that he might have to go to jail the next day. I don't remember much of what he said, but this I do remember. He said, "You must always be willing to give yourself for a higher cause. And don't worry about it because our lives are part of something greater than ourselves."

Some years later my mother lapsed

into a coma after an aneurysm caused by a childhood head injury. For nearly a year she was in a coma and eventually was moved from the hospital to a nursing home. When she was in the nursing home we would, as a family, spend part of the evening in the nursing home with mommy. We often did our homework there. We watched television there. We did family there, with her in a coma. Before we left we always prayed. Daddy's were always short. Grandma liked to "have a little talk with Jesus," as the hymn said. But "little" didn't mean short in duration.

Looking back now I am very much aware that my family gave me a message for life. Life can be tough. It's not always easy. But life lived in the context of God can be life triumphant, even against the odds. When mommy finally died, I can remember even now, thinking those words that daddy had said years before, "Remember, we are part of something greater than ourselves." And it made a difference. Life lived in the context of real faith in God is life that can be lived not according to the vicissitudes of life but by the victory of God.

Jesus sent the first disciples out on an impossible mission. And by the power of an amazing grace and a sweet, sweet Spirit, they did it. I believe that that same mission is ours. And it excites me. It energizes me. And it also scares me to death.

But as that old hymn of Zion says, "It is no secret what God can do. What He did for others, He'll do for you." So go, make disciples of all nations. And be not afraid.

Our God is able, as Dr. King once said, "to hew stones of hope from mountains of despair." Our God is able to make a way out of no way. We are part of something greater than ourselves.

Part 2:

Go, Make Disciples, Make A Difference!

Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

i

About a week before I was consecrated bishop a group of pilgrims left Holy Trinity Church in Greensboro to walk some 60 miles to Duke Chapel as part of the celebration and witness. One newspaper ar-

tle described their journey this way: "They will walk along highways and back roads, reflect, pray and soak up the quiet time." They did just that. Little did I realize at the time that their spiritual pilgrimage would prove to be a parable of who we are as disciples of the Lord Jesus Christ.

They walked in the steps of Chaucer's Canterbury Pilgrims. They walked in the tradition of John Bunyan's character Pilgrim in *Pilgrim's Progress*. They walked in the steps of Mahatma Gandhi's salt march to the Indian Ocean. They walked the steps of those who marched across the Edmond Pettis Bridge in Selma of 1965. Above all they walked in the steps of Jesus of Nazareth who summons disciples of every generation and era with the words, "Follow me." Their pilgrimage was a parable of what it means to be a disciples of Jesus. Discipleship is in a sense about what you do with your feet.

The word disciple in both Hebrew and Greek has some origins in the realm of teaching, learning and education, if you will. Bruce Chilton in his recent book *Rabbi Jesus*, says that an ancient rabbi was not merely a teacher of the head, but a teacher of head and heart. The rabbi taught a way of life. A pupil or disciple was not, therefore, simply an academic student of the teacher. The disciple sought to live the way of the teacher, to follow in his or her steps.

Jesus reflects this understanding when He said: "A disciple is not above the teacher, nor a slave above the master; it is enough for the disciple to be like the teacher, and the slave like the master." It is in this context that He says, "Follow me," or "I am the way, the truth and the life." It is in this context that 1st Peter speaks of Christian discipleship as *following in the steps of Jesus*. Discipleship is about feet.

There is a wonderful passage in Frederick Buechner's book, *The Alphabet of Grace*.

Feet are religious too. I say if you want to know who you are, if you are more than academically interested in that particular mystery, you could so a lot worse than look at your feet for an answer. When you wake up in the morning, called by God to be a self again, if you want to know who you are, watch your feet. Because where your feet take you, that is who you are.

Discipleship is about feet. It is about discovering and claiming a new, true

identity, "Because where your feet take you, that is who you are."

Some years ago I served a congregation founded by the Sisters of the Transfiguration, a religious order of the Episcopal Church located in Glendale, Ohio. At one time the Sisters had a mission in mainland China. A young girl named Martha had been raised at the mission. She became a Christian and professionally became a dentist. Unfortunately when the communists came to power the sisters as with other Christian missionaries were thrown out of the country. They left Martha and never heard from her. Some years later, with the new openings in relations between China and the U.S. they received a letter from Martha. Eventually they brought Martha and her two sons to the states.

As it turned out, Martha had served nearly 15 years in a communist prison. She had refused to renounce her faith in Jesus Christ as Lord, by bowing to the communist party line. And for that she was imprisoned. The Sisters asked me to prepare Martha's sons, whose names were Andrew and Peter, for baptism and confirmation. In the course of the preparation I told them that they were named for some of the very first disciples of Jesus. They looked at me and asked, "what's a disciple?" I was stumped for a moment and then it dawned on me. I said to them, "Look at your mother. She followed Jesus even when it got her into trouble. That's a disciple." They got it. Discipleship is about a life lived in love and liberating obedience to Jesus Christ.

So it is not an accident that God tells Moses, "take the shoes from your feet, for the ground on which you stand is holy ground." And only after Moses' feet are redirected, if you will, is he sent to Pharaoh with the message, "thus saith the Lord God of Israel, Let my people go." It is not an accident that St. Paul, quoting Isaiah, uses the metaphor of feet for the very movement of the Gospel. 'How beautiful are the feet of those who bring good news.' Discipleship is about what you do with your feet because discipleship is about following Jesus Christ and Lord and loving Him as Savior. *Go, make disciples, make a difference!*

ii

There is something else about discipleship and feet. The metaphor of discipleship is intrinsically holistic. Do you remember the story of Jesus washing the feet of the disciples? It happened at the Last Supper as told by John's Gospel. Jesus asks Peter to allow him to wash his feet. Peter doesn't want Him to do it, but Jesus insists. Peter finally says, okay, but then blurts out, "well don't just wash my

feet wash me all over." Jesus says something very interesting. "One who has bathed does not need to wash except for the feet, but is entirely clean."

This is obviously not Jesus' commentary on personal hygiene. Something else is going on here. In the ancient world the feet represented the whole self. To lay claim to a piece of territory you place your sandal on it. Feet represent the whole self. Discipleship is a holistic reality.

We sometimes find ourselves divided into various camps. Evangelicals over here, social action folk over there; theological liberals and conservatives over there; high church, low church, broad church; folk who want the pastoral church here, the prophetic church there. And the beat goes on. It seems to me that discipleship moves us beyond that because discipleship is about following Jesus, not ourselves. As St. Paul said: "...we preach not ourselves but Christ Jesus as Lord."¹¹

Dietrich Bonhoeffer in his classic work, *The Cost of Discipleship*, said it this way: "Discipleship without Jesus is a way of our own choosing. It may be the ideal way. It may even lead to martyrdom, but it is devoid of all promise."

Several years ago an Anglican missionary of the Church of England was sent to a Third World country to pastor and evangelize in a small rural township. While there he met a young boy who became his most faithful acolyte. As it would so happen the young boy became ill and had to be hospitalized. Unfortunately, because of the poverty and politics of the land the nearest available hospital was some distance away. But during the child's illness the priest visited him regularly and told him stories from the Bible, Moses, Miriam and the Exodus, David and Goliath, Mary and her baby.

Eventually the boy recovered. The priest was reassigned. He and the boy stayed in touch. In fact, the little boy became a priest himself and preached at the funeral of the old missionary, telling this story then. The name of the missionary was Trevor Huddleston. The name of the little boy is Desmond Tutu.

Was that experience about pastoral care, evangelism or social action? Was it priestly, pastoral or prophetic? Was this liberal or conservative experience? Trevor Huddleston and Desmond Tutu were following Jesus.

For the same Jesus who said "Go, make disciples of all nations..." also proclaimed the Year of Jubilee. "The Spirit of the Lord is upon me because he has anointed me to proclaim good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to set at

liberty those who are oppressed and to proclaim the acceptable year of the Lord." The same Jesus who is the Good Shepherd also cast money changers out of the temple. There is not an evangelical and a social ministry Jesus. There is not a pastoral and a prophetic Jesus. We have one Lord Jesus Christ, truly God and truly human. And discipleship is about following Jesus.

Allow me to take this one last step. Discipleship is not only holistic but discipleship, as Jesus articulates it, is universalistic. I believe that when Jesus said, "Go, therefore, make disciples of all nations," He meant what He said. *ALL NATIONS!*

While at General Convention last year I asked to be and was appointed to serve on the legislative committee on evangelism. This committee eventually drafted the resolution 2/20 A clear Vision. While the content of the resolution is important it was the experience of the committee that moved me rather profoundly.

The committee was composed of a rather incredible group of very different people. Deputies from the Diocese of Newark and Dallas, and a smattering in between. We were black and white, Anglo and Hispanic, snow belt and sun belt, gay and straight, liberal and traditional. This was a rather remarkable assembly of people.

Now I know that if you pushed that group it could fragment and divide over issues and concerns. We were bound together by the shared conviction that we all love Jesus. And we know Jesus loves us. That was the common thread. Discipleship moves us beyond the usual personal and parochial divisions to a new source of unity grounded in the Gospel itself.

Maya Angelou, speaking of America, in her poem, "On the Pulse of the Morning," says it this way:

So say to the Asian, the Hispanic, the Jew, The African, the Native American, the Sioux, The Catholic, the Muslim, the French, the Greek, The Irish, the Rabbi, the Priest, the Sheik, The Gay, the Straight, the Preacher, The privileged, the homeless, the Teacher. History, despite its wrenching pain, cannot be unlived, but if faced With courage, need not be lived again.

What Maya Angelou was writing about for our country is, it seems to me, more profoundly true for we who are disciples of Jesus Christ. This I would submit is behind Jesus' words in the Great Commission.

(Continued on back page)

The Bishop Suffragan's Address to the 185th Convention

EDITOR'S NOTE: *Following is the complete text of the Rt. Rev. J. Gary Gloster's Address to the 185th Convention of the Episcopal Diocese of North Carolina, third business session, at the Benton Convention Center, Winston-Salem, N.C., February 2, 2001.*

Sisters and brothers in Christ I am honored to be given the privilege to address you at this 185th Convention of the Diocese of North Carolina. It is a joy and a unique gift to be able to serve with Michael Bruce Curry our new diocesan.

His humor, energy, enthusiasm, and faith are contagious and make serving in the capacity of Bishop Suffragan a vocation that is both exciting and fulfilling. I hasten to add that you the people of this great Diocese are a splendid and wondrous body of many parts of varied interests, talents, and convictions. The days are full of the surprises that you can and often do bring to our attention.

The other thing that I am thankful for is the staff that works with Michael and me to serve you at the Diocesan House. They are a talented and hard working group of folks; please join me in showing our appreciation for their part in our shared ministry.

A farmer who lived on the Great Plains had never been to a city of any size, but one day a church choir trip allowed him to do just that. When he got home, his wife asked him what he saw and what he learned. He told her all about it, including the fact that their group had attended church on Sunday in a large congregation that had a really big choir.

"They sang an anthem," he told her.

"What is an anthem?" she asked.

"Well," he replied, "you know we sing hymns here at home. If I were to say to you, 'Martha, the cows are in the corn, Amen.' That would be a hymn. But if I were to say to you, 'Martha, Martha, Martha, the cows—the big cows, the little cows, the red cows, the black cows, the green cows, all the cows, all the cows—are in the corn, the corn, the corn, the corn, Amen. Amen, Amen, Amen'—THAT would be an Anthem!"

There may be some strange affinity between an "anthem" and an "address," but please bear with me, with us, with us, please, please bear with us.

I begin this address on a personal note with a letter that I wrote on a special occasion to a very special person. The person was Carson, one of my grandsons, and the occasion was his confirmation at which I was one of the participating bishops. The letter accompanied the gift of a hand-made silver and turquoise cross

I wrote these words:

The cross, which has many shapes and designs, is the primary symbol of the Christian faith into which you are confirmed today. This is the same faith into which you were baptized on April 25, 1987, at Christ Church in Charlotte. I remember when I baptized you, your saying in a very loud voice, "Gary, you're putting water on me!"

As you grow in this faith, I hope the cross becomes more than just a piece of jewelry for you. First, it is a symbol of freedom in that it is a reminder of God's love through Jesus Christ for us. No matter what may hurt or threaten us the cross is the sign that God's love is greater than all of those things. No matter what wrongs we might do, God's love rises above this too and enfolds us.

Second, the cross is a symbol of sacrifice and a call to us to be willing to give of ourselves for others. These others are as close to us as our family: parents, grandparents, brother, aunts, uncles, cousins, neighbors or friends, or they may be as far removed as people we have never, nor will we ever see. They are people who might be suffering and need desperately to know of God's love through us.

We are particularly happy for you on this day, and I am especially proud to be able to confirm you, a privilege that only very few grandparents have. We love you and wish the very best for you in your journey.

Love and peace from your grandmother and me. — Gramps

In the same love that I shared with my grandson, I share with you the importance of the cross. You are my family. The cross, its meaning and symbolism, is probably the most important thing that we take with us as we go into all the world, share the faith, make disciples and make a difference in the world. The cross is about the incredible love God has for us and it is about the life that we are called to live or give sacrificially for others.

Dietrich Bonhoeffer shortly before his death at the hands of Nazis wrote, "The Church is the Church only when it exists for others." This existence requires the full Christ with the cross and not a counterfeit.

We are called as we should be by our Bishop to grow the Church and to go into all the world and make disciples who will make a difference. I fully, completely, and absolutely concur with this challenge. I want to raise a caution that we must go with the full Christ and not take a false Christ born of privatism. We must go with the full Christ and not take the partial

Christ, side-lined and marginalized by niceness or by comfort. We must go with the full Christ and not take the bloated Christ of prestige or pomp. As Paul said in his first letter to the Corinthians, "but we proclaim Christ, yes Christ nailed to a tree; to the Jews an obstacle that they can't get over and nonsense to the Greeks, but yet he, the crucified Christ, is in the power of God and the wisdom of God."

I remember reading some time ago an article about the new mega churches and the fact that they did not include in the architecture or appointments of their structures the traditional symbols of the Christian faith. This quaint modern twist on the essence of the New Testament tradition of Christian martyrs included the removal of the cross.

We cannot talk about the Gospel without the cross and sacrifice.

We cannot talk about the Gospel without sharing people's misery and suffering.

We cannot talk about the Gospel without including our own sacrifice and willingness to be crucified.

In reality we cannot talk about the Gospel. We must live the Gospel.

For a few moments I invite you to enter the worlds of some of our sisters and brothers in this life. The crucified Christ is present with all of them. Indeed, they experience the crucifixion themselves, and these occasions are a call for us to go to them even when it hurts.

Imagine yourself in a rural clapboard church gathered with fellow mourners on the occasion of the funeral. It is the funeral for four little girls who were assassinated by a racist bomber while they were praying at a worship service in a neighboring church only a few days ago. The minister, the Rev. Wilcox, begins his prayer entitled, "Why Jesus?!"

This church has never before been so full, yet as your pastor I have never felt this empty. I have prayed to deliver a message of love and hope built out of the ashes of despair and upon the dead bodies of the four innocent little girls. But Jesus, I am not ready for this test. This question burns a hole inside of me, Why, Jesus?!

Why in this house, where we offer our devotion to you? Why these children who wanted only to serve you, that prayed to you while their precious limbs were being blown apart and crushed beneath the weight of fallen dreams and broken promises. Why? In your precious, holy and sacred name did you allow barbarism and evil to enter this church and make a mockery of all that we hold dear to shatter the goodness, to destroy hope, to torture the faithful who now live only to mourn... Why take our children and leave us only

memories of what could have been ... Why?!

(Jeff Stetson, playwright) from Conversations with God

"Why, Jesus?!" is a vivid portrait of the effects of racism, bigotry, and hatred. Some might say it is dated but we might ask James Duke, a black man, decapitated and dragged to death from the back of a pick up truck if racism is dated and gone. We might ask Matthew Shepherd who was hung out on a fence like a scarecrow and left to die, because he was gay, if bigotry and hatred are dated and gone.

Imagine yourself to be an adult whose favorite foods are onions and pineapple and you learned to like these treats as a child in a very unusual way. (A true story told by the Rev. Carmen Guerrara)

"Here it comes, here it comes. Run or you'll miss it! Run! Hurry!" The large rickety onion truck was barreling down Brazos Street. All the neighborhood children were running behind it. The big white onions were dropping off the back of the truck faster than the girlchild could gather them.

She was only seven. And as she moved as fast as she could, she lifted her skirt to fashion a basket to hold the onions. As the big truck disappeared around the corner she looked down at her basket. It was full!

All of the children shrieked with joy as they counted how many each had gathered. They sat on the curb on that hot summer day in south Texas and bit into those delicious onions as the juice dribbled down the side of their mouths dropped off their chins and to this day, the girlchild's mouth waters with even the mention of fresh big white onions.

Tomorrow her brother said, "I will take you to find treasure, but you can't tell anyone where it is." The time finally came and they walked for what seemed to be all morning with lots of short cuts. "It's just around the corner," her brother finally said, and then there it was, it was a mountain of things all on top of each other, some bright white, some of golden rust.

She wanted to grab so many of the things that she was seeing. "This ain't nothing," her brother said. He took her hand and showed her another mountain. He reached out and picked the most beautiful fruit she had ever seen, took out his pocket knife and sliced the pina (pineapple) and gave her a piece. She knew that she had discovered a magical place. Nothing had ever tasted so sweet in her whole life.

Thus, it was that pineapples and onions

became her favorite foods. It would not be until many years later that the girlchild would know these magical mountains had a name, they were called – the city dump.

This little girl was in a sense lucky. Even though her poverty led her to find food in the street and the delicacy in the dump, she lived and did not die. Senator George McGovern, in his book *The Third Freedom* states that... "the twentieth century was the most violent in human history with nearly 150 million people killed by war.

But in just the last half of that century nearly three times as many died of malnutrition or related causes... What is the cost of 800 million hungry people dragging through shortened and miserable lives, unable to study, work, play, or otherwise function normally because of the ever present drain of hunger and malnutrition on body, mind, and spirit?"

The real tragedy is that there is enough food to go around and it is the inequities of its distribution that cause the hunger, malnutrition, and death. People make decisions that perpetuate these life-destroying conditions. The crucified Christ is present.

Where is the Church which is willing to make sacrifices to end hunger so that no child or adult will die because we did not share the food we have? To go bringing the saving word of Christ is to take food and the means to produce food so that God's people will not die.

To make disciples of Christ is to will the army of people who care that people starve and who will in turn make a difference in the systems of our society.

Jonathan Kozol has shared many stories in his books about children in the area of New York known as South Bronx. In his most recent work entitled *Ordinary Resurrections* he writes of the violence done to the people of that region that is called "environmental violence."

The area known as Cypress, which is inhabited mostly by Hispanics and blacks and which is one of the most poverty ridden neighborhoods in this nation, became the site of a waste incinerator. This waste facility is of a very special nature, it is a *medical incinerator* which burns what are known as "red bag products" hypodermic needles, soiled bedding, amputated limbs and embryos.

This vile toxic garbage is brought to Cypress daily from 14 New York City hospitals. This facility was placed in the Cypress neighborhood against the will of the people, but the powers of the city over ruled them.

All the while the incinerator belched its toxic fumes into the air in that poor city.

In South Boston the asthma rates already among the highest in the nation have increased especially among the children and the elderly.

Jonathan describes the affects of asthma:

"Asthma is a miserable illness for a child... because play is a part of childhood and children cannot play with real abandon when they feel bad.

Even mild asthma weighs their spirits down and makes it hard to smile easily, or

innocent, one man just hours before he was to be put to death. His freedom was won because of the work of some journalism students.

Between 1900 and 1992, 23 people were executed who were later proven to be innocent. Racism is known to play a big part in a preponderance of the cases.

"The North Carolina Death Penalty Project 2000," an intensive study looking at the way the capital sentencing system works is now near completion it was made

columnist, reported recently that not since William Jennings Bryan ran for the presidency three times (that's about 100 years ago) have there been so many invocations of God and Christ as there are today.

Yet there is a tragic irony in that recent studies show that there is not a corresponding increase in active public engagement by people of faith.

We might say it is a case of more yacking but less acting. All foam and no beer. Talking but no walking. As we go about our mission let's WALK, as we go about our mission, let's have all beer and no foam, acting and no yacking.

William Temple the Archbishop of Canterbury in the early 20th Century stated, "It is a mistake to think that God is chiefly concerned and interested in religion." The idea of the incarnation, God taking on human form should result in a positive attitude toward the world that was redeemed by that event.

There is a duty to respond and interfere in temporal as well as spiritual matters.

Stephen Bayne, former Bishop of Olympia, said that the theology of political action is clear. Since all worldly power is derived from God, Christians have a religious duty to engage in political activities in order to insure that society conforms to God's purpose... despite the American tendency to see a separation between the sacred and the secular—between the church and the world no such distinction exists for every aspect of human life has been created by God and redeemed by Jesus Christ. (*Episcopalians and Race*, by Gardner H. Shattuck, Jr.)

We are 123 congregations strong, and growing. What is being done is great. But to represent the full Christ, we need to do more.

The Cross needs to be raised, and we with it, in the market place as well as on and in our churches. Jesus was not crucified in a cathedral church between two flower vases and brass candle sticks; not between the onion-skin paper of the Bible. He was executed on a hard wooden cross between two thieves.

Because that is where he died, that is where church people should be, and that is what being the Body of Christ is about.



ENJOYING THE BANQUET: Among the hundreds of banquet-goers on Friday night of Diocesan Convention in Winston-Salem was this group from Christ Church, Charlotte—from left, Eric Locher, Winston Paschall, the Rev. Fred Paschall, the Rev. Marty Hedgpeth, Will Webb, the Rev. Julia Boyd, Zach Smith, and David Kern. (Photo by E. T. Malone Jr.)

read a book with eagerness, or jump into a conversation... if they are in real danger Mother Martha puts them in her car and races them to the hospital." These children suffer these injustices because they are poor. These children suffer because they are not considered to be people of worth and dignity. These children suffer because of racism. In these children Christ suffers.

This is to say nothing of the environment which is polluted and ravaged by abuse, misuse and a laziness that will not stand up to the power brokers and say, "Stop!" Where is the voice of the Church? In these United States we have more wealth, more prosperity, and more advantages than most in the world. Yet there are great gaps and increasing signs of want. We are the proud possessors of 25% of the world's prisoners. That's over 8 million people; of this number 16% are mentally ill and that comes to 1,280,000.

Approximately 3,625 are on death row. Thirty-eight states still have the death penalty. It is known that extreme inequities exist in the system.

Since 1973, 94 people have been freed from death row because they were

possible through a grant through the Chapel of the Cross and the NCCC. With this data, we we will be able to determine whether the death penalty in this State has operated free of racial discrimination, or instead, whether race continues to play an impermissible role in determining who lives and who dies.

The death penalty is the last act of racism. When he or she is dead there is nothing else racists can do to hurt or harm or hassle.

Through one of our resolutions at this Convention we have joined 154 other organizations, churches, political groups and the 12 municipalities in North Carolina who have voiced their support for a moratorium on the death penalty. The speaker of the State House of Representatives Jim Black has stated that the moratorium will be on the agenda this year.

I urge our support of the resolution and raising our voices to end the heinous practice of the death penalty—we of all people should be against it.

Jesus called us to go into all the world to make disciples and to make a difference. Or was that our Bishop? But do we?

George F. Wills, the syndicated



2001 Diocesan Budget Approved by Convention

MISSION AND MINISTRY OF THE DIOCESE OF NORTH CAROLINA - SUMMARY OF NARRATIVE BUDGET

	2000	2001	%OF	%OF
	BUDGET	PROPOSED BUDGET	ANNUAL CHANGE	TOTAL BUDGET
THE EPISCOPATE:				
Salary of the Bishop	\$ 110,211	\$ 114,068	3.50%	3.05%
Salary of the Bishop Suffragan	78,136	82,043	5.00%	2.19%
Support Staff (support staff to directly assist the bishops)	44,845	48,088	7.23%	1.29%
Benefits (pension, medical, dental, life)	60,763	62,791	3.34%	1.68%
Travel expenses for the Bishops and their support staff, and funding for two diocesan owned vehicles used by the Bishops.	50,000	55,600	11.20%	1.49%
Bishops' Transition Costs and Clergy Ordinations (searches for Bishops, elections, consecrations, moving and portraits).	27,000	22,000	-18.52%	0.59%
Contingency for unplanned costs	15,000	5,000	-66.67%	0.13%
TOTAL EPISCOPATE COSTS:	\$ 385,955	\$ 389,590	0.94%	10.41%

DIOCESAN ADMINISTRATION:				
Officers of the Diocese Expenses				
Stipend for the Sec'y of the Diocese	\$ 4,086	\$ 4,229	3.50%	0.11%
Journal preparation, printing and mailing	15,000	17,100	14.00%	0.46%
Salary for the Dioc. Off. Administration	57,750	59,771	3.50%	1.60%
Audit	16,500	16,500	0.00%	0.44%
Support Staff (support staff team to directly assist the officers of the Diocese)	123,991	133,799	7.91%	3.58%
Less - Proceeds from Insurance Account for Insurance Administration	(17,869)	(19,527)	9.28%	-0.52%
Benefits for Dioc Administrator and Support Staff (pension, med., dental, life)	50,976	56,208	10.26%	1.50%
Travel and continuing ed. for the Treasurer, Diocesan Administrator and business office support staff.	7,500	11,200	49.33%	0.30%
Chancellor travel and expenses	1,700	1,250	-26.47%	0.03%
Commissions & Committees required by canon.				
Diocesan Council, Standing Committee, Constitution & Canons, Convocation Deans/Wardens, Comm. on Ministry, Comm. on Historic Properties	17,750	16,600	-6.48%	0.44%
Convention(s) Expense (General Conv., Province IV annual Synod meeting)	11,300	17,800	57.52%	0.48%
Administration (general expenses relating to the episcopate and administration of the Diocese).				
Insurance (workers' compensation, etc.)	18,685	20,750	11.05%	0.55%
Diocesan House office expenses	163,015	143,290	-12.10%	3.83%
Diocesan Property Capital Expenditures	58,000	67,472	16.33%	1.80%
Bishop's officers and committees	13,850	15,650	13.00%	0.42%
Contingency for future costs	6,030	69,457	1051.86%	1.86%

TOTAL DIOCESAN ADMINISTRATION AND BISHOP'S COMMITTEE COSTS: \$ 548,264 \$ 631,549 15.19% 16.88%

Visitation Schedules

Bishop Curry		Bishop Gloster	
March 18	St. Joseph's, Durham 10:30 a.m. St. John's, Wake Forest 3:00 p.m.	March 17	St. Patrick's, Mooresville event
March 25	St. Paul's, Cary 11:15 a.m. Christ Church, Raleigh, at Good Shepherd 3:00 p.m.	March 18	St. Timothy's, Winston-Salem A.M.; Epiphany, Eden P.M.
April 1	All Saints', Concord 11:00 a.m. Grace, Lexington 3:00 p.m.	Mar. 23-25	East Regional Ministry
April 8	St. Francis', Greensboro 9:15 & 11:15	April 1	Messiah, Mayodan A.M.
April 13	Good Friday/Good Shep., Raleigh	April 8	OFF
April 14	St. Mark's, Raleigh 8:00 p.m.	April 14	Easter Vigil, St. Patrick's, Mooresville
April 15	EASTER, Good Shepherd, Raleigh	April 16-19	OFF
		April 22	St. Matthew's, Salisbury A.M. St. Paul's, Salisbury A.M.

	2000	2001	%OF	%OF
	BUDGET	PROPOSED BUDGET	ANNUAL CHANGE	TOTAL BUDGET
CONGREGATIONAL AND CLERGY SUPPORT:				
Salaries for the pgm. for Congr. Supp. (includes Canon to the Ordinary and support staff)	\$ 61,300	\$ 79,630	29.90%	2.13%
Benefits (pension, medical, dental, life)	14,152	24,091	70.23%	0.64%
Travel and continuing education for the Canon to the Ordinary and support staff	16,000	20,000	25.00%	0.53%
Congregational Support Program Funds	16,000	30,400	90.00%	0.81%
Salaries for the New Congr. Dev. Officer and support staff	69,300	72,914	5.22%	1.95%
Benefits (pension, medical, dental, life)	17,250	19,637	13.84%	0.52%
Travel and continuing education for the New Congr. Dev. Officer	18,200	20,500	12.64%	0.55%
New Congregational Development	50,000	50,000	0.00%	1.34%
Less: ACTS Campaign Trust fund Usage(104,750)	(104,750)	(113,051)	7.92%	-3.02%
New Congregational Development	\$ 50,000	\$ 50,000	0.00%	1.34%
Congregational Support Committee	\$ 20,000	\$ 27,250	36.25%	0.73%
Mission Church Assistance	167,345	190,000	13.54%	5.08%
Small Church	13,200	53,800	307.58%	1.44%
Less: Income from Mission Trust Fund and Tullie Grimes Trust Fund	0	(51,780)	NEW	-1.38%
Salaries for the Stewardship Officer and support staff	68,180	70,888	3.97%	1.89%
Benefits (pension, medical, dental, life)	20,859	22,202	6.44%	0.59%
Travel and continuing ed. for the Stewardship Officer and support staff	15,000	17,050	13.67%	0.46%
Stewardship	15,500	19,250	24.19%	0.51%
Planned Giving Program Funds	0	6,037	NEW	0.16%
Travel and continuing education for Planned Giving Officer	0	11,317	NEW	0.30%
Deaf Ministries	\$ 10,500	\$ 15,000	42.86%	-0.40%
Deaf Ministries funded from trust funds	(10,500)	(15,000)	42.86%	-0.40%
Total funding for Deaf Ministries from budget	\$ 0	\$ 0	0.00%	0.00%
Spiritual Development Program	\$ 8,500	\$ 17,255	103.00%	0.46%
Deacons Formation Program	11,700	12,000	2.56%	0.32%
Resident Program	6,500	6,585	1.31%	0.18%
Clergy Wellness Program	3,600	3,600	0.00%	0.10%
Clergy Moving Expense	6,000	6,000	0.00%	0.16%
Benefits for retired employees	219,990	251,000	14.10%	6.71%
TOTAL CONGREGATIONAL AND CLERGY SUPPORT COSTS:	\$ 733,826	\$ 866,575	18.09%	23.16%

THE SUMMIT:				
Diocesan support for programs and facilities	\$ 102,500	150,000	46.34%	4.01%
TOTAL SUMMIT SUPPORT	\$ 102,500	150,000	46.34%	4.01%

CHRISTIAN FORMATION:				
Salaries for this program include the Coordinator for Youth Ministries and support staff	\$ 65,293	\$ 69,310	6.15%	1.85%
Benefits (pension, medical, dental, life)	17,189	12,288	-28.51%	0.33%
Travel and continuing education for the coordinator and support staff	6,000	6,000	0.00%	0.16%
Youth Program Funds	84,475	90,876	7.58%	2.43%
Total Youth Program:	\$ 172,957	\$ 178,474	3.19%	4.77%
Christian Education & Formation	8,000	8,000	0.00%	0.21%
Ministry in higher education salaries (includes 3 full-time and 3 part-time chaplains and part-time administrative assistance.)	246,592	310,434	25.89%	8.30%

SUMMARY OF NARRATIVE BUDGET (CONTINUED)

	2000 BUDGET	2001 PROPOSED BUDGET	%OF ANNUAL CHANGE	%OF TOTAL BUDGET
Benefits (pension, medical, dental, life)	68,990	76,405	10.75%	2.04%
Program and office expenses for the six diocesan programs: UNC-Greensboro, NCSU/Meredith, Duke, Winston-Salem area colleges, Davidson, and UNC-Chapel Hill	102,700	106,490	3.69%	2.85%
Less: congregational support, gifts, grants, unexpended budgets	(47,794)	(103,900)	117.39%	-2.78%
UNC-Charlotte program in cooperation with the United Christian Fellowship program	0	3,900	NEW	0.10%
Less: Funding from the Alston Trust Fund	0	(3,900)	NEW	-0.10%
Program assistance to colleges and universities not covered by Episcopal chaplains	18,824	17,930	-4.75%	0.48%
Total Ministry in Higher Education: \$	389,312	\$ 407,359	4.64%	10.89%
TOTAL CHRISTIAN FORMATION: \$	570,269	\$ 593,833	4.13%	15.87%
COMMUNICATION:				
Salaries for the comm. dept include the Canon for Publications and Records and support staff.	\$ 66,844	\$ 72,476	8.43%	1.94%
Benefits (pension, medical, dental, life)	20,531	21,579	5.10%	0.58%
Travel and continuing ed. for the Canon and support staff.	7,500	7,500	0.00%	0.20%
Publication of <i>The Communicant</i>	45,600	49,500	8.55%	1.32%
Communications Commission	2,000	40,000	1900.00%	1.07%
TOTAL COMMUNICATIONS BUDG. \$	142,475	\$ 191,055	34.10%	5.11%
MINISTRY OF THE DIOCESE:				
Christian Social Ministries				
Salaries for the Christian Social Ministries director and support staff	\$ 61,688	\$ 64,190	4.06%	1.72%
Benefits (pension, medical, dental, life)	16,254	16,534	1.72%	0.44%
Travel and continuing ed. for the Director and for support staff	11,000	11,000	0.00%	0.29%
Program Funds	95,420	117,475	23.11%	3.14%
Total for Christian Social Ministries: \$	184,362	\$ 209,199	13.47%	5.59%
Global Mission Committee	\$ 27,600	\$ 34,000	23.19%	0.91%
Environmental Ministry Comm.	2,000	2,525	26.25%	0.07%
Grants Committee	5,000	5,000	0.00%	0.13%
Episcopal Appalachian Ministries	4,000	4,500	12.50%	0.12%
N.C. Council of Churches	14,000	14,000	0.00%	0.37%
Province IV Assessment	4,628	6,539	41.29%	0.17%
National Church Asking	725,000	642,541	-11.37%	17.18%
TOTAL MINISTRY OF THE DIOC.: \$	966,590	\$ 918,304	-5.00%	24.55%
TOTAL EPIS. DIOC. OF NC BUDG.: \$	3,449,879	\$ 3,740,906	8.44%	100.00%
REVENUE:				
SUGGESTED ASKINGS	\$ 3,574,840	\$ 3,834,486	7.26%	
Less non-accept. of sugg. askings	(236,136)	(240,780)	1.97%	
Net Askings	\$ 3,338,704	\$ 3,593,706	7.64%	
Trust Fund Income:				
Designated Budget Trusts	60,425	80,000	32.40%	
Designated by Council for Budget Purposes	19,700	25,000	26.90%	
Restricted by Donor for Budget Purposes	8,850	10,000	12.99%	
Interest earned on Short-term investments	15,000	25,000	66.67%	
Other Income	7,200	7,200	0.00%	
Total Estimated Revenue	\$ 3,449,879	\$ 3,740,906	8.44%	
Revenue over/under prop. budg.	\$ 0	\$ 0		

Support Episcopal Relief and Development
(formerly the Presiding Bishop's Fund for World Relief)

Elected at Convention

Standing Committee: (LAY ORDER) Charles E. Thompson Jr.; (CLERGY ORDER) The Rev. Dr. Winston B. Charles, the Rev. Stephen J. Elkins-Williams.

University of the South Trustee: (LAY ORDER) John Richard Swallow.

Bishop's Nominees Elected

Diocesan Council: (LAY ORDER) Nancy Anderson, A. Zachary Smith III, Claudia H. Stowers; (CLERGY ORDER) The Rev. Dr. Fred Paschall, the Rev. R. Scott White (3-year terms), the Rev. Grayce O'Neill (2-year term).

Trustees of the Diocese: (until 2004) The Rev. G. Kenneth G. Henry, Robert Price.

Bishop's Nominees Confirmed

Commission on Ministry: (until 2005) The Rev. James Melnyk, Reginald Moss, the Rev. Murdock Smith, the Rev. Marion Thullbery.

Ecclesiastical Court: (LAY ORDER) James R. (Jim) Turner; (CLERGY ORDER) The Rev. Frederick J. Warnecke Jr.

Trustees of the Francis J. Murdoch Memorial Society: (until 2003) The Rev. Julia Boyd, the Rev. Carolyn Eklund, Jerry Workman.

The Summit Board: (LAY ORDER) Alan G. Atwell Sr., Vivian Edwards, Jack Steelman; (CLERGY ORDER) The Rev. Lee H. (Chip) Bristol III, the Rev. Eugenia Sealy Cross, the Rev. W. Verdery Kerr.

Bishop's Appointments Announced

Presiding Officer of The Summit Board: The Rev. Victoria Jamieson-Drake.

Penick Village Board: The Rev. Arthur J. Calloway, Nancy Borel Ellis, Alice Her-ring, the Rev. Zelda M. Kennedy, John Tate Lanning Jr., W. Ray Long, Marie B. Osborne, E. Gail Perry, Watson N. Sherrod Jr., John H. White.

Assisting Presiding Officer of The Summit Board: Betsey Savage.

Trustee of Saint Mary's School: Elizabeth B. (Libbie) Ward.

Necrology for the 185th Annual Convention = 2001 (Former Delegates, who have died since 2000 Convention)

T. Fred Armstrong, St. Michael's, Raleigh
The Rev. Robert E. Blackburn, Jr., priest associate, All Saint's, Concord
Seth Robertson Box, St. Timothy's, Winston-Salem
Elizabeth Etheridge, St. George's, Woodleaf
The Rev. Fred Ferris, St. Mark's, Roxboro
The Rev. Thomas Joseph Garner, rector, Church of the Epiphany, Eden; former vicar, St. Paul's, Salisbury, St. Matthew's, Salisbury, and St. James', Iredell County
James Bosworth Irvine, St. Andrew's, Greensboro
Eddie James, St. David's, Laurinburg
Mary Arthur Billups Stoudemire, Chapel of the Cross, Chapel Hill
The Rev. Harry Thomas, former rector, St. Stephen's, Oxford
The Rev. Jacob Astor Viverette, Jr., former chaplain, UNC-Chapel Hill; former chaplain, N.C. State University; former chaplain, Wake Forest University; also served at St. Paul's, Thomasville, Christ Church, Walnut Cove, Holy Trinity, Greensboro, and St. Paul's, Winston-Salem
Richard Watson, St. Philip's, Durham
The Rev. Theodore Weatherly, former vicar, St. Matthew's, Kernersville

SMITHFIELD VISITATION

Mac Tuttle, center, was one of 11 persons confirmed, 2 received, and 7 baptized on Feb. 18 when Bishop Gary Gloster, left, visited St. Paul's, Smithfield. At right is the Rev. Ralph Delgadillo. (Photo by Vicki Barefoot)



News of the National Church

Trial court issues ruling deposing Montana bishop

By Jan Nunley

CHARLOTTE, Feb. 14—The Court for the Trial of a Bishop of the Episcopal Church issued a sentence of deposition for Bishop Charles I. "Ci" Jones III of Montana. The vote on the sentence was seven to two.

Proceedings of the Court took place in the office of Parker Poe Adams & Bernstein in Charlotte, the law firm of which Lay Assessor Josephine Hicks is a member.

According to the canons of the Episcopal Church, deposition is the heaviest penalty applied to a member of the clergy and would strip Jones of his ordained status entirely.

Contacted by email, Bishop Jones told Episcopal News Service he plans to appeal and to ask for a modification of the sentence.

The case concerns sexual misconduct with a woman parishioner and employee of the parish in Russellville, Kentucky, where Jones was rector prior to his election as Bishop of Montana in 1986. The misconduct took place in 1981-1983.

Jones was declared guilty of immorality and conduct unbecoming a member of the clergy in an earlier summary judgment and was judged subject to discipline by the court in a Dec. 8 ruling. The court heard testimony regarding possible sentences on Jan. 30.

In a press release, the court "noted the serious nature of the sexual exploitation and abuse of power and trust that underlie the Offenses Bishop Jones committed. The Court found that Bishop Jones has not demonstrated an understanding of or a genuine repentance for the Offenses committed."

In the release, the Court said it "also found a continuing pattern of abusive and exploitative behavior and a risk of future exploitation."

The Court's decision was sent first to the woman bringing the charges, to Jones, to the Presiding Bishop, and to the Standing Committee of the Diocese of Montana, as church canons require.

Two dissenting opinions

One member of the court, retired Bishop Robert Johnson of the Diocese of North Carolina, called instead for a sentence of admonition. Admonition is the lightest possible sentence under the canons, and would have consisted of a "public and formal reprimand" but would not

have deprived Jones of his episcopal office.

New Hampshire Bishop Douglas Theuner issued a second dissent calling for Jones to be suspended, but only if he met certain conditions. Theuner argued that Jones has apparently not engaged in sexual misconduct in the 15 years since leaving Russellville, and that deposition places him out of reach of the disciplinary canons of the church.

The conditions proposed in Theuner's dissent would have suspended Jones from ordained ministry for at least five years, with the Presiding Bishop to determine when Jones would resume his ministry, as long as he resigned as Bishop of Montana within 30 days.

Within 60 days, he would have had to present the Presiding Bishop with "a plan and letter of intent to pay restitution" to his accuser, including \$40,000 for medical and therapeutic expenses and all of her "reasonable costs" associated with the trial. He would also have had to "apologize fully and completely to the Complainant" in person or in writing and to arrange for therapy at his own expense. Failure to comply within 60 days would automatically have resulted in Jones' deposition.

The court noted that some members would have agreed with Theuner's dissent, but "felt limited" by Title IV, Canon 12.13, which states that a sentence of suspension does not terminate a bishop's administration of the temporal affairs of a diocese. "Because these Members of the Court agree with the majority of the Court that the Sentence imposed should terminate the Respondent's authority altogether," the judgment said, "these members join in the majority decision to issue a Sentence of Deposition."

Appeal, modification possible

Jones may now file a motion with the court seeking to have the sentence modified. He will also have 30 days in which to appeal the sentence, which will be "stayed" while that appeal is pending. An appeal would be sent to the Court of Review of the Trial of a Bishop, composed of nine bishops, who could uphold the trial court's sentence or could modify it.

Members of the Court of Review of the Trial of a Bishop are Bishops James Coleman (West Tennessee), Clifton Daniel III (East Carolina), John Lipscomb (Southwest Florida), Richard Schimpfky (El Camino Real), Chester Talton (Los Angeles), Franklin Turner (Pennsylvania), and O'Kelley Whitaker (Southern Virginia).

—Episcopal News Service

Church leaders warily hopeful of Bush initiative

By Jerry Hames

NEW YORK—Many who supervise Episcopal social-service agencies across the country are reacting to President Bush's announcement of increased government funds for faith-based charities with a single word: caution.

The initiative, announced during a series of appearances by the new president in late January, would allow faith-based groups to compete for about \$10 billion in funds for various social-service programs.

"It is charities who turn cold cities into true communities," he said, arguing that faith-based charities ought to be able to compete for money on an equal basis with secular charities.

New commitment

Episcopal reaction seemed to reflect a poll by Ellison Research that found Protestant clergy lukewarm to the plan. It found that 46 percent offered weak support, 24 percent said they were mildly opposed, while only 17 percent strongly supported it and 13 percent were strongly opposed.

"We have very little guidance from the General Convention or Executive Council on these issues and, given their complexity, I don't have an immediate recommendation," said Thomas Hart of the church's public-policy office in Washington.

"Overall, I'm hopeful that, despite the numerous challenges, this initiative signals a commitment to poor and needy people in this country that we did not expect," he added. "While there is danger that it is merely an attempt to cut federal spending on social services, and simply let the churches handle it, I don't get that impression so far."

Bureaucratic Hell?

"We're doing a lot of work and we'd like more money, say that trillion-and-a-half [dollar] tax cut," said the Rev. Jim Donald of St. Columbia's Episcopal Church in Washington. "But when you get into working with the government, you get into a kind of bureaucratic hell."

Some were exuberant at Bush's announcement. The Rev. Canon Peter Larom, executive director of the Seamen's Church Institute of New York and New Jersey, said he would encourage churches and other faith-based organizations to tailor their programs to fit government fi-

nancing requirements.

Implications for churches

"Faith-based organizations are being called upon to take on more than they are able to offer," said Mary Cooper of the NCC's Washington office, who tallied the results. The NCC canvassed social-service providers and advocates from its 36 mainline Protestant and Orthodox member denominations and from state and local ecumenical and interfaith programs.

Overwhelmingly, respondents said, working families are the fastest-growing group in need, and more and more of them are coming to faith-based organizations and other non-profits seeking food and help with rent, mortgage and utility payments, child care, job training and placement.

Beyond capacity

"Just getting a job is not sufficient to get out of poverty," Cooper said. "We have to help policy makers understand that."

"I think a lot of congregations are going to think about Bush's proposal as something that is outside the range of possibilities for a whole variety of reasons," said Nancy Ammerman, professor of sociology at Hartford Seminary in Connecticut.

"One is that it's not their primary mission and the other is that they may already feel like they are at capacity for what they can do."

Barry Lynn, an ordained minister in the United Church of Christ who is head of Americans United for Separation of Church and State, opposes the plan. "I've never seen government touch religion where it didn't either trivialize it or politicize it," he said.

"Taking government money is like taking a trip to Temptation Island," Lynn said. "Just don't do it."

—Episcopal News Service

American Anglican council elects new president, CEO

DALLAS—The American Anglican Council (AAC) today announced the selection of the Very Rev. Canon David Anderson, rector of St. James', Newport Beach, Calif., as its new president and chief executive officer, replacing Bishop James Stanton of Dallas. Other bishops rotating off the AAC board include the Rt. Rev. Stephen Jecko of Florida and the Rt. Rev. John Howe of Central Florida.

News of the Anglican Communion

Anticipation surrounds meeting of Anglican primates at Kanuga

By James Solheim

HENDERSONVILLE—When the top leaders of world Anglicanism gathered here March 2 for what has become an annual meeting, they shared their stories and their problems—and tried to deal with some issues that seem to threaten the unity of the Anglican Communion.

It was anticipated that a statement would be issued at the end of the meeting, which was closed to the press.

In a Feb. 14 letter to the 37 other primates of the Communion who will gather at the Kanuga Conference Center in North Carolina, Presiding Bishop Frank T. Griswold attached a resolution passed at the recent meeting of the church's Executive Council sending its "warmest greetings and our loving welcome," promising prayers for the primates and hoping that the meeting would be "an occasion of rest and renewal."

The resolution gave thanks "for the vital response to the Gospel all around us in our province of the Anglican Communion and for the renewed commitment we see everywhere to the church's mission." The resolution added that "we are aware of strains and the seeds of division that exist both within our own church and in other parts of the Communion."

In his opening comments to the council, Griswold said that "speaking truth is a corporate task" and the primary reason for the meeting of primates is not to make decisions but to share experience and take counsel in ways that build the church in different parts of the world.

Griswold also announced that several primates had accepted an invitation to visit local dioceses and several, including the archbishop of Canterbury, will be present for the House of Bishops retreat that begins immediately after the Primates' Meeting.

A different role

Some of the primates, however, have made it clear that they will arrive at Kanuga prepared to challenge recent developments in the Episcopal Church USA.

In a book of essays that address what they call "a tear in the fabric of the Anglican Communion" by churches that are promoting a "liberal agenda," Maurice Sinclair of the Southern Cone and Drexel

Gomez of the West Indies urge a different role for the primates that may include disciplining and even suspending member provinces.

Proposals appearing in the book, *To Mend the Net*, call on primates to warn their colleagues if they are considering "innovations in doctrine, discipline or ethics, even on an experimental basis." If a province insists on moving ahead, the primates could present "guidelines" to the erring province for altering its behavior. If there is no response, the archbishop of Canterbury might be asked to consider demoting the province to observer status at international meetings and arrange for "evangelization, pastoral care and episcopal oversight." In the most severe step, the primates could seek suspension of communion with the province and even start a new Anglican body to replace the province.

While Archbishop of Canterbury George Carey welcomed the proposals as "a serious contribution" to the debate of a developing role for the primates, he also warned that "much will be lost by action which challenges lawful authority in the body of Christ."

Changing climate

Lambeth resolution III.6 reaffirmed resolution 18.2(a) of Lambeth 1988, which called for the Primates' Meeting to "exercise an enhanced responsibility in offering guidance on doctrinal, moral and pastoral matters." The 1998 version added "intervention in cases of exceptional emergency...and giving of guidelines on the limits of Anglican diversity" to the primates' portfolio. And resolution IV.13 invited the Archbishop of Canterbury to appoint a Commission to recommend when "it would be appropriate for him to exercise an extra-ordinary ministry of



Expanding role for Archbishop of Canterbury

Archbishop of Canterbury George L. Carey recently installed the new primate of Hong Kong, the 38th province in the Anglican Communion. The current Archbishop, spiritual head of the worldwide body of Anglicans, holds office at a time when there is increasing pressure for him to take an active role in world politics and to exercise more pastoral oversight over member churches of the diverse Communion. (Episcopal News Service photo by James Rosenthal/Anglican World)

episcopate (pastoral oversight), support and reconciliation with regard to the internal affairs of a Province other than his own."

Still, resolution III.3 also affirms "subsidiarity," the idea that in the Anglican Communion a central authority should perform "only those tasks which cannot be performed at a more immediate or local level."

Sinclair told the *Church Times* that he expected "very fierce opposition" to the proposals and that the outcome would depend on "whether our leadership is prepared to do something difficult rather than something that may appear to be relatively easy."

But he thinks that the increasing influence of the African and Asian primates has altered the climate, making it more likely that they would challenge the dominance of American and European churches.

"We're not looking for trouble," he said. "We're not wanting to have an exaggerated policing of the Communion...That would be a nightmare for everyone." But he said that "there's some very shaky interpretation of Scripture," and that is causing division and dissension.

The cost of communion

Some primates view the proposals as a contradiction of Anglican history and a direct threat to the polity on which the communion is based. In a lecture in Halifax last December, Archbishop Michael Peers, primate of the Anglican Church of Canada, challenged the proposals as un-Anglican.

"We are not a papal church and we are not a confessional church. We are autonomous churches held together in a fellowship of common faith dating from the creeds and councils, recognizing the presidency" of the archbishop of Canterbury, accepting tension and struggle as "the price of the liberty and autonomy we cherish," Peers said.

In spite of differences, "we seem inherently to understand that we need one another," he added.

James Solheim is director of the Episcopal Church's Office of News and Information.

The Bishop's address, continued

(Continued from page 5)

We have been blessed to be in a growing part of our country. The population of North Carolina and the South generally has increased dramatically. For example, between 1978 and 1997 the population of North Carolina increased by 29.4%. And not only did we increase in quantity but we are increasing in variety. We are as Archbishop Tutu says the "rainbow people of God."

I truly believe that we in the Diocese of North Carolina have an opportunity to grow the Church as a Church for all peoples and nations and groups and kinds. We can do it, not simply to add numbers on the church rolls but for the sake of the kingdom and in obedience to our Lord. For the truth is, we are family.

The Bible says, "*The Lord God made of one blood all the peoples of the earth to dwell upon the face of the earth.*" We are family! We are sisters and brothers, one of another. And if we can make it work in the Church, then maybe we can help it to work in the world. The late Congresswoman Shirley Chisholm said it this way, "We came here on different ships, but we're all in the same boat now." *Go, Make Disciples and Make a Difference.*

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So where do we go from here? How might we translate this missionary vision and definition of making disciples and making a difference into missionary reality?

First, I would like to ask this Convention to consider affirming in principle the goal of seeing ourselves as striving to be a Missionary Diocese, seeking to live into the fullness of the Great Commission, by Making Disciples and Making a Difference.

Second, in a few minutes Bishop Gloster and I would like to invite you to participate in a missionary conversation at your tables. The purpose of that will be to engage in a missionary conversation and to begin looking at what it might mean for us to live into this missionary vision.

Third, I would like to ask this Convention to authorize the establishment of a Special Commission on Missionary Strategy. The task of this Special Commission would be to involve every aspect of our Diocese in a prayerful and practical missionary planning process that is part spiritual discernment, part creative thinking, and part strategic planning. The Special Commission would be charged with offering, for consideration at the 187th Diocesan Convention, a comprehensive Strategic Plan for the Missionary Growth of the Church in the Diocese of North Carolina. I hope that this plan would identify priorities, objectives, strategies, time tables and action steps for missionary growth of the Church.

Further, I am asking this Special Commission to include recommendations regarding both new church development and the strengthening and support of our existing congregations, as the primary places where disciples are made and nurtured. This will, of course, include recommendations related to issues of financing, land acquisition, canonical and other structural changes related to new church and congregational development. Lastly it is my hope that this Commission will review all aspects of our diocesan life and ministry in light of our common missionary focus of living into the Great Commission.

This is a major undertaking for all of us. I had to take a deep breath myself as I was praying over this. There is something about this that is daring the incredible. But that's all right. To be honest, I'm as excited and as ready as I can be. We are part of something greater than ourselves. And this is about following Jesus.

I began this portion of my address talking about feet as a metaphor for discipleship. Discipleship is essentially about feet. But, I would like to suggest, it is also about hands. We are, as St. Paul taught us, "the Body of Christ." So, allow me to ask you to do one more thing. On my visits to congregation I've been asking us to do this. Would you reach out and shake your neighbor's hand. Shake hands on each side. Now shake your own hands. It's far easier to shake each other than it is to shake our own. I would dare say that that is because we were made for each other. We were made to support each other and hold each other up. And we'll walk together best when we join hands and do it together.

That, in our Anglican tradition, is what a diocese is. And who we are as part of our National Church and as part of the Anglican Communion. We are a part of something bigger than ourselves. We are a vast missionary network and communion. For together we can do far more than we can apart on our own. We need each other. Large churches need small churches, and visa versa. Small town and rural need large cities and visa versa. Liberals need conservatives. Rich, poor, old, young, M.D., Ph.D., no degree. We need each other. And we all need Jesus. And the truth is, as we follow Him, we will truly discover each other.

Join hands disciples of the faith

What I've your race may be

Who serves my Father as his child

Is surely kin to me

In Christ there is no east nor west

In him no south nor north

Just one great fellowship of love

Throughout the whole wide earth.

Go, Make Disciples and Make a Difference. Amen.

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Dreams taking shape

New buildings are springing up across the Diocese, as St. Alban's, Davidson, St. Patrick's, Mooresville, and Prince of Peace, Apex, construct new churches; Nativity, Raleigh, is doubling its worship space; St. David's, Laurinburg, is building a new parish hall; and St. John's, Wake Forest, a new education building. (Photo by Ty Smithdeal)

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APRIL 2001

Gloster sabbatical to focus on stories

RALEIGH—Bishop Suffragan J. Gary Gloster will take a three-month sabbatical leave which he hopes will focus on the art of story-telling.

Gloster, who will observe his fifth anniversary as suffragan bishop on July 27, will be gone from Aug. 12 until the first week in November.

He and his wife Judy will be headquartered in their mountain cabin on Rocky Knob Road in Caldwell County, south of Blowing Rock.

"I plan to immerse myself in reading about, listening to, writing, and telling stories," said the bishop, who also plans to attend the National

Storytelling Conference in Jonesboro, Tenn. He said he will look up local story tellers and possibly enroll in folklore or writing courses at Appalachian State University or a community college.

"I'll take my computer with me and do some writing. Stories have for me been a lifelong interest. Even before I could read I remember my mother telling stories. And of course the main way that Jesus taught was through stories," he said. "It has much precedence theologically."

Gloster noted that the late monastic writer Henri Nouwen said stories create a room into which one can step and find himself and his place.

Spong-o-mania hits ECW (but in a mellow version)

TARBORO—A visit from Bishop Jack Spong is like homosexuality: the Episcopal Church doesn't know quite what to make of it.

His fans deem him the kind of gadfly the Church needs to keep it honest, whereas his detractors accuse him of heresy.

Spong, a Charlotte native, is the author of 18 books.

Nevertheless, the controversial retired Bishop of Newark—whom many people forget was from 1955-1957 rector of St. Joseph's, Durham, and from 1957-1965 rector of Calvary Church, Tarboro—will be the keynote speaker this fall for the Episcopal Church Women's Annual Meeting in the Diocese of North Carolina.

When the speaker choice became known, it was reported that some ECW members vowed not to serve him meals. They were later mollified.

Diocesan ECW President Sylvia Nash of Tarboro remembers fondly that it was John Shelby Spong who presented her for confirmation when he was her rector.

"Jack is a thought-provoking, engaging speaker whom most people enjoy hearing if they actually come and listen," said Nash, who issued the invitation.

Pickets and praying protestors lined the conference center entrance when Bishop Spong addressed the diocesan fall clergy conference in 1998, shortly after the Lambeth Conference in England when the outspoken bishop's views were frequently in news reports.

Nash said that she has actually received few objections to this visit, however.

—E. T. Malone Jr.



Ninety-nine and counting

Mary Bosomean Sherrod, 99, left, retired teacher and parishioner at Church of the Advent, Enfield, will celebrate her 100th birthday in June. Shown here with Judy Gloster, wife of Bishop Gary Gloster, Mrs. Sherrod was part of a large crowd attending a joint service of the East Regional Ministry congregations on Mar. 25 at St. Michael's, Tarboro, where Bishop Gloster preached and celebrated.

(Photo by E. T. Malone Jr.)

East Regional Ministry hosts Bishop Gloster

By Parker Phillips
Special Correspondent

TARBORO, Mar. 25—A message of love for all mankind resonated throughout the East Regional Ministry's recent weekend-long celebration. Beginning Friday, Mar. 23, and concluding Sunday, Mar. 25, six joint services were held in a fast-paced, non-stop schedule at various member churches throughout the East Regional Ministry of the Diocese of North Carolina.

The services united Hispanic and English-speaking congregations in a bilingual outpouring of praise and thanksgiving to God Almighty and to the Lord Jesus Christ.

The East Regional Ministry welcomed the Rt. Rev. Gary Gloster, Bishop Suffragan of the Diocese of North Carolina, and his wife Judy to the three-

day event. Also assisting in services were East Regional priests Noah Howard, Lea Powell, Phil Byrum, and Tom Webster. Lay missionary Eddie Rodriguez also participated.

Each service, different in content and form, coincided with Bishop Gloster's scheduled visitation to the East Regional Ministry. Bishop Gloster likened his visit to the "convocation visitations" of years gone by when the diocesan bishop would come to an area and spend several days.

The first service on Bishop Gloster's East Regional visitation circuit was a Quiet Morning Observation at St. Mary's Church, Speed. Bishop Gloster presided over a series of prayers and exhortations followed by periods of silent meditation.

The serenity and quietness

of the peaceful Edgecombe County countryside was broken on several occasions by farm equipment and tractor-trailer trucks passing by on the outside while the service was in progress. Approximately 50 people gathered at St. Mary's Church for this service, and afterwards a chicken salad luncheon was served by the Churchwomen of St. Mary's to all in attendance.

Stations of the Cross

Friday evening the Hispanic congregation of La Guadalupana in Wilson hosted a "Via Crucis" or "Stations of the Cross" reenactment. This service was complete with the passion, drama, and pageantry of Jesus' journey to the Cross

(Continued on page 3)

Around the Diocese

Catechesis of Good Shepherd adult formation course set at Holy Comforter, Charlotte

CHARLOTTE—A level 1 Catechesis of the Good Shepherd training course will be offered at Church of the Holy Comforter here. The dates are June 18-22, three additional Saturdays, and the third week of June 2002.

The Catechesis of the Good Shepherd is a Montessori-based approach to Christian formation drawn from scripture and liturgy. Led by Anna Hurdle, this course will provide special support for parishes wishing to implement the Catechesis of the Good Shepherd.

Upon completion of the course, adult participants will receive certification and preparation to lead a level 1 atrium for children ages three to six. For more information, one may email Sherry Herbert:

teachmontessori@carolina.rr.com.

Council elects Steven Burke to fill an unexpired term

RALEIGH—Diocesan Council, meeting here at Saint Mary's School, has elected William Steven Burke of St. Matthew's, Hillsborough, to fill the unexpired term of Bett Hargrave of Lexington, who has resigned. Burke will serve until Diocesan Convention 2002, when Hargrave's term would have ended.

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Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

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St. Philip's Day Celebration

GERMANTOWN—Historic St. Philip's Church will hold its third annual St. Philip's Day service on Sunday, May 6, with Holy Eucharist at 4:00 p.m., followed by a picnic on the lawn. This is one of only two services held at the church each year, the other being on Thanksgiving Day. Those attending should bring a covered dish and lawn chairs for seating. Drinks, cups, and plates will be provided. The church is located in Stokes County in Germantown on Highways 65 and 8, just north of Winston-Salem. For more information, one may call (336) 983-5933 or (336) 994-4006.

Altar linens, vestments needed

RALEIGH—Diocesan Altar Guild chair May Sherrod is seeking donations of good used altar linens or clergy vestments. One may contact her at (252) 445-3406.

The Rev. Christopher C. Gray, dead at age 91 in Raleigh

RALEIGH—The Rev. Christopher C. Gray, Jr., 91, died at Wake Medical Center in Raleigh on Monday, Mar. 19, after a sudden illness.

Born in Raleigh on Mar. 7, 1910, he was the son of the late Christopher C. Gray and Maggie Perry Gray.

He entered the Episcopal ministry later in his life, after serving for nearly 40 years as faculty member and dean at St. Augustine's College in Raleigh.

As a priest he served as vicar of St. Mark's, Wilson, and of Epiphany, Rocky Mount. He also served as interim chaplain at St. Augustine's and on the Diocesan Council.

He was preceded in death by his wife of 43 years, Mable Harris Gray. He is survived by one daughter, Phyllis A. Gray of Garner, and five nieces.

Funeral services were held on Thursday, Mar. 22, at St. Augustine's Chapel on the college campus on Oakwood

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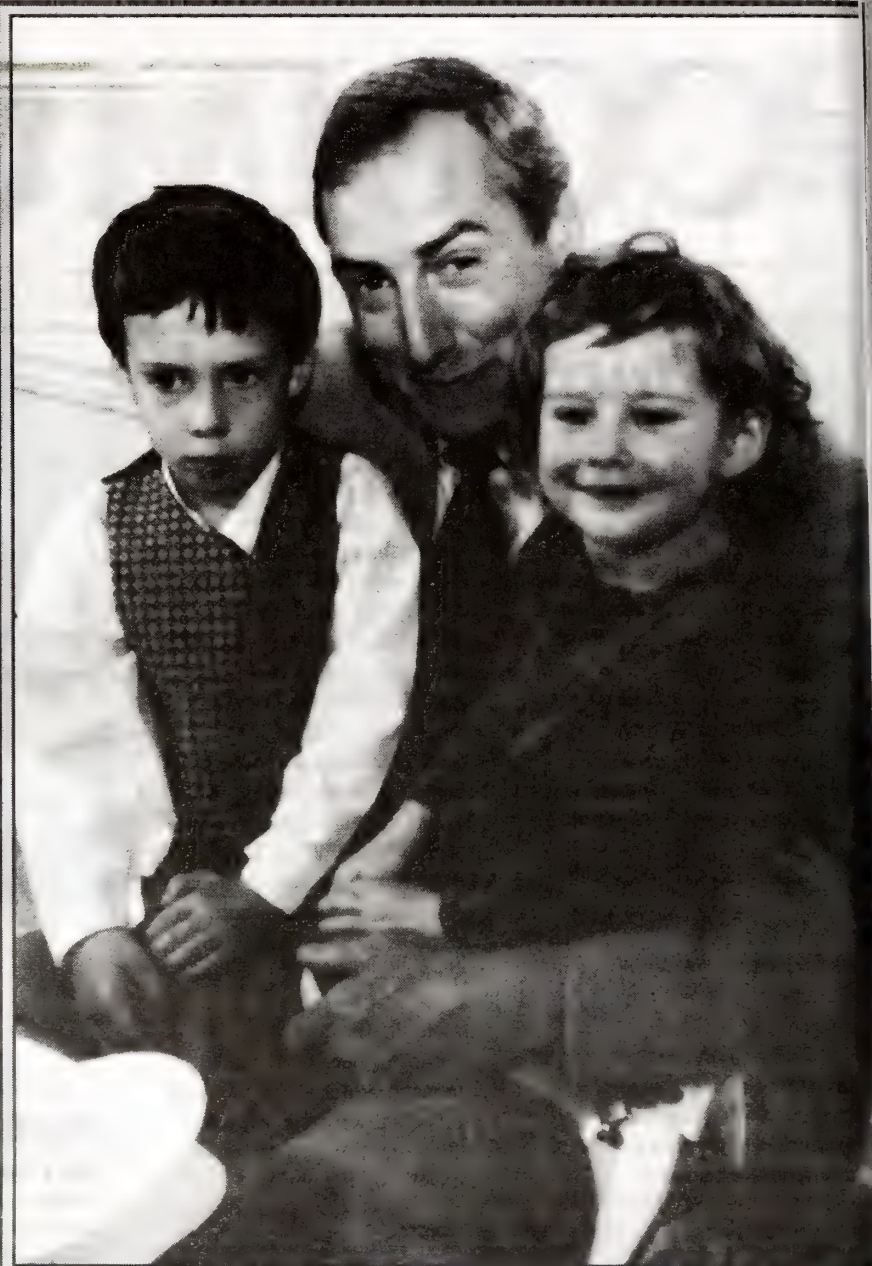
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Trio of Thomases

Joseph Thomas, left, and his sister Emily Thomas perched in the lap of their dad, Joseph "Clip" Thomas, during a luncheon in the parish house at St. Michael's, Tarboro, on Sunday, Mar. 25, following the concluding service of Bishop Gloster's weekend-long visit to the East Regional Ministry, while their mom, Terri, enjoyed dessert. The Thomases are members of St. Mary's, Speed. (Photo by E. T. Malone Jr.)

Avenue, with Bishop J. Gary Gloster and the Rev. Arthur Calloway officiating. In lieu of flowers memorials may be made to St. Augustine's Chapel.

Ordinations and celebrations of new ministry scheduled

RALEIGH—Several ordinations and celebrations of new ministry are scheduled in the Diocese during the months of May and June.

Beginning on Friday, May 18, at 7:00 p.m., there will be a Celebration of a New Ministry for the Rev. Wendy Wade Billingslea, new rector at St. Andrew's, Greensboro.

On Saturday, May 19, Velinda Hardy will be ordained to the diaconate by

Bishop Gloster in a 3:00 p.m. service at Calvary Church, Tarboro.

Next, on Saturday, May 26, at 2:00 p.m., Bishop Gloster will ordain the Rev. Paula Rachal to the priesthood (for the Diocese of West Virginia) in a service to be held at Our Father Lutheran Church, 3304 Groomtown Rd., Greensboro. She is serving as assistant at All Saints' Episcopal Church, Greensboro.

Bishop Gloster will ordain the Rev. William Oldland to the priesthood on Saturday, June 9, at St. Thomas' Church, Reidsville, where he has been serving as deacon.

Finally, on Saturday, June 23, a group ordination of transitional deacons is scheduled to be held at Holy Trinity, Greensboro, with Bishop Curry ordaining.

THE COMMUNICANT

This and that

The next General Convention of the Episcopal Church will be held July 30-Aug. 8, 2003, in Minneapolis, Minn.

POSTPONED: The Bishop's Day with Singles that had been scheduled at **Good Shepherd, Raleigh**, for Saturday, Mar. 31, was postponed and will be rescheduled for a date sometime in the fall, according to the **Rev. Bill Bennett**.

Permission from the Bishop or Ecclesiastical Authority must be obtained in writing *prior* to the calling of any rector, vicar, *or assistant* in a parish or mission. (Canon 26, Sec. 2, 4)

Many thanks to **Christ Church, Walnut Cove**, for the gift of ham biscuits and rum-soaked pound cake with *walnuts* brought to the staff of **Diocesan House** on Mar. 28. "Y'all come again real soon, now!"

The **Holy Eucharist** is celebrated every **Wednesday at noon** in the **Bishop's Chapel at Diocesan House**. Everyone is welcome to attend. Diocesan clergy are encouraged to sign up to celebrate or act as deacons in the liturgy. Lectors are also needed. An altar guild has been formed, and further volunteers are welcomed for that ministry as well. For more information one may call **Sara Jo Manning** or **Margo Acomb** at (919) 787-6313.

Although there has been a good deal of illness going around, attendance at the **Spring Clergy Retreat**, Mar. 26-27, at **The Summit** was somewhat disappointing, with only about 75 registrations. By way of comparison, there were something over 260 clergy eligible to vote at the 2001 Diocesan Convention. The spring retreat is not the "command performance" that the Fall Clergy Conference is, but it does provide a quiet time during Lent for clergy to gather and spend time with each other and their bishops. It's a shame that more did not take advantage of this opportunity. Several "cardinal rectors" were notable in their absence.

East Regional weekend events

(Continued from page 1)

on Good Friday. Following the presentation of "Via Crucis," a native Mexican dessert similar to bread pudding was served for all to taste and enjoy.

Morning Prayer and breakfast

Bishop Gloster's visit to the East Regional Ministry continued Saturday morning with a



Diocesan Council meets at Saint Mary's School

Saint Mary's School in Raleigh hosted a meeting of the Diocesan Council on Mar. 20. Gathering for opening devotions in the historic Saint Mary's Chapel were, from left, front row, Council Secretary the Rev. Canon E. T. Malone Jr., Bishop Suffragan Gary Gloster, Saint Mary's President Theo Coonrod, Bishop Michael Curry, and Saint Mary's Chaplain the Rev. Dr. Patricia Geerdes; second row, from left, Thomas Fennimore, Nancy Anderson, Claudia Stowers, Diocesan Treasurer Ray Long, Jenny Herbert, and the Rev. Fiona Bergstrom; third row, from left, Dr. Vance Byrum, Robert Wright, the Rev. Scott White, the Rev. Fred Paschall, John Elliot, the Rev. Canon Marie Fleischer (Canon to the Ordinary), the Rev. Phil Wiehe, and Diocesan Administrator Carol Johnson. (Photo by Joel Kilby)

Morning Prayer and breakfast gathering at St. Mark's in Wilson. During an informal time following Morning Prayer, Bishop Gloster entertained questions and comments from the group of 20 or more worshippers.

Noonday Prayer=questions and answers

Approximately 35 people gathered at the Church of the Advent, Enfield, to attend Noonday Prayers and a luncheon consisting of eastern North Carolina down-home barbecue and brunswick strew. Bishop Gloster, once more, entertained a session of questions and answers. He reminded the group that "Christ is calling us to reach out and accept each other despite our differences."

He continued his remarks by saying, "The Episcopal Church is in a 'holding state' rather than a 'static' one. Just as Jesus stretched his arms out on the cross, conveying an all-inclusive overture of love and acceptance to all people, so should we. To deny the Holy Spirit in areas of differences in people (i.e., race, creed, education, etc.), could perhaps be the most heinous of crimes."

He reported that the Diocese of North Carolina was continuing to enjoy steady gradual growth. He added that there were presently 126 active congregations in the Diocese. "Through the East Regional Ministry we are able to reach out in new and exciting

ways," Bishop Gloster concluded.

The luncheon was hosted and served jointly by the combined efforts of the Churchwomen of the Church of the Advent, Enfield, and St. John's, Battleboro.

Hymn-sing: worshipping in song

A happy and joyful hymn-sing was presented by the Church of the Epiphany on Saturday evening. Brenda Edge, church organist, led the congregation in a smorgas-bord of hymns from *The Hymnal 1982* and the hymnal *Lift Every Voice and Sing*. Selections included "I Have Decided to Follow Jesus," "Jesus Is All the World to Me," "What a Friend We Have in Jesus," "Bless the Lord, O My Soul," "Sweet, Sweet Spirit," and "A Mighty Fortress Is Our God."

A highlight of the evening came when Brenda Edge called priests Phil Byrum and Tom Webster up out of the congregation to perform a duet. Byrum accompanied Webster on the organ while he sang the beloved hymn "In the Garden." The congregation of the Church of the Epiphany and guests lifted up their voices in songs and praise to the delight of all in attendance.

Region-wide Eucharist & Confirmation

A fitting conclusion to the weekend's festivities was the bilingual Eucharist and

Confirmation service at St. Michael's, Tarboro, on Sunday morning. The service united congregations from all of the member churches of the East Regional Ministry. Bishop Gloster's sermon in English was translated into Spanish by the Rev. Tom Webster.

Concerning the Holy Eucharist, Bishop Gloster said, "Jesus today wants us to know how much He loves us. The celebration of the Holy Eucharist invites us to see Christ in all people=loving your neighbor as yourself and respecting the dignity of all people. On our own it is impossible. Being at one with Christ is the one way to accept God's love and see it in people different from ourselves."

The service, which was attended by approximately 150 people, featured an offertory anthem entitled "Pescador De Hombres" performed in Spanish. A special selection performed during the sharing of the Holy Eucharist was entitled "Cordero De Dios," translated in English, "Lamb of God." These selections were performed by members of the La Guadalupe choir with guitar and mandolin accompaniment. Assisting on the guitar was diocesan Stewardship Officer Bill Wrenn.

Following a covered dish meal in St. Michael's parish hall, the East Regional Ministry's weekend celebration concluded.

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More news of the Diocese

One church celebrates, another vanishes

Even without a population shift, the health of a church can change quickly. Living ones fade and dying ones resurrect.

"In the midst of life we are in death."
Burial service, Book of Common Prayer

By Jane McAlister Pope

LIFE BLAZED BRIGHTLY in the small community of Mount Mourne on St. Patrick's Day. With an exuberance grown from nine years of waiting, the people of St. Patrick's Episcopal Mission, Mooresville, dedicated their—our—new worship space.

As kites and spirits soared and drums and hearts pounded, we processed from the school gym that had been our latest temporary home to the place where we finally can put down roots. We celebrated with solemn prayer and joyful music, with children's laughter and bishops' blessings.

On the same day, silence reigned where St. Patrick Church of St. Patrick, Ohio, once celebrated. The building that had housed the Catholic church was torn down earlier in the week, bell tower and all.

I read about this other church of St. Patrick on Monday, while the jubilant songs of Saturday's service were still ringing in my head. *Dayton Daily News* columnist Mary McCarty wrote of the bittersweet sadness as residents watched "backhoes combing the rubble of what was once the pride of the community."

The Ohio church had served its rural town since 1915, the third building for a parish founded in 1862. The town shrank as people left for better opportunities - it's down to about 30 residents now - and the parish closed in 1994, its members absorbed into another town's church. No other use was found for the building, so it was finally demolished Mar. 12.

"In the midst of life"

One church building is raised, another razed. It was a sobering reminder of the transient nature of things, even things dedicated to God and blessed in God's name.

Of course, it doesn't take a backhoe - or even a population shift - to kill a church. I've seen plenty of lifeless churches with packed pews. Dressed in their Sunday finery, members go through the motions of worship, exchange shallow greetings on the way out, and return to lives untouched by any spark of grace.

Such a church may look healthy from the outside, but inside it is hollow, dying. Other churches glow with vitality. Their members are excited and involved, exploring the meaning of faith and finding new ways to live it in community.

What's scary, at least to us at the surviving St. Patrick's, is that the health of a church can change, and change quickly. In

the space of just a few years, living churches can fade and dying ones resurrect.

A lot has to do with the leadership, both clergy and lay. A living church has passionate, energetic leaders who engage everyone in the church's essential mission.

What is that mission? First, here is what it is not: It's not to maintain the status quo, not to increase membership, not to pad the church's bank account, not to control the lives of others, not to be comfortable, not to associate with people just like us. The mission is simply this: to love God, to love one another, and to serve others. To know Christ and to be Christ in the world.

It's a mission of servanthood and reconciliation, not self-righteousness and rigidity.

Without a focus on that mission, a church might as well be a pile of debris, its members scattered.

On Tuesday night I prayed with a handful of other people in the dark sanctuary, where the smell of fresh paint lingers. We sat in silence, but outside the wind howled and rain lashed the windows. The building creaked and groaned and seemed suddenly fragile.

I thought of the other St. Patrick Church and for a moment was afraid—not of nature's wind—but of the winds of change that can turn a sanctuary into rubble. Or worse, that can turn a living church into a mausoleum.

In the Ash Wednesday service that began this penitential season of Lent, we were told, "Remember that you are dust, and to dust you shall return." That is true not only of us but of the work of our hands.

Our buildings, however shiny and splendid now, will someday be dust, nothing more. But the church is not a building. It is the people who use that building. And although the building in one tiny town is gone, the ministry of those who once worshiped there continues in other towns and cities. It spreads and multiplies in the lives of their family members and coworkers and friends.

A new building is worth celebrating, but it won't last, not forever. A God-centered church - as long as its people resist the lure of complacency and stagnation - will endure.

Reprinted with permission of the Charlotte Observer, where Jane McAlister Pope, a parishioner at St. Patrick's, is deputy editorial page editor.



Environmental award winners

The first annual Psalm 34 Green Award was presented at Diocesan Convention by the Rev. Thomas Dropper, chair of the diocesan Chartered Committee on Environmental Ministry, to St. Mark's Church, Raleigh, for its Covenant Garden. Pictured from left are St. Mark's delegate Angie Roediger, parishioner Jane Lambert, the Rev. James Melnyk, assistant to the rector, the Rev. Lorraine Ljunggren, rector, and delegate Dennis Daniels. (Photo by Frank Roediger)

Episcopal housing ministry dedicates "affordable" apartments in Raleigh

RALEIGH, MARCH 20—Declaring it a "special place because it looks like other upscale communities yet is affordable to hard-working citizens," the Episcopal Housing Ministry (EHM) of Raleigh dedicated its just-completed River Haven Apartments at 9300 Capital Blvd.

The opening of 72 affordable units and 40 additional market-rate units marked the fifth affordable housing complex built by the non-profit ministry in the Raleigh area since the faith-based organization was founded a decade ago. A sixth complex, Carriage Court Apartments, is complete and now leasing in Rocky Mount, primarily to serve housing needs of Hurricane Floyd flood victims.

The ministry's affordable housing communities are designed and financed for the estimated 25% of North Carolina's population who find the typical rent for a two-bedroom apartment to be beyond their means.

"If you were to drive around Raleigh, with its rapid expansion and many new apartment communities, you would [look at River Haven] and ask, 'Why is this such a special place? It looks like a lot of other up-scale apartment communities to me,'

said Wesley A. McClure, EHM chairman, speaking at the noontime dedication.

"Well, it is a special place precisely because it looks like other up-scale communities, and yet it is affordable to hard-working citizens of this city who would not be able to afford to live at many comparable Raleigh communities," McClure told approximately 40 community leader attendees, many of whom had assisted in some way with River Haven's creation and development.

River Haven Apartments is comprised of 52 two-bedroom and 20 three-bedroom (72 total) units affordable to those at 50% of area median income. It also is EHM's first complex to also offer market rate units for persons capable of paying today's normal market rental values.

The Rt. Rev. J. Gary Gloster, Suffragan Bishop of the Diocese of North Carolina, gave a blessing "for not only the homes, but for the people who will come and go." He called the facility's development "a miracle, because people in need will have a home, and because there was a real understanding of the need."

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THE COMMUNICANT

Clergy changes and moves

Bishop Curry has announced the hiring of the **Rev. Canon Marie M. Fleischer** as Canon to the Ordinary for the Diocese, effective Mar. 1. She comes from the Diocese of Southern Virginia, where she has been serving as interim rector at Trinity Church, Portsmouth.

The **Rev. Stephen H. Wendfeldt** has resigned, effective Feb. 15, as diocesan Director of New Congregational Development, to accept a call to serve as rector of St. Peter's Church, Del Mar, Calif., in the Diocese of San Diego.

Bishop Curry has announced the hiring of the **Rev. Janet C. Watrous**, effective Jan. 22, to serve the Diocese as Interim Director of New Congregational Development. She has most recently served as interim rector, St. Andrew's, Greensboro.

St. Andrew's, Greensboro, has called as its new rector, effective Mar. 25, the **Rev. Wendy Wade Billingslea**. She comes from the Diocese of Southeast Florida, where she has been serving as assistant at St. Thomas', Coral Gables, since 1996.

Status of the **Rev. Thomas Dropers**, who began serving as interim priest-in-charge at St. Andrew's, Greensboro, on Dec. 1, now returns to non-parochial.

Bishop Curry has announced the hiring of the **Rev. Thomas Herbert Webster**, effective Feb. 1, to serve as missionary for the East Regional Ministry. He comes from the Diocese of Niagara, Province of Ontario, in the Anglican

Church of Canada.

The **Rev. Wilson R. Carter**, who has served as interim rector at St. Ambrose', Raleigh, since Apr. 15, 1999, has completed his term there, effective Feb. 28, and his status is now non-parochial.

The **Rev. Dr. Charles L. Oglesby**, who was assigned June 1, 2000, by Bishop Curry to serve as deacon at The Prince of Peace, Apex, has completed his term there, effective Feb. 28, and is now non-parochial.

The **Rev. Gary D. Jones**, whose status had been non-parochial, has accepted a call to serve as interim priest-in-charge for six months at St. Andrew's, Charlotte, effective Feb. 1.

In addition to his work with the East Regional Ministry, the **Rev. Woodson Lea Powell IV** has been serving as part-time assistant to the rector at St. Timothy's, Raleigh, effective June 1, 2000.

The **Rev. Reed H. Freeman**, who has been serving as rector, St. Mark's, Huntersville, since Nov. 22, 1998, resigned effective Jan. 21 to accept a call to become rector of Trinity Church, Hattiesburg, Miss.

The **Rev. Karen A. Mosso** has accepted the position of interim rector at St. Mark's, Huntersville, effective Apr. 1. She had been serving since Apr. 7, 1999, as interim vicar at All Saints', Charlotte.

The **Rev. Louise K. Oakes** has resigned her position as part-time vicar at Holy Spirit, Greensboro, effective Feb. 25. She had served there since Aug. 3,

1997. Her status is now non-parochial.

The **Rev. M. Kathryn Rackley**, who comes from the Diocese of Western North Carolina, is the new vicar at Church of the Ascension, Fork, effective Feb. 28.

Church of the Epiphany, Eden, has called as its part-time interim rector the **Rev. Randy Green**, effective Apr. 8.

The **Rev. James E. Hampson Jr.**, who has been serving as interim rector at St. Francis', Greensboro, ended his term there effective Dec. 31.

The **Rev. William M. Todd**, who has been serving since Mar. 20, 2000, as interim rector at All Saints', Concord, has ended his term there effective Apr. 15.

The *Communicant* neglected to mention previously that the **Rev. Duncan Jones** was assigned by Bishop Johnson to serve as deacon at All Saints', Roanoke Rapids, effective May 28, 2000. Notice was also omitted that the **Rev. William H. Hinson Jr.**, ended his service as part-time chaplain at UNC-Charlotte, effective June 30, 2000, and has since been non-parochial. The **Rev. Jon Clodfelter**, chaplain at Thompson Children's Home in Charlotte, was ordained to the priesthood on June 25, 2000.

The **Rev. Patsy Ann Smith** was ordained to the priesthood on Jan. 27 by Bishop Gloster at St. Michael's, Raleigh, where she is serving as assistant to the rector.

The **Rev. M. Clayton Townsend** was ordained to the priesthood on Jan. 13 at St. John's, Charlotte, by Bishop Gloster, acting for Bishop John Howe,

Diocese of Central Florida. Mr. Townsend is serving at St. John's as assistant to the rector.

The **Rev. Susan Elizabeth Betts** was ordained to the priesthood on Dec. 9 by Bishop Gloster for the Bishop of Colorado at Holy Comforter, Charlotte, where she serves as assistant to the rector.

St. Titus', Durham, has withdrawn its call to the **Rev. John G. Bryant** to serve as its rector.

Bishop Curry, upon recommendation of the Commission on Ministry, has admitted **David McGuinness** of Durham, effective Feb. 16, into the process leading toward ordination into Holy Orders in the Diocese of North Carolina. He is sponsored by St. Paul's, Cary.

Bishop Curry, upon recommendation of the Commission on Ministry, has admitted the following persons as Postulants for Holy Orders, effective Jan. 13: **Jill Beimdiek**, sponsored by St. Philip's, Durham; **Martha Stebbins**, sponsored by St. Michael's, Raleigh; and **Sarah Virginia Johnston**, sponsored by St. Peter's, Charlotte.

Bishop Curry, upon recommendation of the Commission on Ministry, has admitted **David Frazelle**, sponsored by Christ Church, Raleigh, as a Postulant for Holy Orders, effective Feb. 16.

Bishop Gloster accepted the resignation of the **Rev. George Poffenbarger** as interim vicar at St. Mark's, Roxboro, effective Feb. 18. His status is now non-parochial.

Excerpts from the Bishop's journal

Wednesday, February 7, 2001

8:00 a.m. Met with the Coordinating Team (Bishop Gloster and Carol Johnson)

11:10 a.m.-4:00 p.m. Appointments

4:00 p.m. Drove to Laurinburg

6:00 p.m. Celebrated and preached at the dedication of the new parish hall at St. David's, Laurinburg.

Monday - Friday, February 12 - 16, 2001

Attended the College for Bishops at General Theological Seminary.

Tuesday, February 20, 2001

10:00 a.m.-2:00 p.m. Meeting of the Task

Force on the Summit

6:00 p.m. Meeting with the Rector and Vestry of St. Timothy's, Raleigh

Wednesday, February 21, 2001

7:30 a.m. Spoke at the Men's Breakfast, Chapel of the Cross, Chapel Hill

9:30 a.m. Appointment

10:15 a.m. Met with Congregational Development Team at Diocesan House

2:00 - 4:00 p.m. Staff meeting with the East Regional Ministry

4:30 p.m. Appointment

Ash Wednesday, February 28, 2001

8:30 a.m. Met with the Chancellor

12:00 p.m. Celebrate Eucharist with

Imposition of ashes in Bishop's Chapel

1:00-3:00 p.m. Telephone appointments
7:00 p.m. Celebrated and preached at the joint Ash Wednesday service of the Episcopal Churches in Greensboro

March 8 - 14, 2001

Attended the House of Bishops Spring Meeting at Kanuga

Friday, March 16th

6:00 p.m. Attended and spoke at the meeting of the Organization of Black Episcopal Seminarians (OBES) held at St. Augustine's College

Wednesday, March 21, 2001

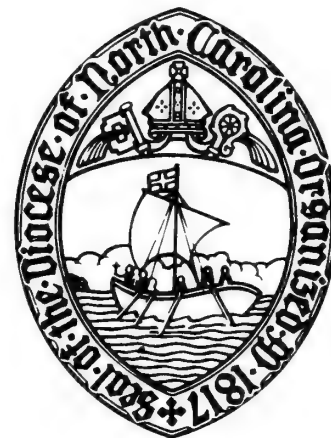
8:30 a.m. Met with Program Staff at Diocesan House

12:35 p.m. Flight to New Haven, Conn.

6:00 p.m. Celebrated and preached at the Eucharist Berkely Divinity School at Yale

March 26-27, 2001

Attended Diocesan Clergy retreat conducted by Bishop Gary Gloster



News of the Anglican Communion

Primates consider creation of Anglican canon "common law"

By Jan Nunley

HENDERSONVILLE— Speculation was high before the meeting of Anglican primates at Kanuga Conference Center Mar. 2-9 that the group would take action on a proposal published in Jan. by the Presiding Bishop of the Southern Cone, Maurice Sinclair, and the Archbishop of the West Indies, Drexel Gomez, entitled *To Mend the Net*. The Gomez-Sinclair proposal called for a drastically increased role for the primates in regulating the doctrinal affairs of member churches of the Anglican Communion, including the potential of suspension of communion against provinces or dioceses.

That would have brought precedent in the Anglican Communion, which has never had a "magisterium" or central teaching authority. While bishops at the once-a-decade Lambeth Conferences regularly call for unity, they also consistently affirm the canonical autonomy of Anglican provinces and dioceses. But the punditry proved premature. Noting that "our tradition has learned how to handle conflict," Archbishop of Canterbury George Carey asked Gomez and Sinclair to speak to the primates at a "fireside chat" on Mar. 3, and invited comments from Presiding Bishop Frank Griswold of the Episcopal Church and other primates. But no formal action was taken on the proposal.

Instead, on Mar. 6, the primates heard an extensive presentation from canon law professor Norman Doe of Wales on the role of canon law in the Anglican Communion. Doe, director of the Centre for Law and Religion at the Law School of Cardiff University, is a member of the European Consortium for Church-State Research and of the Colloquium of Anglican and Roman Catholic Canon Lawyers.

A matter of enforcement

In his report on "Canon Law and Communion," Doe spoke of the three meanings of "canon law" to Anglicans: as a law code; as a formal collection of several bodies of law—a church's constitution, its code of canons, and other legal instruments; and as an entire system of ecclesiastical regulation, including unwritten custom, pastoral regulations or directions of bishops, and even decisions of church tribunals.

Anglicans "function in the framework of their own church and its particular legal system," Doe explained. But as the Anglican Communion, "a community of self-governing churches in communion with the See of Canterbury, and with each other," Anglicans assemble under the moral authority of "instruments of faith," which are Scripture, tradition and reason; institutional instruments, including the Archbishop of Canterbury, the Primates' Meeting, the Lambeth Conference, and the Anglican Consultative Council; and "the principle of autonomy: each church is free to govern itself."

"The global order consists of persuasive principles and instruments, not binding on individual churches, the local order binds churches legally," Doe told the primates. "The global order is unenforceable, the juridical order is enforceable..."

"There is no developed marriage between the juridical and moral orders, no concerted translation of the moral order of global communion into the juridical order of local communion in each church."

"In short, the exercise of autonomy, freedom given by the local juridical order, and the unenforceability of the moral order, increase the potential for conflict," he concluded.

Anglican treaty convention?

What's needed, said Doe, is a kind of global Anglican treaty convention to bridge the legal gap between individual Anglican provinces and the Anglican Communion. In fact, Doe pointed out, the legal ties between Anglicans and non-Anglicans—such as the recently instituted full communion agreement between ECUSA and the Evangelical Lutheran Church—"may be stronger than those between Anglican churches."

Yet, though there is no formal binding canon law globally applicable to all churches in the Anglican Communion, there are profound similarities between the laws of particular Anglican churches, Doe added. For instance, Anglicans worldwide are "episcopally led and synodically governed," with a threefold

ministry of elected bishops and episcopally ordained priests and deacons. And they share with all catholic Christians certain principles, including the idea that church laws ought to conform to divine law and that "in the exercise of rights the faithful must take into account the common good of the church, the rights of others and their duties towards others."

Doe suggested that the canon law of each church could be more fully developed to enhance communion, using as a model the ecumenical concordats Anglicans have with non-Anglican

churches. The primates could draft a "Declaration of Common Anglican Canon Law and Polity," circulated to all individual churches in the Anglican Communion, "for consultation with their central legislatures," which would "set out the programme for canonical revision in each church..."

Each church would have a body of distinctly Communion Law," Doe said.

Action for next April

At the next primates' gathering in April 2002, a discussion on the role of the primates and their gatherings will be prepared by members of the primates' Standing Committee, with input from Gomez, Doe, Lady Jean Mayhew, a member of the Hurd Commission (see below) and Archbishop Robin Eames of the Church of Ireland. The resources for that discussion will include *To Mend the Net*; a paper on the relation of the primates to the ACC and Lambeth Conference; another paper surveying the relation of the primates to their provinces; and the Hurd Commission report regarding the role of the Archbishop of Canterbury.

The primates also requested a study from the newly appointed Inter-Anglican Theological and Doctrinal Commission (IATDC) to include "attention to the issue of the co-existence of agreement and disagreement within a Communion of Churches" and "a consideration of the process of coming to a common theological mind and shared proclamation in a

culturally diverse communion." *To Mend the Net* will also be referred to the IATDC as a contribution to the discussion on the exercise of authority in the communion.

A conference of legal advisors of the provinces will also look at "the parameters of an identifiable Anglican common law" and report to the next primates' meeting.

—Episcopal News Service

Anglican primates end meeting with pastoral letter and call to prayer

By James Solheim

HENDERSONVILLE— At the end of their week-long retreat in the mountains of western North Carolina, the primates of the Anglican Communion issued a "pastoral letter and call to prayer" that acknowledged the many issues they face as church leaders and expressed a determination to move beyond talk to a specific plan of action.

In what it called "a time of widespread fragmentation," the Mar. 9 letter said that one of the great benefits of the Primates' Meeting was "to address the problems of mission and evangelism, not in mutual isolation, but through the patience and generosity that are the marks of the life of God amongst us."

The primates heard grim reports on the HIV/AIDS pandemic and responded by "initiating intensive coordinated action." A similar action plan will tackle the burden of unpayable debt, poverty, and the "injustices of a globalised economy."

Addressing "alienated groups with the church's own life," the primates said that "some of our number spoke of the difficulties of those who are estranged from others because of changes in theology and practice—especially with regard to the acceptance of homosexual activity and the ordination of practicing homosexuals—that they believe to be unfaithful to the gospel of Christ." The primates resolved, as they did at their meeting in Portugal last year, to "show responsibility toward each other and to seek to avoid actions that might damage the credibility of our mission in the world."

New role for primates?

Two of the primates—Drexel Gomez of the West Indies and Maurice Sinclair



United States Presiding Bishop Frank Griswold celebrates Holy Communion in Kanuga chapel, assisted by the Archbishop of Canterbury, right, and the Archbishop of Kenya.

(Anglican Communion News Service photo)

of the Southern Cone in South America—arrived at the Kanuga Conference Center with proposals that would call on the primates to take action against what they call “a tear in the fabric of the Anglican Communion” as a direct result of churches promoting a “liberal agenda.”

The proposals in their book of essays, *To Mend the Net*, would call on the primates to warn colleagues who consider “innovations in doctrine, discipline or ethics, even on an experimental basis.”

The primates could offer “guidelines” to the erring province and, if there is no response, call on the archbishop of Canterbury to consider demoting the province to observer status in international meetings. In the most severe action, the primates could seek suspension of communion with the province and even start a new Anglican body to replace the province.

Sinclair and Gomez introduced their proposals at an evening discussion session, inviting a response from Presiding Bishop Frank T. Griswold and other primates. Archbishop of Canterbury George L. Carey said that he intended to refer the proposals to a recently appointed Inter-Anglican Theological and Doctrinal Commission, which has been asked to consider them as part of a discussion package on the role of primates for their meeting next year, as “a contribution to the discussion on the exercise of authority in the communion.”

Honesty and candour

In a statement released at the end of the meeting, Griswold said that he was “deeply grateful” for the Pastoral Letter and Call to Prayer and the action plan. “It is my sense that, just as we in the Episcopal Church are learning to live on a much deeper and increasingly costly level the mystery of communion, that same deepening has occurred here in the course of the Primates’ Meeting,” he said.

“We are in the process of growing up in Christ, and in our communion with one another,” he added. “The meeting has been one step in an ongoing journey... a time of deep joy and discovery.” The meeting was also “a humbling experience,” he said, filled with stories of a suffering church in many parts of the world.

Archbishop Robin Eames of Ireland, senior primate at the meeting, said that the meeting was characterized by “a refreshing honesty and candour,” and that the “collegiality, friendship and understanding of each other as primates has never been greater.”

Debt and AIDS priorities

Assuming his role as the international spokesman on the debt burden of the world’s most impoverished nations, Archbishop Njongonkulu Ndungane of Southern Africa told his colleagues that “I stand before you more convinced than ever that we are running out of time. Debt and poverty are a critical human rights emergency.”

The action plan adopted by the primates calls for formation of a working party to consider “advocacy goals, objectives and strategies” and the use of current networks and coalitions to address the issues. The working party will also seek to find ways that churches might implement the Lambeth Conference resolution calling on dioceses to fund international development “at a level of at least 0.7% of annual total diocesan income.”

On the issue of HIV/AIDS, members of the Anglican Communion “are encouraged to coordinate a Communion strategy” that would provide advocacy and mobilization of resources.

The Action Plan also calls for:

- * a special working party to advise the primates on issues in theological education;
- * monitoring the situation in the Congo and Iran;
- * preparing a discussion for the next meeting on the role of the primates and the Primates’ Meeting;
- * exploration of the unity within the communion and “the process of coming to a common theological mind and shared proclamation in a culturally diverse communion.”

“This is a crucial and testing time for our Communion,” the primates concluded in their pastoral letter, “but also a time of vitality, generosity and growth.”

New level of growth

Professor Ian Douglas of the Episcopal Divinity School in Cambridge, Massachusetts said in an interview that the meeting offered “no big surprises” but was “a quite positive step forward.” Rather than respond to a narrow set of proposals, he said, the primates placed the continuing discussion of their role in a broader context. And for the first time they established an action plan. “That is the real exercise of leadership and authority,” he said. “It represents a new level of growth and development as a body.”

Douglas gives Carey much of the credit, calling this meeting of primates “one of his finest hours.” Noting that the archbishop did not bend to pressures from

either side, “he demonstrated a level of leadership that should be applauded,” Douglas said.

He said that Carey’s opening sermon on “The Test of Leadership” posed the issue for the primates as they reconsider their role. In the sermon, Carey used the analogy of a boy whose attempts to run away from home were thwarted by his mother’s admonition not to cross the road.

“Let’s see the child as the community, the church wrestling with the task of interpreting the faith once handed to the saints and the process of applying that living faith to our culture. Leaving home but not really leaving the block is the tension felt by many as we struggle to be contemporary Christians,” Carey said.

—Episcopal News Service



The Compass Rose, symbol of the worldwide Anglican Communion, of which the Episcopal Church is a part.

News Briefs

Church of England to ponder possibility of women bishops

LONDON—The Church of England has appointed a bishop to head a working group to examine the contentious issue of allowing women to serve as bishops. The church has been ordaining women to the priesthood since 1994 but has not followed the example of Episcopal/Anglican churches in other parts of the world in opening the way to women in the episcopate. Women now serve as bishops in the United States, Canada, and New Zealand. Half of the 10 members on the panel are women. The panel will make an interim report to the church’s General Synod in 2002.

—Associated Press

Vatican accused of polluting air with radio broadcasts

ROME—Italian authorities have accused the Vatican of polluting the air with strong electromagnetic waves from a forest of radio towers that beam the Pope’s messages around the world. People living near the towers, in a suburb of Rome, have complained that the transmissions interfere with home appliances, telephones, and television reception. Environmental groups allege that the electromagnetic waves cause cancer. Three Vatican radio officials were scheduled to go on trial Mar. 12 and faced the possibility of up to a year in prison. The Vatican argues that it is shielded from Italian law and has refused to accept the court summonses.

—Ecumenical News International

Resolution of Thanks

Whereas, the Rev. Timothy E. Kimbrough, a priest in the Diocese of North Carolina since 1985, has recently completed his third term on the Standing Committee; and

Whereas, Mr. Kimbrough served as President of the Committee in a year of transition between the episcopates of the Xth Bishop of North Carolina and the XIth Bishop of North Carolina; and

Whereas, Mr. Kimbrough coordinated the planning of the service of consecration for the Rt. Rev. Michael B. Curry while faithfully fulfilling the duties of president of this Committee, head of the North Carolina Deputation to General Convention and rector of the Church of the Holy Family in Chapel Hill;

Now, therefore, **Be It Resolved**, that the Standing Committee of the Diocese of North Carolina extend to the Rev. Timothy E. Kimbrough its deep gratitude for his leadership as president of this committee.

—Standing Committee, Diocese of North Carolina

News of the National Church

Deposed Montana Bishop resigns

By Jan Nunley

NEW YORK—Charles I. “Ci” Jones III, Episcopal bishop of Montana since 1986, submitted his resignation to the diocesan council on Feb. 26. The resignation, effective Ash Wednesday, Feb. 28, followed a Feb. 14 decision by the Court for the Trial of a Bishop deposing Jones for sexual misconduct.

According to the *Billings Gazette*, Jones and diocesan officials came to an agreement in principle on Feb. 23, working out details of the settlement over the weekend. Jones also moved his belongings out of his office. He had been on “emergency leave” since Feb. 10. His diocesan administrator, Suzanne Hunger, resigned as well.

In exchange for Jones’ resignation, the Standing Committee and Diocesan Council agreed to give him a \$170,000 settlement. The agreement includes forgiving his home mortgage with the diocese, which had a balance of slightly less than \$55,000, and the remainder covering 15 months of his salary, minus travel pay.

In return, Jones agreed not to sue the Diocese of Montana, its members, or other groups and individuals associated with it.

Amicable parting

Diocesan council member Jim Hunt, a Helena attorney who helped negotiate the settlement, said Jones was owed a severance package under his contract. “All that happened is that his severance package was increased to finally resolve the matter,” Hunt said.

“Everyone involved said Bishop Jones’ resignation was best for everyone involved,” he added. “Ultimately, it was an amicable parting.”

The Court for the Trial of a Bishop issued a 7-2 sentence of deposition for Jones on Feb. 14. The case concerns sexual misconduct with a woman parishioner and employee of a parish in Russellville, Kentucky, where Jones was rector prior to his election as bishop of Montana. The misconduct took place from 1981-83.

After the court’s sentence was pronounced, Jones asked Presiding Bishop Frank Griswold to allow him to undergo a process known as “voluntary submission to discipline,” after which he could petition to be reinstated to the office of bishop. Title IV.2.9 of the church’s canons

provides that voluntary submission to discipline can be sought “at any time before Judgment by an Ecclesiastical Trial Court.”

But that door closed for Jones when Griswold refused to consent, according to David Beers, chancellor to the presiding bishop. Jones may now move to modify or appeal his sentence, or both—which would delay judgment for another 30 days.

In any event, Beers said, Jones has lost his seat in the House of Bishops. The church’s constitution limits full membership in that house to bishops who resign “by reason of advanced age or bodily infirmity, or who, under an election to an office created by the General Convention, or for reasons of mission strategy determined by action of the General Convention or the House of Bishops.” The house’s rules of order permit “non-voting” membership only for those who have resigned for reasons not “related to the Bishop’s moral character.”

A majority of bishops could vote to remit or modify Jones’ sentence at a meeting of the House of Bishops. The next such meeting was set for the Kanuga Conference Center in North Carolina, Mar. 9-14.

Blames liberal parishes

In a pastoral letter to the diocese, dated Feb. 24, Jones blasted “the small group of twenty-five to thirty people who began and sustained the conflict among us... This conflicted group still exists, and is still in conflict as evidenced by Diocesan Council’s written request that the Court depose me, and by the group’s filing sworn statements against me in my trial. These statements led the current Presiding Bishop to ask the Court to depose me,” he said.

“I feel a great deal of the energy for this action escalated with my pastoral letter a year ago in which I stated I would not ordain active homosexuals or allow the blessing of same-sex unions within the diocese until our church was settled on these issues,” Jones alleged. “This position is not a popular one among the hierarchy of the national church nor in the diocese among the two most liberal churches in Helena and Missoula, Montana, where most of the statements against me originated.

“Although this does not seem to me to be what God is calling me to do, after nine years Ashby and I cannot emotionally continue to stand against the powerful forces seeking my ouster,” the letter concluded.

In a February statement posted on the



E. T. MALONE JR.

CHAPEL OF THE APOSTLES: Intersecting beams and supports create an intricate pattern inside the Chapel of the Apostles, worship space consecrated Oct. 11 for the School of Theology at the University of the South, Sewanee, Tenn. The building was designed by Maurice Jennings, David McKee, and E. Fay Jones of Fayetteville, Ark.

online Montana diocesan newsletter, Jones called the decision “shocking to me, given that my sexual misconduct of which I was found guilty took place almost two decades ago.”

“The lie that is at the root of our suffering as a diocese is perpetuated by a small group of 25-30 people among us,” Jones wrote. “The lie is this: ‘Ci Jones is a bad person and is the root of all of our troubles.’ Stated another way, ‘If we get rid of Ci Jones, we will be fine as a church.’ Belief in this remedy for the problems we face is idolatry because it leaves God out of the equation.”

Jones said Hunger’s resignation represents “the first tragedy of the stress created by the blaming and scapegoating

in the diocese.

“His accountant background and very considerable skills were a blessing to this diocese and if he must leave, he leaves us very healthy financially,” observed the Rev. Donald Belcher, rector of Trinity Episcopal Church in Troy, Montana, who described himself as a friend of Jones.

“He was not especially capable in the diplomatic area and thus angered a number of power brokers in the state.

“I think this decision was dead wrong, but Bishop Jones will survive; it is those who condemn him who must forever live with their weakness,” Belcher added in an email to Episcopal News Service.

“I feel that the Diocese of Montana and the Episcopal Church as a whole have

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ost a good person and a leader of great faith and conscience," commented Sandy Williams, a deputy from Montana, by email. "I still feel that the national church and the court did not hear from people that were not in conflict with Ci."

A Montana priest, who asked not to be identified, commented, "We will need years to get things settled. Our immediate need is for an interim bishop with the skills of Solomon and a steady hand."

—Episcopal News Service

Bishops reflect on ministry through lens of mission

by Ed Stannard and Jan Nunley

HENDERSONVILLE, N.C.—The House of Bishops' spring meeting was a time to focus on mission and to grow closer to each other through intimate, sometimes challenging conversation.

That was the picture painted by about 15 of the bishops on Mar. 14 at the close of the six-day, retreat-style meeting, held at Kanuga Conference Center in North Carolina. It immediately followed the meeting of the Anglican Communion's primates, held at the same location. Two of the primates, as well as Archbishop of Canterbury George L. Carey, took part in the meeting.

The 140 bishops who attended issued a pastoral letter, to be read in all congregations Apr. 1, in which they said they had "become mindful of how God has been leading us into deeper communion as your bishops and into a renewed awareness of our call to mission."

The bishops said they felt a deeper unity than ever before, but added that "our unity does not mean we are in agreement about all of the difficult and complex questions before us. It means we have claimed our oneness in Christ."

The letter also alluded to the Primates' Meeting and its letter.

"The Primates have also called upon us to provide pastoral care for all in our communion, as we grow in Christ's wisdom. We mean to respond faithfully to that call," the pastoral letter said.

Among those addressing the bishops was Ronald Heifetz, author of *Leadership Without Easy Answers*, who also attended the bishops' spring 2000 meeting. The bishops said in their letter that Heifetz "challenged us to help create an environment in our dioceses open to a variety of convictions so that faithful ministry and creative interaction can be sustained within a richness of diverse perspectives."

They also were joined by two new

chaplains, the Rev. Dr. Michael Battle of Duke University, Durham, N.C., and the Rev. Mark McIntosh of Loyola University, Chicago.

"We reflected on not just mission in an external sense...but what does mission mean in an interior sense," said Presiding Bishop Frank T. Griswold.

Carey's challenge

During a question-and-answer session with the bishops, Carey was asked about the primates' intentions in their pastoral letter, which spoke of providing pastoral care to those dealing with changes in the church. Ironically, "it is the conservative dioceses that are in our base that's being eroded" by breakaway clergy and congregations joining the newly-formed Anglican Mission in America (AMiA), not liberal dioceses, said Bishop Robert Duncan of Pittsburgh.

Carey quoted theologian Nicholas Sagovsky: "Implicit in the notion of politics is the recognition of conflict as integral in the life of community."

"It's not the presence of conflict that's unhealthy for communal life, but the premature suppression of conflict in the interest of an inauthentic unity," he commented. "The church is not immune from this. On the contrary, where Christians have a proper depth of conviction, it is inevitable that those convictions will clash."

"This week in the Primates' Meeting we faced up to that conflict and the dilemma of our brothers and sisters in other parts of the communion," Carey went on.

Referring to the particular situation concerning changing sexual mores in the United States, he said, "From the viewpoint of a number of the Primates, it does look as if ECUSA is out of step with the rest of the Communion on sexual ethics, and this point was caught, in the phrase, as I remember it put, 'the new sexual ethics' of the United States."

"Part of the conflict and the pain we have to bear is to bring that out into the open. To face it, not run away from it, not recoil from the pain of leadership—and the pain of leadership means you can't please everybody," Carey told the bishops. "What the primates' letter is actually saying is—it is not saying the debate is over. What it is saying, actually, is 'the debate is beginning, but in a new form.'"

It was clear from what Carey said that he has not altered his position on the AMiA, whose bishops, Charles Murphy and John Rodgers, were consecrated by primates from Rwanda and Southeast

Asia. "I am opposed to AMiA, but find room for AAC [American Anglican Council], because at least AAC is within the Body," he said.

"AMiA is schismatic, and that is why I cannot recognize the orders of those bishops, because it has taken the conflict out," explained Carey. "It is actually saying that there is no hope, and we, surely, approaching Easter—we are people, most of all, who ought to believe in the possibility of new starts, fresh starts."

Impressions of Carey

In an interview after the meeting, Griswold said that Carey, who was present for the first two days, "challenged us as a church to be mindful that what we do has ramifications in other places."

"And what others do has an effect on us" as well, added Bishop Wendell Gibbs of the Diocese of Michigan.

"I heard a strong challenge to remain in communion, not to run away," said Bishop Katharine Jefferts Schori, the newest member of the House of Bishops, who was consecrated bishop of the Diocese of Nevada on Feb. 24.

Both primates invited by Griswold to attend the meeting said they came away with a positive impression of the Episcopal Church, in contrast to the impression they'd had from the Internet. Archbishop James Simon Ayong of the Church of Papua New Guinea said his participation "gives me a clear picture of the unity that exists" in the Episcopal Church. Before he arrived, Ayong said, "My picture of ECUSA, the Anglican church in the U.S., is of a group that is packing up and leaving the rest of the family."

Now, he said, he could see that "the Episcopal Church in the U.S. is just the same as any Anglican church across the communion." As for ECUSA's differences with other provinces on human sexuality issues, he said, they are "a matter of pastoral care within ECUSA."

As he spoke to the gathered American bishops, Archbishop Bernard Amos Malango of the Church of Central Africa said, he called on them to stand and greet one another with the words, "I love you, because in your face I see Jesus."

Malango said he was "enriched spiritually" by the House of Bishops meeting and impressed that the American bishops "don't just talk business." In fact, he said he would like to bring the retreat-style model to his own bishops, along with the idea of including spouses at meetings.

The Episcopal bishops' spouses held their own meeting at Camp Allen in Texas.

"Do it through mission"

Bishop James Kelsey of the Diocese of Northern Michigan linked the focus on mission to the General Convention resolution to double church membership by 2020. "I think it was helpful to reflect on that...an affirmation that growth for growth's sake is not where it's at." Instead, he said, we "do it through mission."

The bishops divided into six groups, focusing on different areas of mission: mission to Episcopalians, to estranged Episcopalians, to lapsed Christians, to those of other faiths, to those of no faith, and mission in the context of social justice. One of the case studies forced the bishops to confront the question: "What is the truth we're hiding from in the battles we choose to fight?"

Bishop GERALYN Wolf of the Diocese of Rhode Island was in the group discussing those who feel estranged from the church. "We came to no conclusions," she said, "but we honored the fact that there are people who are there, some with us, some not, but they're part of us."

Bishop Suffragan Robert Hibbs of the Diocese of West Texas talked about embracing "the other in the other's own reality. It's my sense that every side of our divisions is well served to make that *transitus*." He said he hoped each side can "hang on to each other long enough to do it."

Bishop Duncan Gray III of the Diocese of Mississippi said the discussions helped him feel support in the "serious listening" he is undertaking with disaffected members of his diocese.

Though several bishops said they created no strategic plans during the retreat, Bishop David Bane of the Diocese of Southern Virginia said the bishops did not avoid the serious issues. "This house is not dodging anything, but we're taking them on in a more theological way," he said.

The bishops also had their light-hearted moments. Bishop Suffragan Barbara Harris of the Diocese of Massachusetts led them in song from the piano one evening, including reminiscences about her family.

"It came so out of her soul to teach us how to sing," said Wolf. "We were seeing a legend here."

Wolf and Bishop Suffragan Catherine Roskam of the Diocese of New York also said the bishops have formed their own choir and plan to cut a CD at their fall meeting. Sales of the disk will benefit Episcopal Relief and Development.

—Episcopal News Service

Views from around the Diocese



Smedes Hall and the Stars and Stripes at Saint Mary's School, Raleigh (Photo by Joel Kilby)



The Summit's sign is surrounded by spring. (Photo by Joel Kilby)



Canada geese (*Branta canadensis*) traverse the lake at The Summit. (Photo by Joel Kilby)



The parish hall at St. Michael's, Tarboro, was packed to the gills on Sunday, Mar. 25, with members and guests from the seven churches of the East Regional Ministry, who gathered for a celebration of their work together and a 3-day visit from Bishop Gloster. (Photo by E. T. Malone Jr.)



Bishop Michael B. Curry talks with future black priests during the annual conference of the Organization of Black Episcopal Seminarians recently at St. Augustine's College.



The Rev. Lisa Fischbeck, left, engages in friendly conversation with the Rev. Kathleen Awbrey during the recent Spring Clergy Retreat at The Summit. (Photo by Joel Kilby)



Socializing clergy in the lobby at The Summit's clergy retreat (Photo by Joel Kilby)



Irises at Saint Mary's School begin their bloom. (Photo by Joel Kilby)

The business of the church is to proclaim the gospel, Lewellis tells convention

EDITOR'S NOTE: Following is the complete text of the Banquet Address delivered by the Rev. Canon Bill Lewellis of the Diocese of Bethlehem at the Diocese of North Carolina's 185th Annual Convention, February 2, 2001, at the Benton Convention Center, Winston-Salem, N.C.

Yesterday morning, an old friend who has been comment pages editor for several major dailies, now retired and living on Lookout Mountain, heard that I was going to do this. He sent me a one-line email message: "You're a brave man to speak in Michael Curry's diocese."

Nevertheless... I am grateful to Bishop Curry and to all of you. I hope to share with you a few experiences and ideas gathered over some 30 years in church communication ministry in two dioceses: one Roman Catholic and one Episcopal. I don't ordinarily take myself too seriously. And I'll try not to do so tonight, despite this privilege you have so kindly given me.

[Bishop] Mark Dyer with whom I worked for 10 years once told me he could not *focus* for an "after-dinner" address. He needed first to hear a gospel passage. I've been hearing this one: "Go, therefore, and make disciples..." I suspect it's a familiar passage in your diocese. And I've been humming "Publish glad tidings, tidings of peace; tidings of Jesus, redemption and release." (#573, *O Zion Haste*)

The 20-second version

Here's the 20-second version of my address: A communication ministry that does not proclaim the gospel, however sophisticated that ministry may be, it is not a *Christian* communication ministry. If "glad tidings of redemption and release" is not the reason for our communication, what in the world are we communicating? Communication as a church ministry makes no sense unless it "makes disciples in order to make a difference. I hope to say that several times this evening in different ways... with a few stories and vignettes.

Communication/Evangelism: The Lion in the Marble

A friend once said to me, "I think each of us preaches one sermon over and

over: with words, by how we live our lives and by how we nurture our relationships."

One story/image I discovered at least 30 years ago frequently replays in my head and in my heart. Because it's so open-ended, I find it ever fresh. It helps me also to recognize what's happening when we do "publish glad tidings of Jesus."

A little boy wandered into a sculptor's studio and watched a master sculptor work with hammer and chisel on a large piece of marble. Marble chips flew in all directions. But it wasn't enough to hold the interest of a little child very long. Months later he returned and, to his surprise, where once stood only a large block of marble there now stood a majestic and powerful Aslan-like

Communication as a church ministry makes no sense unless it 'makes disciples in order to make a difference.'

lion. "How did you know," he asked the sculptor, "there was a lion in the marble?" "I knew," the sculptor replied, "because I saw the lion first in my heart. The real secret, though, is that it was the lion in my heart who recognized himself in the marble."

This has been for me a story of the Christ within who recognizes himself unformed in the disguises of the world. Where I first read it, it was used to illustrate the relationship between spirituality and ministry, between contemplation and action, between prayer and mission.

The image also suggests to me the link between communication and evangelism, communication and discipleship.

The Challenge: What, not How!

Folks say St. Francis said: "Preach the gospel at all times; when necessary, use words." In my diocese, we have attempted to reflect that in our mission statement: "Live God's love: tell what you have seen and heard."

The most frequent request I receive from congregations is, "We need some help getting into the local paper." I

usually respond with, "What do you want to say?" Too often what they want to say sounds more like an attempt to *get publicity* rather than *proclaim glad tidings*.

Thus, their focus and energy is on *how*... how to get into the paper. Then comes my short sermon: Think not *how* but *what*.

I have become convinced through experience that *how* to get into the local paper is easy, if you have something to say that might be of interest to the wider community. That's the hard part.

If I had my way, every parish would regularly devote prayer and think-tank time to this exercise: Your local newspaper editor has picked your church at random. "Next Sunday," he tells you, "page three of our local section is yours." Think about what you'd like to say. Now, not distracted by *how*, *what* is it you have to say to the world around your parish?

Among the sayings attributed to St. Francis is: "Preach the gospel at all times; when necessary use words." Words are often necessary. What does your parish

discovering or developing common ground. Episcopal evangelism begins with Grey Poupon.

Discipleship: Getting down to business

A few months ago, I read an article in your diocesan newspaper about a talk Bishop Curry gave at an ECW meeting. The writer creatively employed a most appropriate transitional phrase:

Getting down to business, Curry read the scripture spelling out the Great Commission which commands believers to go into the world and make disciples. "These words can be misinterpreted and misused to create Christian imperialism or arrogance," he warned. "But these words are not about conquering anyone or anything, but reflect God's greatest hope for his creation. They reflect what author Verna Dozier calls *the dream of God*."

Getting down to business. Yes, indeed, God has a dream. And we're all in it. *Getting down to business* is simply making the main thing the main thing... and the main dream the main dream.

Discipleship: Sharing the transport

My wife and I spent a day recently at a Roman Catholic Benedictine Abbey in New Jersey. In their chapel of the Blessed Sacrament, a contemporary work of art includes three figures.

Jesus is central. On one side of Jesus is, we were told, the "unformed disciple." That person is to be *formed* by an encounter with Jesus. The figure on the other side has encountered Jesus. That person, we were told, is the *formed* disciple.

The difference between the two? The *formed* disciple is shown to be on *mission*. He is holding a "fishers of men" net. Once transformed, he seeks to bring to others the love, compassion, forgiveness, healing, hope, and joy he found in Jesus. He wants to invite others into God's dreams for them.

C.S. Lewis called his book about his own conversion *Surprised by Joy*, a title I understand he borrowed from the beginning of a William Wordsworth sonnet: "Surprised by joy – impatient as the Wind I wished to *share* the transport..."

Aha! and Uh-Oh?

"Sharing the transport" has to do at times with insights and reality checks.

have to say that the world around it can hear? And what does that have to do with discipleship?

Making Connections: Grey Poupon

Now a word about connecting before communicating.

You have to have been watching television during the late 80's to chuckle at this, but I'll chance it. Some 12 years ago, while stopped at a traffic light, I glanced at a car pulling up on my left. The driver buzzed down his window, caught my eye, and leaned in my direction. In turn, I buzzed down my window and leaned in his direction. He said through a smile, "I feel I ought to be asking you if you have any Grey Poupon, but I'm looking for Route 22."

Strangers in separate cars *connected* immediately. Madison Avenue provided the common ground: a silly commercial. We could soon have been showing each other pictures of our children.

I've wondered what my reaction might have been had he said, "God so loved the world that..." Not good, I'm sure. Too intimate, too quick. Few of us respond well to fast-food versions of intimacy. We need first to connect by

Most Episcopalians may not describe themselves as "born again Christians." We are more likely to say, you may have heard, that we are born again and again and again — with continuing hope that it will happen one more time.

I suspect, however, most of us have experienced *defining moments* in our lives: insights, dreams, multi-year journeys that in hindsight may have included a rediscovered understanding of who and whose we are.

I think of defining moments as either *Aha!* experiences or *Uh-Oh!* experiences.

What's the difference? (*I'm not setting up a joke.*) *Aha!* happens after we hear, read, or experience something that occasions within us a new insight, a new level of understanding. It takes us to a new place, seemingly from within. It often resonates so deeply within that we might even say, "Yes, I already knew that" even though it may not otherwise have come to mind.

I learned moral theology during the early 1960s from a German Jesuit in Rome. Contrary to my somewhat moralistic and legalistic expectations for the course, Josef Fuchs walked us through the letters of St. Paul, stopping at those places where Paul suggests that "in Christ" we are a new creation.

Josef Fuchs suggested again and again that in that transformation, we discover the defining moment of Christian morality, of Christian living: that the answer to the question we often ask, "What must I do?" is contained in the question, "Who am I?" and that the Christian moral imperative is rooted not in law but in the person I have become in Christ.

Paul often completes the indicative, "You are a new creation in Christ," with an imperative. Therefore, *be* (who you are)! "You are" mystery: a wonderful secret. Let the mystery unfold. Let the secret be told. This understanding of Christian morality may have been my first theological *Aha!* experience.

Aha! experiences usually rise from the depth of our being... and take us to the limit where the lion in our hearts sees himself in the marble.

Uh-oh! experiences, on the other hand, *happen* to us. Something is done *unto* us. They are gifts we would probably just as well not receive, were we asked, but for which we are grateful after the fact. Commonly recognized *Uh-oh's!* are those life-threatening, near-death experiences that occasion a re-evaluation of priorities.

Since choosing a different path for my journey — today is almost 20 years to the day that I resigned as a Roman

Catholic priest — I have had three major *Uh-Oh* experiences, two medical emergencies and something a bit more unusual. I'll share only the *unusual* experience which I *preferred* because it involved no pain, and happened so quickly that it was even anxiety free.

At Diocesan House in Bethlehem, I work on a team with colleagues who have become a community. We have achieved this level of relationship partly because we pray together every morning, either Morning Prayer or Eucharist in an open Diocesan House chapel that is literally the focal point for anyone coming through the front door.

Still, there are those days when a few minutes over coffee and a donut seem more appealing than Morning Prayer. One of those mornings, I stopped at Dunkin' Donuts.

On a stool at the coffee counter, minutes after I had entered, I heard a loud, glass-shattering crash, and felt a sudden rush of air behind me. Spinning around, I literally touched the hood of the car that had burst through the plate glass window: a new definition of drive through.

No one was hurt, not even the elderly driver who had accidentally hit the accelerator rather than the brake. When I arrived at Diocesan House and began to tell the story, however, my eyes widened as I reached into my jacket pocket and pulled out pieces of shattered glass.

Uh-oh! experiences are reality checks. They deliver us from that construct we mistakenly call "the real world" into a consideration of contingency and a realization that the really real lies elsewhere.

The satellite dish and the cross

A few years ago in Bethlehem, we had a large, movable satellite dish installed on the four-story bell tower of our Cathedral. I invited the local newspaper to send a photographer. He took the photo as a crane had lifted the dish three-quarters of the way. At that moment, the dish seemed suspended from the sky and the cross on the roof of the adjoining cathedral church was visible through the dish.

Today, as I cross a bridge into South Bethlehem, that image centers me, that juxtaposition in search of a theology of communication. From the bridge, both the cross on the roof of the Cathedral Church of the Nativity and the satellite dish on the bell tower come into view. I glance at one, then the other... thinking of that moment when one was seen through the other.

The cross of the one, great Mediator, Jesus Christ, becomes for me a window



Canon Bill Lewellis views communication as a vital ministry and those who communicate as ministers helping to spread the Gospel.

E. T. MALONE, JR.

into the heart of God. The satellite dish becomes a symbol of the many and various other media of God's self-disclosure. I wonder where God will show up for me today... and to whom God might expect me to be God's evangelist and disciple maker.

"Long ago," the Letter to the Hebrews begins, "God spoke to our ancestors in many and various ways..." God still uses many media of self disclosure.

Telling Secrets

I want to tell you about a preacher I knew who punctuated with whispers.

When he was about to say something he really wanted you to hear, he leaned forward and lowered his voice. It was wonderfully effective. He leaned forward to whisper; the congregation leaned forward to hear.

"Bob preaches like he's telling secrets," someone once quipped.

Think about that. "He preaches like he's telling secrets"

Our English, Latin-derived word "sacrament" — a visible sign of grace in our lives, a sign of God's visitation — comes from the Greek word "mysterion" from which we get also the word mystery (or secret). Each of us encounters God in God's mysterion. We walk frequently along the edges of the divine mystery. And if we listen closely, as we live God's love, we hear secrets. And we "tell secrets" of God's visitation... of how we were blinded by the light, of how the Christ within us recognized himself under

the world's disguises.

"Of this gospel," Paul says in Ephesians (3:7-10) "I have become a servant according to the gift of God's grace... given to me to bring to the Gentiles the news of the boundless riches of Christ, and to make everyone see what is the plan of the mystery hidden for ages in God who created all things; so that through the church the wisdom of God in its rich variety might now be made known..."

The Great Commission: the Episcopal version

You know the Episcopal version of the Great Commission? "Go... and make disciples of all nations," Jesus said. He then added, "Except the Episcopalians don't have to do this."

Another quip about reluctant evangelism says there's a moment in Jesus' ministry, right after he heals a man, when he says, "Go and tell no one."

If ever a church obeyed a command...

Many, perhaps even our closest neighbor, hunger without knowing it for the secrets that are ours to tell. To make a Grey Poupon connection with them, though, we need to think about them in personal rather than general ways.

My first meaningful lesson both in communication ministry and evangelism 101 came during my first few months as communication director for the Roman Catholic diocese.

I had issued a press release that referred to "non-Catholics," a common negative descriptor back then in Roman Catholic culture. Feedback came quickly from an experienced journalist. "Father," he said by telephone, "I suppose you mean to include me when you say 'non-Catholic.' I don't consider myself a 'non-Catholic.' I'm an Episcopalian. And I suppose there are many Lutherans, Methodists, Presbyterians, and Baptists, among others, who never think of themselves as 'non-Catholics.' You might consider respecting that."

Over my next 18 years as a Roman Catholic priest, I never again used the term "non-Catholic."

Don't we use an equally negative descriptor when we refer to people as "unchurched?"

If, in our communication/discipleship, we're trying to reach that unchurched-no-one-in-particular, be sure that no one in particular will be listening to us. If our ministry of gospel proclamation is to *reach* any person, we need to discover who they are...

They are many. For example...

Lewellis' address

(continued from page 13)

(1) *Those who hunger and thirst for justice.* What can we offer them?

(2) The *de-churched* who need to be healed from a hurtful experience they associate with the church.

(3) The *unloved* who have been deeply hurt within some human relationship and who now experience no loving relationships in their lives.

(4) The *unconnected* whom God knows and whose hearts God wants to transform, but they need some human link. They need to discover God's incarnation in a faith community.

Bullets

I mentioned weeks ago to Bishop Curry that, as I prepared my talk, I was trying to condense two hours into 20 minutes. As I conclude, I need to file just a few brief bulleted items without expanding on them.

(1) No church is a big enough space within which to do the communication-evangelism God calls us to do. Considering our mission, *every* church is a *small* church. We need continually to *extend our pulpits*. I often think about how many dollars the Episcopal Church invests wisely in building faith communities of 100 to 300 communicants. Then I dream of how many *thousands more* each of our congregations might reach if we designated an additional 5-10% in our budgets to the development of communication ministries that extend our pulpits.

(2) My experience suggests that there is a widespread, generally unfocused paranoia among church people toward the media. The media are *not* out to *get* us. In fact, if we take a good look, we will find that media provide wonderful opportunities. Take advantage of opportunities... create opportunities... and, most important, establish and maintain credibility

(3) Over the long haul, the *cooperation* you get from the media for what you'd like to accomplish is in direct proportion to the *control* you're willing to give up.

(4) Communication is not a variety of *programs*. Don't put an "s" on it (communications), or you might lose your way. Don't get caught up in the technique and the technology, or the trees might keep you from seeing the forest. Think *what*, not *how*!

(5) Communication as a Christian ministry has only two purposes. Proclaiming the gospel is the first. Nurturing a faith community that proclaims the gospel is the second. Don't confuse proclaiming the gospel with publicity for your church.

How did St. Paul put it? "We proclaim Christ crucified."

(6) Communication is at the heart of the church that lives by the gospel.

Take risks to pursue God's heart's desires

As individuals, as congregations, as dioceses and as a national church, we need to proclaim the gospel with the creativity required in the world in which we live. Our own creativity and proclamation need to be no less focused certainly than the creativity of the folks who do it for Budweiser and Pepsi. We have a crucial, life-changing, world-changing message to communicate.

Doing that effectively will, at times, include some risk taking. If what you're doing isn't working, don't keep doing it again and again just because it feels safe. I've had two job descriptions in my working life in church communication. The first was: Proclaim the gospel, but don't make any mistakes. The second was: Proclaim the gospel, and take risks to do it effectively. You can guess which job description nurtures creativity.

Sisters and brothers, live in God's reality. See things differently. Don't let others tell you what is real. Don't let anyone define and reduce reality for you. Imagine the really real. See God large in your lives. Look deeply into your souls and find God within — and allow God within to transform you and the world through you.

Tell your secrets. Tell your stories. "If stories come to you," said Badger in the children's book, *Crow and Weasel* by Barry Lopez, "care for them. And learn to give them away where they are needed. Sometimes a person needs a story more than food to stay alive. That is why we put these stories in each other's memory. This is how people care for themselves."

Jesus challenges us to dream, to hope, to expect, to create, to help each other imagine. For no one can achieve what they cannot imagine.

"Only the contemplative," Thomas Merton used to say, only the pray-er "knows what the scoop is." Only the pray-er knows that the really real is God breaking into human history so we might break out with new God-given hearts to pursue God's heart's desires.

Central Gulf Coast election

PENSACOLA, Fla.—The Diocese of Central Gulf Coast on Jan. 6 elected the Very Rev. Philip M. Duncan II as bishop, to replace retiring Bishop Charles F. Duvall, who has served for 20 years.



From the Archives

This photograph taken around 1941 shows members of the congregation of St. Anne's, Edgecombe County, classified at that time as an "unorganized mission" of the Diocese. The priest with them is probably the Rev. Matthew George Henry, at that time rector of nearby Calvary Church, Tarboro (later Bishop of Western North Carolina), and father of the Rev. G. Kenneth G. Henry, current rector of St. Michael's, Raleigh.

W. Tennessee, Atlanta elect bishops

MEMPHIS, Mar. 30—The Diocese of West Tennessee elected as its third bishop the Rev. Don E. Johnson, 52, serving since 1996 as rector of Church of the Resurrection, Franklin, Tenn., a suburban parish in a rapidly growing area south of Nashville.

Johnson, whose consecration is scheduled for June 30, will replace Bishop James Malone Coleman.

He was elected in an unusual series of ballots, in which two other nominees—the Rev. Zabron A. (Chip) Davis III, rector of Trinity Church, Natchez, Miss., and the Rev. Martyn Minns, rector of 2,500-member Truro Church, Fairfax, Va.—were tied in lay votes after the seventh ballot. Minns, who had been a spokesman for the American Anglican Council at the 2000

General Convention, led the other four candidates after three ballots. When it became clear that neither Minns nor Davis could gain a majority, support began to shift to Johnson, who was elected on the 15th ballot.

The Diocese of Atlanta has elected as its new bishop the Rev. Dr. Neil Alexander, a Winston-Salem native and former Lutheran pastor who converted to the Episcopal Church. Dr. Alexander, who currently teaches in the School of Theology at the University of the South, Sewanee, Tenn., was a nominee for Bishop of North Carolina in 2000, in the election won by current Bishop Michael Curry.

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THE COMMUNICANT

Youth news and events

Happening returning to Diocese in November, with Bishop's OK

BROWN SUMMIT—With Bishop Curry's blessings and diocesan Youth Coordinator Kathy Pfister's leadership, Happening is returning to the Diocese in November.

It will not be an easy task. Much work and planning will be necessary. But it has begun...

Thirty-six young people, ten adult volunteers, three clergy, and Kathy Pfister met the The Summit on Mar. 16-18 for a Happening "R & R Weekend" (Reconciliation and Revisioning). Part of the weekend was devoted to healing, then everyone began to work on "new creation," to quote from Paul's Second Letter to the Corinthians.

Sprinkled throughout the working weekend were worship opportunities such as Compline, Morning Prayer, foot washing, healing service, and Eucharist. The Revs. Dan Barker and Bill Oldland led the worship services and Clayton McDaniel, youth minister from St. Margaret's, Charlotte, was the music magician.

Before dividing into small work/discussion groups, everyone reviewed the National Happening Quality Control Manual, which states, "The purpose of the Happening—A Christian Experience program, as part of the Episcopal Church, is to be one of the instruments to renew the Christian Church in the power of the Holy Spirit, that the Church may respond more readily to its call to spread the Kingdom of God throughout the world. [The program] seeks to achieve this purpose by bringing young persons and adults to a fuller personal knowledge of and relationship with the Lord Jesus Christ, and to a deeper level of commitment and apostleship [and] is used to help develop teenage Christian leaders ready to share with their peers a living experience of what is fundamental to being a Christian."

Several of the adults on the weekend commented later how close the goals for Happening are to what Bishop Curry's Convention address professed, that "We are part of something greater than ourselves" and his charge to "Go, make disciples, make a difference!"

Weekend participants fully realized that they are part of a larger community as they heard encouraging letters of prayerful support from California, Texas, Florida, Pennsylvania, New York, Alabama, and other states.

Participants in the weekend worked on revisioning and recreating Happening. Parts that didn't work so well were tweaked and parts that have been mean-

ingful remained.

Over the next seven months, there will be many meetings to prepare for Happening No. 37, Nov. 16-18. Applications for team and candidates will soon be available. Questions should be directed to Diocesan Youth Coordinator Kathy Pfister at 1-800-486-0533.

Charlotte youth raise \$26,000 to combat worldwide hunger

CHARLOTTE—Over 200 youth from five churches here came together on Feb. 23-24 for 30 hours of fasting, service projects, and fellowship that raised over \$26,000 for World Vision, a non-profit organization that sends hunger relief across the globe.

Youth from three Charlotte Episcopal churches—Holy Comforter, St. John's, and St. Margaret's—and from the Korean First Presbyterian Church and St. Luke's Lutheran Church came together on Friday after school. They began with a youth-designed worship service and continued with Pedestal Jousting, a dance, and a concert by the Christian band "Justincase."

After a candle-lit Compline out-side, it was time to retire for the evening. Many of the youth slept outside in cardboard boxes in order to understand what the reality is for homeless people. Bright and early in the morning they headed off to five service projects throughout the county. Trees were planted, churches painted, clothes were sorted, and Christ was served.

All this was done with an empty stomach. Saturday afternoon there was movie making and free time. Finally, it was time for FOOD. The first food received was during the joyful closing Eucharist. Truly, the bread of life took on a greater significance. Everyone enjoyed the break-fast dinner, which ended our time together. For we knew that we *had* changed the world and *truly* made a difference.

—Lisa A. Shanklin

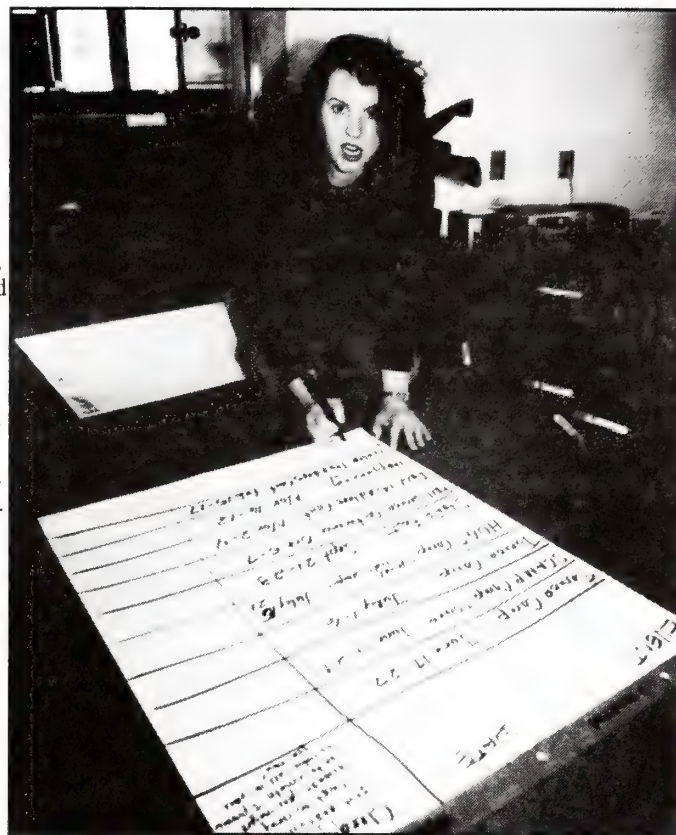
Alcohol, drug awareness meeting

CARY—Students from Saint Mary's School and

St. Timothy's-Hale were among a delegation of students, parents, and educators attending a day-long symposium on alcohol and drug awareness Mar. 24 at Cary Academy. The event, titled "Parents, Students, Schools and Community: Making a Difference," was organized by Carol Hotchkiss, assistant head of residence life at Saint Mary's, and attended by representatives of 21 independent schools participating in the "North Carolina Community of Concern."

The schedule of events included a panel of distinguished speakers, informational sessions, and a panel of young adults from Alcoholics Anonymous.

"The goal of this symposium was to bring the community together and promote awareness of problems facing our young people," said Hotchkiss.



Sign here, kid!

Sign up to work with kids, actually. Diocesan Youth Coordinator Kathy Pfister prepares a sign-up sheet listing youth events that could benefit from clergy participation. Several priests saw it and volunteered during the recent clergy retreat at The Summit. (Photo by Joel Kilby)



HAPPENING R & R

Participants in the Happening Reconciliation and Revisioning weekend at The Summit paused for a group photo on Mar. 18. Work is underway to resume the youth event in this Diocese in November of this year. (Photo by Daniel Morgan)

College ministry and more youth

College students envision new retreat program for age group too old for Happening

BROWN SUMMIT—For many hours during a recent weekend, over a dozen college students met with Wake Forest University chaplain the Rev. Bob McGee. Together, they envisioned a new retreat program to follow Happening, which is geared for high school youth.

As McGee delightfully twisted balloons into dogs and daisies, he helped the young people brainstorm about a weekend designed to meet their spiritual needs.

They tossed around dreams of:

- < involving as many campuses as possible;
- < timing retreats in the summer and/or during Christmas break;
- < renewal for all participants;
- < adopting a structured schedule.

The group plans to meet on May 19 at a to-be-announced location. Any interested college-age person and adults are welcome. Goals for this meeting include setting the time and place for weekends, addressing staffing needs, working out a schedule, choosing a name and theme, creating an application, and discussing funding.

People interested in this exciting new retreat ministry may contact Bob McGee at (336) 758-5249.

—Bettie Rhodes

Black Episcopal seminarians meet on St. Augustine's campus at invitation of Bishop Curry

RALEIGH—At the invitation of North Carolina Bishop Michael B. Curry, twenty-one black seminarians attending eight of the eleven Episcopal seminaries arrived at St. Augustine's College for the

annual conference of the Organization of Black Episcopal Seminarians (OBES).

The Office of Black Ministries of Congregational Ministries of the national Episcopal Church Center in New York sponsored the conference, which ran from Mar. 15-18.

St. Augustine's president Dianne B. Suber held an opening reception to welcome the seminarians.

While living on campus, seminarians led daily worship services in the historic College Chapel. In addition to regular business sessions, other activities included tours of the college campus, the African-American Cultural Complex, and the Historic Oakwood neighborhood, ending with Noonday Prayer at St. Ambrose Church.

The Bishop hosted the mentoring dinner, including local clergy, members of the Absalom Jones Initiative, and persons seeking to learn more about ordained ministry.

Other participants were the Rev. Dr. Sandye Wilson, president of the Union of Black Episcopalians (UBE), Iris Harris, member of the national Episcopal Church Executive Council, and Jeannette Brown, Deputy for Mission from the Diocese of Connecticut.

The conference closed with Sunday worship, followed by a reception, at St. Joseph's Church in Durham.

—Zelda Kennedy

Raleigh dinner for Trinity

RALEIGH—A dinner will be held at 6:30 p.m. on Thursday, Apr. 19, at the Carolina Country Club, 2500 Glenwood Ave., in Raleigh for Trinity Episcopal School for Ministry. Featured speakers will include the Very Rev. Dr. Peter C. Moore, dean and president of Trinity; and the Very Rev. Dr. John W. Yates II, The Falls Church, Falls Church, Va.



Cross of Nails pilgrims

Episcopal students and faculty of area colleges joined UNC-Chapel Hill chaplain the Rev. Stephen Stanley, center back row, on a reconciliation pilgrimage to England, where they visited the Cross of Nails center at Coventry Cathedral. They are shown here before Canterbury Cathedral. The Rev. Joachim von Koelichen, a Lutheran pastor who is a member of the Coventry Cathedral staff and a university chaplain there, visited the Chapel of the Cross in Chapel Hill on Mar. 25 and presented an award, the Coventry Cross of Nails, to the sister congregations of Chapel of the Cross Episcopal and St. Paul African Methodist Episcopal.

Winter Middlers' Conference a huge success!

BROWN SUMMIT—The Summit Camp and Conference Center was youth- and God-filled, the weekend of Feb. 16-18. The annual Winter Middlers' Conference was packed with participants grades 6-8 and their youth leaders.

The theme of the event was "Change the World," modeled after the newly-released movie *Pay It Forward*. Coordinators Beth Strickland (Good Shepherd, Raleigh) and Nancy Carter (Nativity, Raleigh) guided this weekend through fun and fellowship.

Friday evening, participants heard talks from Lauren Parker and Nancy Carter, speaking of events that changed who they are and their lives, and how they now live for God and at his will. We did activities in our small groups and prioritized parts of our lives such as God/Church, school, friends, family, money, and ourselves. It was interesting to see what these middle school youth valued most.

Saturday was quite a busy day! Our outreach project for the weekend turned out to be a huge success. We made cards for the

children at Thompson Children's Home, marked trails at The Summit with signs made by the youth, and decorated with all the participants' hands a stole and altar cloth to be used Sunday in the closing Eucharist.

We also did skits in our small groups that afternoon and discussed how we could change our communities. Saturday evening we had a Variety Show and saw wonderful talent from across the Diocese. We also had a dance and watched a movie that night.

Sunday as we all packed and were ready to part ways, we discussed going home and doing God's will to change the communities of which we are a part.

The Rev. Bill Bennett of Raleigh filled this weekend with worship, and Clayton McDaniel of Charlotte provided music.

A huge thanks goes to the staff who created such a powerful weekend. They represented many churches from the Diocese and showed incredible leadership.

—Nancy Carter



MENTORING DINNER: The Rev. Monroe Freeman, left, interim rector at St. Bartholomew's, Pittsboro, talks with black Episcopal seminarians at a mentoring dinner hosted by Bishop Curry at St. Augustine's College during the annual conference of the Organization of Black Episcopal Seminarians.

Episcopal clergy titles often confusing to the uninitiated

By E. T. Malone, Jr.

SEVERAL RECENT staff additions have provided the Diocese of North Carolina with almost the full range of possible clergy titles for the first time in many years. We now have both a Canon to the Ordinary and an Archdeacon.

Newcomers to the Episcopal Church, as well as a great many "cradle" Episcopalians, are often unsure exactly what forms of address, greetings, and courtesy titles are appropriate for our various officeholders.

As one bemused priest commented, "My secretary, a Baptist, has been with me five years and still doesn't know a vicar from a vacuum cleaner."

This poor dissenting employee of the great Anglican institution, however, is not alone. Probably half the congregations of Episcopalians themselves possess the same modest level of knowledge.

Who's who, what's what

Episcopalians worship together in groups that have names—**missions** and **parishes** in this Diocese. Generally speaking, a mission begins its life with twenty or more adult members and is not financially self-supporting. It may have a pastor called a **vicar**, who is appointed by the Bishop. A parish ordinarily has one hundred or more adult members, is financially self-supporting, and, with the approval of the Bishop, calls its own chief pastor, who is called the **rector**.

The Episcopal Church, founded in 1789 after the American Revolution, is a daughter of the Church of England. The British established their state church in their colonies, and so the Church of England was the established (official, tax-supported) church of the Colony of North Carolina. There were no bishops in the American colonies, however, and no diocesan organizations.

But, as in England, the church here was organized into geographical units. The smallest of these was the **parish**. Each time a new county was established in the Colony of North Carolina, a new parish was established at the same time. For example, Bute County (divided in 1779 into Franklin and Warren) was also St.

John's Parish. Its boundaries were the county boundaries, just as parishes in England had specific boundaries.

In colonial days in North Carolina, just as today, each parish was governed by an elected group called a **vestry** and its officers were called **wardens**.

After the Revolution, the new Episcopal Church in the *State* of North Carolina was not organized until 1817. All of the parishes and missions in the state became part of a geographical unit called a **diocese**. In 1883 the Diocese of East Carolina split off from its parent diocese, and in 1895 the Missionary District of Asheville was formed. It became the Diocese of Western North Carolina in 1922.

In the middle was left our present entity, the Diocese of North Carolina, which is currently subdivided into seven smaller geographical units called **convocations**.

The Diocese of North Carolina is one of the approximately 100 dioceses in the **Episcopal Church in the United States of America** (ECUSA), which, in turn is part of the worldwide association of churches called the **Anglican Communion**.

It is estimated to have about 70-75 million members, primarily in Great Britain, Canada, the USA, Australia, and Africa, but with some presence in almost every country in the world.

The Episcopal Church in the United States is also divided into sub-regions called **provinces**, each of which contains a number of dioceses. The Diocese of North Carolina is part of **Province IV**, which consists of 20 dioceses in the southeastern USA. Every province has an elected president, and the president of Province IV is **Scott Evans Hughes** of St. Stephen's, Durham, North Carolina.

A bevy of bishops

The spiritual leader of the Anglican Communion is the **Archbishop of Canterbury**, in England, who is the **Most Reverend George Carey**. It is the practice in England and many parts of the Anglican Communion to refer to an archbishop or bishop as "Your Grace," but in democratic America this is done generally only in jest. Americans would address Carey in speech as "Bishop Carey" or "Archbishop Cary."

An **archbishop** is addressed (on paper) as the **Most Reverend**. A **presiding**

bishop (the equivalent of an archbishop) is addressed in the same way. Most national or regional churches in the Anglican Communion call the head of their church "archbishop," but some, including the United States and Central America, prefer the term "presiding bishop." The spiritual leader of the Episcopal Church in the United States is the **Presiding Bishop**, who is the **Most Reverend Frank Griswold**.

The head of each individual diocese is a **bishop**, who supervises the ordained ministers serving in its congregations. There are several categories of bishops, but all are addressed (on paper) as the **Right Reverend**. The spiritual leader of the Diocese of North Carolina is the **Right Reverend Michael B. Curry**, addressed in speech as "Bishop Curry." Other types of bishops include (1) **bishop coadjutor**; (2) **suffragan bishop**; (3) **assisting bishop**; and (4) **missionary bishop**. The chief bishop of a diocese is known as the **ordinary** and is the **ecclesiastical authority**. The term "ordinary" derives from Latin and refers to the chief bishop's authority to govern (law and order) and ordain.

under the "diocesan" (the **Right Reverend Thomas A. Fraser**) and then became "diocesan" himself in 1982 upon Bishop Fraser's retirement.

Titles of other clergy

Bishops often have clergy staff members with particular jobs that have traditional titles. In the American church, many of these stem from British Anglican church usage.

The term **canon** is used in a variety of ways. A canon may be an assistant to the bishop or may be on the staff of a **cathedral** church. One might refer to a canon for a cathedral as a "residential canon," whereas a canon on a bishop's staff could be called a "programmatic" canon.

A canon is addressed (on paper) as the **Reverend Canon**, and in speech simply as "Canon." A chief assistant to the bishop is called the **Canon to the Ordinary**, and in this Diocese that person is the **Reverend Canon Marie Fleischer**.

An **archdeacon** may be an assistant to the bishop who, in some locales, functions much like the canon to the ordinary. In recent years, however, more and more archdeacons are deacons (*not* priests) who act in a supervisory capacity for the deacons in their diocese. This is the case for the new archdeacon in this Diocese, the **Venerable Nan Cushing**. Most non-Episcopalians will find this usage quite unfamiliar. But once a member of the clergy becomes an archdeacon, he or she is no longer called "the Reverend." In writing the archdeacon is the **venerable**, and in speech she is addressed as "**Archdeacon**."

A **dean** may be the chief liturgical officer of a cathedral, or he or she may be the head of a sub-region (such as a **convocation** or **deanery**), as is the case within this Diocese. A dean is addressed (on paper) as the **Very Reverend** and in speech as "Dean."

Don't call me "Reverend!"

Contrary to the general practice in Protestant churches, it is *not* the custom in the Episcopal Church to address a minister in speech as "Reverend Jones." The Reverend John Jones may be called "Mr. Jones," "Father Jones," "Father John," or even plain old "John" (if he insists on extreme informality)—but **not** "Reverend Jones."

In recent years there has been some agitation on the part of ecumenically-minded types to disregard Episcopal practice on this point and to "go with the

(Continued on back cover)

Don't call me 'Reverend!'

A **bishop coadjutor** is one who is elected to serve with and eventually replace the current bishop. A **bishop suffragan** is one who is elected to be an assistant, with no right to succeed. An **assisting** or **assistant bishop** is one who is already a bishop, but may be retired and is simply hired to help out in another diocese, typically on a short-term basis. **Missionary bishop** has been the title for bishops consecrated by the **General Convention** (the elected lay and clergy governing body of the American church) to serve in areas called "missionary districts," which have not yet become a full-fledged diocese.

The **presiding bishop** is elected by the **House of Bishops**, one of the two "houses" of General Convention. The other house, the **House of Deputies**, is composed of clergy and lay people elected from each diocese in the church.

A diocesan **bishop**, in contrast, is elected by both the lay and clergy delegates at a **Diocesan Convention**.

The **Right Reverend J. Gary Gloster** is **suffragan bishop** of the Diocese of North Carolina. The last person elected as **bishop coadjutor** in this Diocese was the **Right Reverend Robert W. Estill** in 1980. He served for two years



Pastoral Letter to the Episcopal Church

The fifth Sunday in Lent, April 1, 2001

The Bishops of the Episcopal Church meet twice each year for prayer, consultation, mutual support and learning, for the good of the church and the world we are called to serve. We gathered for our spring retreat this year from March 9-14 in the ancient mountains of the Appalachian chain in Western North Carolina.

Our meeting immediately followed the meeting of the Primates, the leaders of the 38 member churches of our Anglican Communion, presided over by the Archbishop of Canterbury. We were blessed by the presence of the Archbishop of Canterbury for two days, and by the participation of the Primates of Central Africa and Papua New Guinea. These brother Christians were a reminder of our participation in a 70-million-member worldwide Anglican family.

During these days we have been united through prayer to you, God's beloved people. With thankful hearts for the Spirit of Christ moving among us, we send you this pastoral letter, to be read in every congregation on Sunday, April 1.

Dearly Beloved in Christ:

Grace and peace be with you in these days of Lent as we journey with our Lord up to Jerusalem and through the cross into the joy of Easter and the new life of the resurrection.

Our retreat has made us freshly aware

of the boundless love of God and the gift of our belovedness in Christ. We have become mindful of how God has been leading us into deeper communion as your bishops and into a renewed awareness of our call to mission. The words of the prophet Isaiah speak to us powerfully, "I am about to do a new thing, now it springs forth, do you not perceive it?"

We who are called as bishops to be a sign of unity speak to you with minds and hearts being united and transformed by the love of God. Our unity does not mean we are in agreement about all of the difficult and complex questions before us. It means we have claimed our oneness in Christ.

We are heartened by the Primates' Pastoral Letter to the Anglican Communion and their conclusion that - though we live in enormously diverse settings, and hold a wide variety of perspectives - God means for us to remain united and to learn from one another in a spirit of unity and interdependence. The Primates have also called upon us to provide pastoral care for all in our Communion, as we grow in Christ's wisdom. We mean to respond faithfully to that call. We trust in the promise of God to lead us all the more deeply into the mind of Christ, whose dying and rising makes us free to live not for ourselves alone but for God.

Our Study together centered on leadership for the purpose of advancing the mission of the Church. This mission, as

the Catechism of the Book of Common Prayer tells us, is "to restore all people to unity with God and each other in Christ." We live in a world urgently searching for such restoration: spiritually, socially, racially, and environmentally. As Christians we have been given a word to speak and a new life to live: God has "reconciled us to himself through Christ, and has given us the ministry of reconciliation" (11 Corinthians 5:18). This is the Good News that we proclaim. This is the work God gives us to do.

Ronald Heifetz, the author of *Leadership Without Easy Answers*, was with us. He challenged us to help create an environment in our dioceses open to a variety of convictions so that faithful ministry and creative interaction can be sustained within a richness of diverse perspectives. The objective of such leadership is to build authentic community ready to be animated by the Spirit to go forward in mission.

We are under no illusions that leading in this way is simple. Each of us is keenly aware of our weakness and failure, such that repentance is the necessary preface to our leading. We are humbled by God's boundless mercy and promise. Our repentance renews us as we are encouraged by one another. As leaders we are convinced by the Gospel's deep assurance that every member of the Body of Christ is the beloved bearer of God's purposes in the world. We are grateful for the many

gifts and capacities entrusted to our church. We are inspired by the faithful and sacrificial ministries of so many. We are sustained by your prayers.

As your servants we are determined to put our common call to serve the mission of Christ above all else.

We pledge that we will give our best energies to the work of restoring all people to unity with God and one another, because we know that the reconciling power of God in Christ is ceaselessly at work to overcome all division. Every concern for truth finds its wellspring in God's love for the world. Every concern for justice finds its wellspring in God's love.

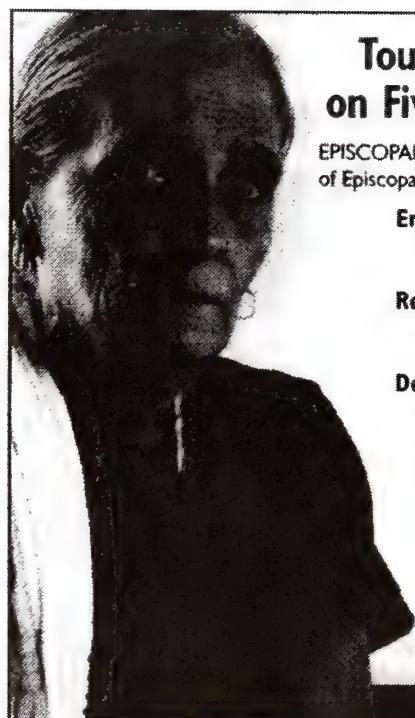
Every concern for peace finds its wellspring there. We call upon you to grow in the unity of the Holy Spirit as we together claim the fullness of our calling to share in God's mission of reconciling love.

Forgetting what lies behind and straining forward to what lies ahead, let us press on toward the goal for the prize of the heavenly call of God in Christ Jesus (Philippians 3:13-14).

Your servants in Christ,

The Bishops of the Episcopal Church.

Gathered for the Spring Meeting, March, 2001.



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Sewanee hosts July Deacons' Conference

"Work & Worship: Liturgy Between Worlds" is the theme of the 2001 Sewanee Deacons' Conference to be held July 12-15 at the School of Theology at the University of the South in Sewanee, Tenn.

The Rev. Dr. J. Neil Alexander, professor of liturgics and the Norma and Olan Mills professor of divinity at the School of Theology, is the keynote speaker.

Now in its third year, the conference offers deacons, and postulants in formation for the diaconate, a time to gather for spiritual and academic nourishment, and to learn with noted leaders of diaconal ministry and faculty from the School of Theology.

The three-day conference includes daily presentations and discussions, time for worship, reflection, prayer, and conversation with deacons from across the country, as well as recreation on the 10,000-acre campus and university facilities.

Coordinated by the Rev. Dr. David C.

Moore, associate dean at the School of Theology, conference staff includes the Ven. Linda J. Brondsted, archdeacon, the Diocese of Central Florida, the Rev. Linda A. Hutton, director of Disciples of Christ in Community (DOCC, a Christian education program), the Ven. David P. Nard, archdeacon of the Diocese of Western North Carolina, and the Rev. Canon Barbara Anne Harper, former archdeacon of the Diocese of East Tennessee.

Registration begins between 3:00 and 5:00 p.m. Thursday, July 12, and closes after brunch on Sunday, July 15. Registration is \$140 (\$55 for accompanying spouse), room and board is \$155 single (\$130 double, per person). Deadline is June 18, but one should register early as space is limited. To register contact dpartin@sewanee.edu or call 1-800-722-1974 and request information on the Deacons' Conference. Full information is also posted on the school's website: <http://theology.sewanee.edu>

Support Episcopal Relief and Development

An Easter letter from the Bishop

Rainer Maria Rilke in *Letters to a Young Poet* said, "Live the questions. Perhaps then, someday far in the future, you will gradually, without even noticing it, live your way into the answer."¹ There is great truth in that.

There are some questions so penetrating and important that the asking is the most important thing. It was in the Garden of Eden, after Adam and Eve had disobeyed God, that they hid themselves from the Divine Presence.

As they were hiding they heard the sound of God walking in the garden of their conscience, if you will. And the voice of God asked: "Adam where art thou?" (Gen. 3:9). For every succeeding generation of Eve's daughters and Adam's sons the same question is asked at the depth of our lives, "Where art thou?"

It was old Job who sought eternity beyond the template of time when he asked, "If a man die shall he live again?" (Job 14:14) It was the rich man who approached Jesus one day and asked, "What

must I do to inherit eternal life?" The great prophet Micah asked the moral question of the ages: "What does the Lord require of thee?" And an answer came back from heaven, "Do justice, love kindness and walk humbly with your God." (Mic. 6:8) John the Baptist heard rumors of Jesus healing folk and he asked: "Are you he who is to come or shall we look for another?" (Mt. 11:3) The parable of the Good Samaritan was first given as Jesus' response to the question, "Who is my neighbor?" (Lk. 10:29) St. Paul mounted wings of sanctified imagination when he asked, "Who shall separate us from the love of Christ? Shall tribulation or nakedness or peril or sword?" (Rom. 8:35) In a very real sense the great questions signal the way.

On that first Easter morning, that Resurrection Sunday, Mary Magdalene and several other women who were disciples of Jesus went to the tomb to anoint the body of Jesus. As they walked

a question arose, "Who will roll away the stone for us?" (Mk. 16:4)

There is a strange incongruity here. Mary Magdalene and the other women knew that Jesus was dead. Mary was there when He died. She knew that Joseph of Arimathea had begged the body of Jesus from Pilate. She knew that Joseph had placed the body in Joseph's own tomb. She knew that the huge stone had effectively sealed the tomb. She knew that there was no way that she and the women with her could move it. The question on their lips had no answer that they knew. And yet, they went anyway.

That "going anyway," it seems to me, is the essence of what it means to be a disciple of Jesus. A disciple of Jesus Christ is one who strives to "follow Christ" as the Prayer Book catechism says.²

It doesn't mean that we have all the answers. We don't. Rather, a disciple is one who follows Jesus anyway, living into the Gospel, and living the questions of our lives.

That clearly is what Mary did. In the

midst of the question, "Who will roll away the stone?" Mary went anyway. She followed Jesus to the grave, if you will. And in doing that she discovered the answer to the deepest question of her life, and ours.

For the stone had in fact been moved. The tomb was in fact empty. And the question was answered, "He is not here; for he has risen, as he said."

Your brother in Christ,
+Michael

+Michael

¹ Rainer Maria Rilke, *Letters to a Young Poet*, translated by Stephen Mitchell (New York: Random House, 1984), pp. 34-35.

² See *The Book of Common Prayer*, p. 856.

An Easter letter from the Bishop Suffragan



Dear Friends:

This familiar road sign may bring many thoughts to mind. There is no outlet. The road plays out and dies. There is no future in taking this route. If I go here my journey will go nowhere.

I suppose that the crucifiers of Jesus had "dead end" in mind as they carried out their parts in that grizzly task. "Once he is dead that will be the end. His journey has led only to a death, and it is over. Kaput! This rabble rousin' dangerous man is out of our hair, and we don't have to put up with his disruptive antics any more." Fini.

The followers of Jesus for a different set of reasons were facing what they too believed to be a "DEAD END." "Our hopes were so high and now all we have is grief and loss and loneliness." Jesus' followers were also afraid of what might happen to them. "They killed him, they

may kill us." So they huddled in fear of would be accusers. All seemed to be lost. There was no future. "Our journey with him is at an end, he is dead and gone. He was so wonderful and now he has disappeared, never to return."

But then it began to happen. The DEAD END was not dead and it certainly was not the end. Where there had been death there was new life. Where there had been only an end there was now a beginning, a commencement.

Mary of Magdalene was overcome with grief at Jesus' death. She stood weeping beside the empty tomb and because of her grief was so overwhelmed she did not recognize Jesus when he stood beside her. But when he called her name she instantly knew him and she in joyful disbelief cried out, "Rabbuni!" (which means Master). Immediately she was not blinded or paralyzed with grief nor was she experiencing a "dead end." She went and told the disciples, "I have seen the Lord!"

That same day the disciples gathered and shut the doors "...for fear of the Jews." But Jesus came and stood among them and challenged them to go and feed his lambs. Their dead end was changed into a new open road of life and love. The Christ still comes to free us and give us life.

In his book *The Lion and the Lamb* Brennan Manning tells of an incident

after the Bolshevik Revolution.

One of the tyrannous leaders, Conrad Lunachsky, lectured to 7000 Russians on the folly of Christianity. It was clearly an attempt to control the people and keep them subservient. He was trying to convince them that the road of Christianity was a "dead end" affair, and that it would give them no life. Life could only come from the state. Religion was the opiate of the people, and it was filled with false teachings and empty beliefs. He spoke brilliantly, powerfully, with great passion and at great length.

A young newly ordained Orthodox priest, only 26 years of age, stepped forward. He apologized for his awkwardness and his lack of eloquence. He requested respectfully the privilege to speak and respond to Lunachsky's oration. "You have two minutes," roared the Commissar. "Oh, I won't be long," the priest responded. He spoke clearly and loudly only four words to the gathered 7000 people. "Christ is risen, Alleluia!" The vast audience as though they were one voice and mind roared in response, "He is risen indeed, Alleluia!!"

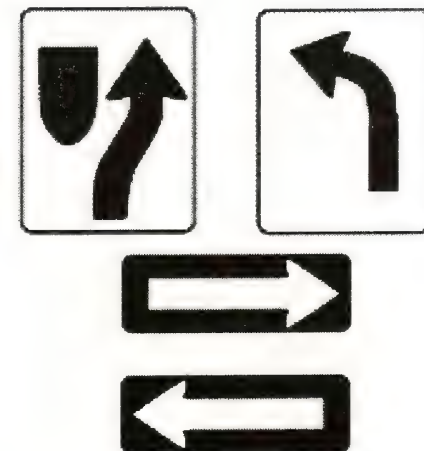
There is much in life that tempts us to succumb to "dead ends." There are forces in life that attempt to take away the life that God has given us, to enslave us to put us down to discount us and belittle us. But Christ strides from the grave, stands among us, and motions to us to come to

him. This is our hope. The barricades are smashed and the roads of new life are for our choosing.

Ted Loder declares in a beautiful prayer, "Praise for Resurrection Madness" that there are no dead ends to:

growing,
choices,
calls to be just,
living,
making peace,
dreaming dreams,
and being glad of heart.

May we have a joyous Easter filled with open roads.



Peace and Challenge,
Gary

Gary

Clergy titles, continued

(Continued from page 17)

flow"—on the assumption that Episcopal objections to being called "Reverend" would be interpreted as some sort of exclusivity.

In the Diocese of North Carolina, until just a few decades ago, most clergy were addressed in speech as "Mister." That was also the practice, in general, in most of the South for addressing Episcopal clergy.

Mother and Father

With the advent of ordination of women in the 1970s, a confusion set in about how to address Episcopal clergy in speech. On paper everyone was "the Reverend," but what was the right thing to call those new women when one ran into them at the grocery store or prepared to introduce them to someone?

What has evolved is a variety of practices.

In parishes that were accustomed to "Mister Elkins-Williams," it was natural enough to call new clergy assistants "Mrs. Pagano" or "Ms. Lee." Some people refer to all female clergy as "Ms." regardless of their marital status. If the member of the clergy has acquired a Ph.D., it simplifies matters greatly: "Dr. Smith" will do for man or woman.

But in areas that were used to calling their priests "Father," what to call the women was more of a problem. Some female clergy who were among the first to be ordained in the 1970s and early 1980s tell stories of wearing their clerical collars in public and actually being addressed as "Father" because the person they encountered didn't know what else to call a priest!

The term "Mother" presents some problems as an alternative to "Father" because of its association with supervising nuns in religious orders, those called "Mother Superior." Nevertheless, in some dioceses, and even in a few congregations in the Diocese of North Carolina, the term "Mother" is used affectionately for female clergy.

Some critics oppose use of *any* "parental" sorts of titles, arguing that they artificially accentuate the difference between clergy and lay, contributing to an unhealthy "clericalism."

Despite this objection, use of the term "Father" seems to be on the increase among male Episcopal priests. Oddly enough, it seems to be concentrated in two rather opposite kinds

of places—among "high church" Anglo-Catholics and among traditionalist Evangelicals.

Some people have proposed use of the term "Pastor" as a non-gender-specific compromise. At St. Andrew's, Rocky Mount, for example, some parishioners refer to their rector as "Pastor Chalaron." Although all clergy with cures (congregations) hope to be good pastors, Anglicans/Episcopalians tend to see "pastor" as a function or role, rather than a title. "Pastor" as a title is more familiar as a usage of Roman Catholics, Lutherans, Baptists, and others. Somehow, it hasn't caught on well with Episcopalians.

Sister, Brother

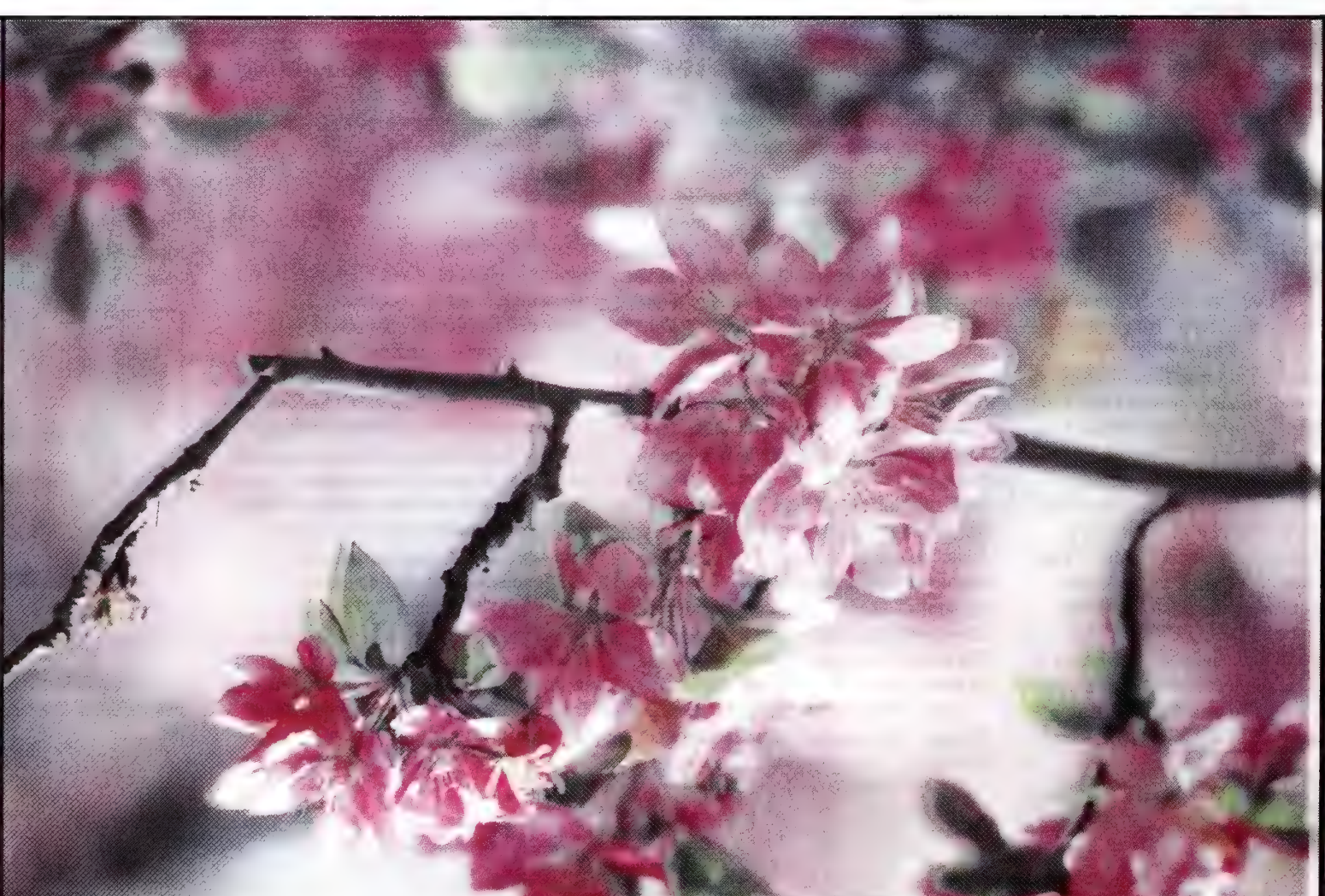
Many people are not aware that the Episcopal Church and the Anglican Communion have religious orders of **monks and nuns**, some of whom take vows of chastity, poverty, and obedience and live in abbeys or monasteries.

Like Roman monks or nuns, they are generally addressed as "Brother" or "Sister." These monks or nuns can be lay persons, deacons, or priests. In Winston-Salem, **Sister Carin Bridgit Delfs**, deacon and member of the Sisters of St. Gregory, is associate Episcopal chaplain at Wake Forest University. **The Society of St. John the Evangelist** once operated a retreat house in Durham.

What's in a name?

Titles designate a person's role in the scheme of things, and use of titles is also a way of showing respect to someone. In a Church with bishops and a structured liturgy, an ecclesiastical hierarchy is a means of organizing what we do. Hierarchy is not in itself a negative thing. It becomes negative only when it is used to exclude and suppress.

Moreover, it has been demonstrated that the churches that grow are those that demand something of their membership. A church that has a distinct tradition and identity will be better served by educating its members about the tradition, rather than abandoning its uniqueness in order to pander to the lowest generic common denominator pushed by marketing consultants.



Christ is risen! The Lord is risen indeed!

(Photo by Joel Kilby)

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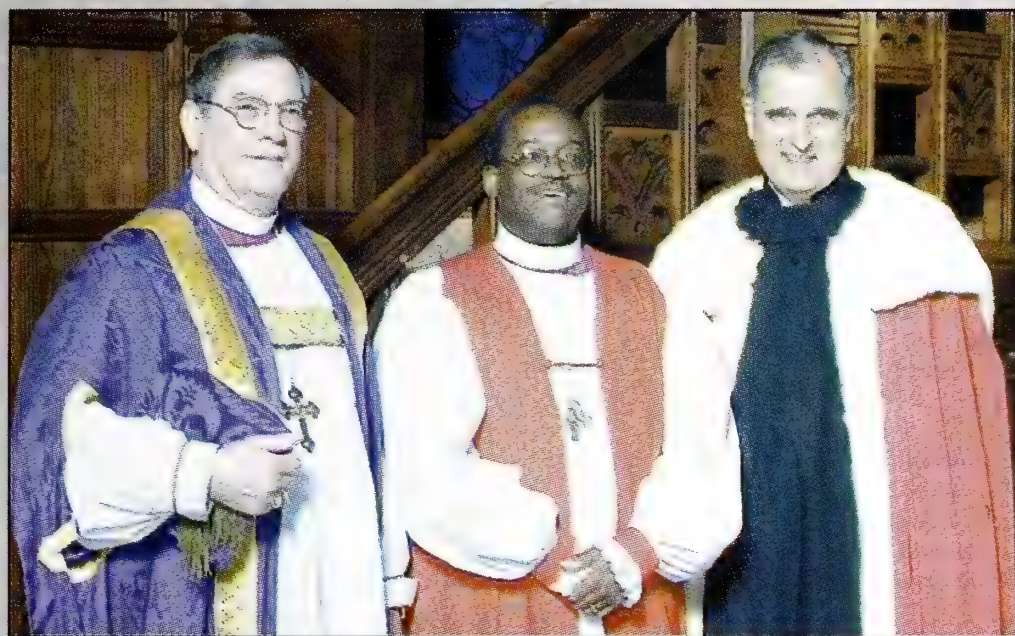
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THE COMMUNICANT

VOL. 92, No. 4

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

MAY 2001



Honorary degree from Sewanee

North Carolina Bishop Michael Curry, center, received an honorary Doctor of Divinity from the University of the South on May 13 and was speaker for the University's Baccalaureate service the day before. With him, from left, are the Rt. Rev. Don Wimberly, Chancellor, and Dr. Joel Cunningham, President and Vice-Chancellor.

Police capture suspect in child molestation case

DURHAM—Durham police on May 8 apprehended Larry McCrae, a fugitive accused of taking indecent liberties with three boys in an after-school program at the Chapel of Christ the King in Charlotte.

The Diocese of North Carolina and Crime Stoppers of Charlotte had offered a \$6,000 reward for information leading to his arrest. McCrae had been added to the state's Ten Most Wanted list.

Bishop Suffragan Gary Gloster said, "We are relieved that Larry McCrae has been apprehended by the authorities. We are continuing to assist the police in their investigation. Likewise we are continuing to work with the young men who were involved and their families, as we have done since we were first made aware of the allegations."

(continued on page 14)

Saint Mary's gets landmark gift

RALEIGH—Saint Mary's School announced May 21 that Julian and Josie Robertson of New York City have made a \$3-million gift to the Raleigh girls' school to create the Blanche Robertson Bacon Honors Scholarship Program in honor of Mr. Robertson's sister, a Saint Mary's alumna. The gift is the largest in the 159-year history of the school and came with a \$1-million challenge, which has raised almost \$1.5-million in additional endowment funds.

The announcement was made at a special celebration held on campus.

Mr. and Mrs. Robertson are known for their philanthropic support of many charitable causes, including numerous educational institutions. They recently created the Robertson Scholarship Program, linking the University of North Carolina at Chapel Hill and Duke University in a joint scholarship venture. Mr.

Robertson, a graduate of UNC-Chapel Hill and a Salisbury native, is a New York investment manager.

The scholarships honor the service and devotion to Saint Mary's School by Blanche Robertson Bacon, also a Salisbury native who now makes her home in Raleigh. Mrs. Bacon, a Saint Mary's graduate, served as a member of the school's Board of Trustees and as its vice-chair. "This magnificent gift of \$3 million . . . will absolutely transform the way in which Saint Mary's goes about attracting young and talented girls to our school," said Saint Mary's President Theo Coonrod.

The first Blanche Robertson Bacon Scholarships will be awarded at Saint Mary's in March 2002 for the 2002-2003 academic session, Saint Mary's 161st year. Two full scholarships will be awarded during the first year.

Mission Strategy Commission off to energetic start

By E. T. Malone Jr.

BURLINGTON—"We have a goodly heritage. We're not trying to repair what's wrong, but to enhance what is right," Bishop Michael Curry told the first gathering of the Special Commission on Mission Strategy meeting here May 2 at Church of the Holy Comforter.

Addressing a group of diocesan leaders he selected for the special commission authorized by Diocesan Convention, Curry explained their charge.

Going over the commission's basic task—to develop a strategic mission plan for the Diocese—he said, "The intent of developing a strategic plan is specificity. But the process of creating the plan is often as important as the plan itself. Now we have to define what that missionary vision is."

Together the group prayed "A Prayer for a Missionary Spirit in the Diocese of North Carolina," composed by the

Rev. James Melnyk of St. Mark's, Raleigh.

Bishop Curry read aloud to them their charge: "The task of the Special Commission is to develop a proposed comprehensive strategic plan for the missionary growth and development of the Episcopal Church in the Diocese of North Carolina. This plan is to be presented for consideration at the 187th Convention of the Diocese to be held in 2003. A preliminary plan and progress report is to be given at the 186th Convention in 2002."

Defining the term *missionary*, he explained, "Missionary is here being spoken of as living into the Great Commission to be a community of disciples of the Lord Jesus Christ, committed to making disciples and to making a difference in the world for the cause and sake of the Kingdom of God."

The basic goal, he said, is to make disciples and make a difference.

(continued on page 14)

**Most gracious and loving God:
Strengthen the hearts of your people
in this Diocese,
That loving you with our whole heart,
And loving our neighbors as ourselves,
We might, in the power of the Spirit,
Obey the call of Jesus
To go into our world as disciples
Making disciples
And making a difference,
Through your saving love.
Amen.**

Around the Diocese

Meyer to Direct Haw River Bayou Program at Summit

BROWN SUMMIT—Randi Lyn Meyer, Program Coordinator for The Florida Aquarium, has been named head of The Summit's new Haw River Bayou Outdoor Education Program. Meyer has a strong background in development and implementation of environmental education programs for both youth and adults.

Prior to her position as Program Coordinator for The Florida Aquarium, Meyer had been the Programs Manager for the Museum of Science and Industry and an Instructor and Curriculum Specialist for the Lowery Park Zoological Gardens, Tampa, FL.

In addition to her extensive and varied work history, Randi is widely traveled. She has participated in study and research projects in several nations including: Borneo, Zimbabwe, Thailand, Belize, China, Peru, and South Africa.

Meyer will assume the position on Apr. 24. "The Summit is most fortunate to have such a talented and energetic individual as the director of our much anticipated Outdoor Education Program," said Summit director John Koch.

June ordinations scheduled

RALEIGH, May 24—Four transitional deacons will be ordained June 23 in Greensboro and one deacon on June 10 in Roxboro.

Constance Roper Connelly, Kenneth

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Bishop

The Rt. Rev. Michael B. Curry

Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

The Rev. Canon E. T. Malone Jr.

Production Assistant

Joel Kilby

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Lawrence Erickson, Arlene Lukas, and Joshua Harris Varner will be ordained as transitional deacons by Bishops Curry and Gloster at 11:00 a.m., Saturday, June 23, at Holy Trinity Church, Greensboro.

Frederick Ernest Barwick III will be ordained a deacon by Bishop Curry at 5:00 p.m., Sunday, June 10, at St. Mark's Church, Roxboro.

Revised Council meeting dates announced by Bishop

RALEIGH—Bishop Curry has issued a revised list of meeting dates for Diocesan Council for the remainder of this year: Tuesday, May 29, at Diocesan House, Raleigh; Wednesday, June 20, at The Summit; Wednesday, Aug. 15, at Diocesan House, Raleigh; Wednesday, Sept. 19, at The Summit; Wednesday, Oct. 17, at Saint Mary's School, Raleigh; Monday, Nov. 26, at The Summit; and Wednesday, Dec. 19, at Diocesan House, Raleigh.

Additionally, at the request of Bishop Curry, Diocesan Council at its Apr. 30 meeting at The Summit decided, tentatively, that Diocesan Council will meet on the fourth Thursday of each month during 2002.

Diocese sponsors two racism workshops this summer

The Diocese of North Carolina will conduct two racism awareness workshops this summer. The first workshop will be June 29-30, Friday and Saturday, at Holy Trinity—Greensboro. Sessions will begin at 10:00 a.m. on Friday, and accommodations will be provided.

The second workshop will be conducted at The Summit on Aug. 17-18. Sessions begin at 10:00 a.m. on Friday.

Due to a grant from the Jessie Ball DuPont Fund, there will be no cost for either of these workshops.

Anyone in the diocese is invited to attend, and asked to call Margo Acomb at Diocesan House at (800) 448-8775 to register.

PASTORAL RESPONSE

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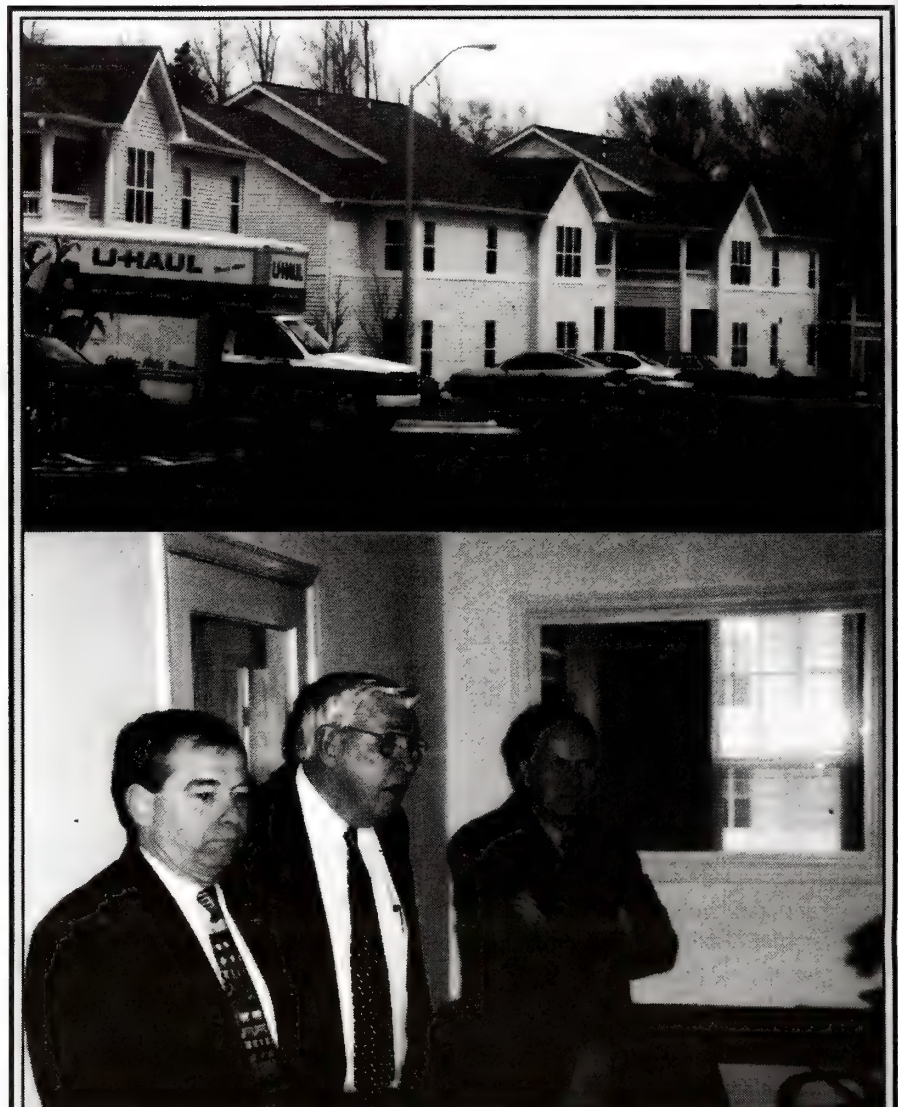
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Apartment dedication in Raleigh

The Episcopal Housing Ministry on Mar. 20 dedicated its just-completed 112-unit River Haven Apartments, 72 of which are affordable housing, at 9300 Capital Blvd. in Raleigh. Below, from left, are Wesley A. McClure, EHM chairman; Robert A. Henley, board member and EHM founder; and John Gustavson, coordinator of support programs.

A prayer for The Summit

Almighty and everlasting God,

You are the creator of all life and the Lord of Sabbath,
You made this world in such ways that all its creatures
depend upon each other.

We thank you for its beauty, its intricate complexity
and its elegant simplicity.

We praise you for the beauty and serenity of your creation
that we find at The Summit Camp and Conference Center.

Grant that The Summit may continue to be a place
of Sabbath rest, of learning, nourishment,
fellowship, and spiritual growth

for young and old alike—a place where all may find
and be found by you and where the gifts of life
in your creation are honored.

This we pray in the name of Jesus Christ, who with you
and the Holy Spirit remain God forever. Amen.

This & that

NEW WEB SITE: The Church Pension Group has launched a website, www.cpg.org, that is now up and running. Including email links and downloadable forms and brochures, the new site makes it possible to browse through areas of interest or by division. It offers services such as ClergyFinder, ParishFinder, and a link to the Episcopal Church Center.

Bishop Michael Curry preached the homily for the Convention Eucharist in late January in the **Diocese of Washington** in the Washington National Cathedral.

Bishop Curry has granted permission to the **Wendell Episcopal Congregation** to begin the process of **applying to become a mission** in union with the Diocese of North Carolina at the 186th Annual Convention in 2002.

LITTLE DID THEY KNOW: (from the Diocesan Archives) The **minutes of the Standing Committee**, meeting of **Jan. 28, 1964**, contain the following entry: "A Baptist divinity student, **Robert Johnson**, who graduates from Berkeley Divinity School, Yale University, in June 1964, wishes to take Holy Orders in the Protestant Episcopal Church through the Diocese of North Carolina. *Although little is known of Mr. Johnson personally*, it was agreed that if such were desirable, and his papers were in order by the time of either the April or June meeting of the Standing Committee, he could be recommended as a Candidate as of the date of his application, Jan. 13, 1964." [EDITOR'S NOTE: *This same "little known" Mr. Johnson went on to become Bishop of North Carolina.*]

PREVIOUSLY UNPUBLISHED: Below is the **list of new Cursillistas** from **Cursillo # 84**, held at **The Summit** on Nov. 9-12, 2000—**Kim Bastian**, Charlotte (Holy Comforter); **Joyce Bott**, Charlotte (Holy Comforter); **Scott Bowen**, Cary (St. Paul's); **Dixie Bowles**, Apex (Christ Church, Raleigh); **Lydia Clark**, Holly Springs (Prince of Peace, Apex); **Dave Colona**, Southern Pines (Emmanuel); **Jo Cooley**, Concord (All Saints); **Susan Davis**, Apex (Prince of Peace); **Jackie Dorman**, Cary (Prince of Peace, Apex); **Melanie Fairbrother**, Apex (St. Paul's, Cary); **John Gibson**, Charlotte (St. Mark's, Huntersville); **Donna Gordon**, Huntersville (St. Mark's); **Mary Grauer**, Charlotte (Holy Comforter); **Jim Green**, Mooresville (St. Mark's, Huntersville); **Karen Holmes**, Cary (St. Paul's); **Sonia and Vance Jackson**, Charlotte (St. Mark's,

Huntersville); **Vicki Johnson**, Cary (St. Paul's); **Jim and Mildred Kane**, Garner (St. Christopher's); **Tim and Pat Kitts**, Waxhaw (Holy Comforter, Charlotte); **Ronald and Rose LaPlante**, Angier (St. Christopher's, Garner); **Brad and Tina Lower**, Charlotte (St. Mark's, Huntersville); **Connie MacGill**, Apex (Prince of Peace); **Lynn Mills**, Advance (St. Clemen's, Clemmons); **Dena Rogers**, High Point (Chapel of the Cross, Chapel Hill); **Karen Smith**, Cary (St. Paul's); **Carol White**, Denver (St. Mark's, Huntersville); **Gary Womack**, Cary (St.

Paul's); and **Frankie Zumbro**, Whitsett (St. Francis', Greensboro).

DEATHS: **Vida Prevatt**, 85, mother of the **Rev. James T. Prevatt**, priest-in-charge of **St. Barnabas'**, Greensboro, died May 5. Her funeral was May 9 at Monticello Baptist Church, Monticello, Ga. **Mildred Winborne Malone**, 88, mother of the **Rev. Canon E. T. Malone Jr.**, Diocesan Staff, died May 7 at Penick Village, Southern Pines. Her funeral was May 10 at **St. Stephen's, Erwin**, with the **Rev. W. S. Taylor Jr.** and the **Rt. Rev.**

Michael B. Curry officiating.

The **Rev. Michael Langston**, rector of **St. Stephen's, Erwin**, and **Kimberly Clary** were married by **Bishop Curry** on May 5 at **St. Timothy's, Raleigh**.

St. Luke's, Durham, rector the **Rev. Michael White** and wife **Helen** are happy parents of a son, **James**, born May 4.

Historic Grace Church, Lawrence, in **Edgecombe County**, will hold its **Annual Homecoming Service** at 11:00 a.m., June 24, with picnic on the grounds.

Have you ever longed for an experience that nurtures body, mind, and spirit all at the same time?

Consider joining us for

**Sunday, June 17, 2001
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presented by

THE NC SYMPHONY and THE SUMMIT

Your experience will include:

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- three short musical programs presented throughout the day by the NC Symphony Woodwind Quintet, the NC Brass Quintet, and the Primavera String Quartet
- musicians telling stories about their lives, their music, and their instruments
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- a lovely lake
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COST: **FREE!** However, space is limited so call The Summit **TODAY** to reserve your space (Inquire about overnight accommodations available for Sunday)

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More News of the Diocese

Communicant wins 9 Polly Bond Awards

CAMP ALLEN, Tex., Apr. 20—*The Communicant*, newspaper of the Episcopal Diocese of North Carolina, received nine awards for achievement in journalism at the annual Polly Bond Awards banquet held by Episcopal Communicators, the national organization of communications professionals in the Episcopal Church.

Competing in the category of diocesan newspapers over 12,000 circulation, *The Communicant's* editor, the Rev. Canon E. T. Malone Jr., received an Award of Excellence for Editorial Writing and a separate Award of Excellence for Editorial Courage for his May 2000 editorial "What is news?"—written in response to criticism of his publishing of anti-Confederate remarks made by the Rev. Jesse Jackson at a church meeting in Chicago.

The judges commented, "The writer zeros in on the central conflict faced by all editors/writers who work in an 'institutional' setting—how to promote without being promotional, how to balance ethical reporting and legitimate boosterism for one's constituency. Then the writer goes on to defend his reporting of news—controversial news—as a legitimate decision within the bounds of

good journalism and good faithfulness."

The Communicant also won an Award of Excellence (1st place nationally) in the category of Critical Review for its "Books, music, the arts" page in the April 2000 issue, for which the lead book review was written by the Rev. Dr. Glenn E. Busch, rector of St. Mary's, High Point.

Other awards included an Award of Merit for Newswriting for Malone's story, "Summit at critical point," in the December 2000 issue; an Award of Merit for Interviews for Malone's story, "Young missionaries hope to grow the church in Peru," in the April 2000 issue; an Award of Merit for Reader Response for the May 2000 issue; an Award of Honorable Mention for Headline Writing; an Award of Honorable Mention for Photograph—Entire Issue (E. T. Malone Jr., photographer) for the December 2000 issue; and an Award of Honorable Mention for Photography—Single Photo (E. T. Malone Jr., photographer) for the cover photo, "A Covenant in the Garden," in the December 2000 issue.

Competing in the category of diocesan newspapers under 12,000 circulation, *Cross Current*, the newspaper of the Diocese of East Carolina, edited by Scott Nunn, also won nine Polly Bond Awards, including the overall Award for General Excellence.

Episcopal Farmworker ministry seeking Director

NEWTON GROVE—The Episcopal Farmworker Ministry, a ministry of the Episcopal Dioceses of North Carolina and East Carolina, is seeking a director.

Position responsibilities include:

- Maintain a ministry of hospitality and advocacy for farm workers in North Carolina
- Work as colleague with the Sacramental Minister and supervise support staff and volunteers of the EFM
- Organize, plan and create educational, cultural, social and empowerment programs for the EFM
- Oversee public relations with individuals, churches and civic groups
- Oversee fund-raising for the EFM, developing and Annual Fund, gift records and grant requests
- Oversee the maintenance of the buildings, grounds and vehicles owned by the EFM

- Oversee the budget of the EFM, working in conjunction with the Treasurer of the Board of Directors

The salary for the position will be \$35,000 to \$40,000, plus insurance and pension.

Those interested in applying for this position are asked to send a letter of interest and a resume by June 26 to:

The Rev. Lisa G. Fischbeck, Chair
EFM Board of Directors
c/o Church of the Holy Family
200 Hayes Rd.
Chapel Hill, NC 27514

Positions available

Director of Youth Ministry

Christ Church, Raleigh, seeks a Christ-centered, energetic, well-organized person with a vision to engage our youth, expand our youth program and lead our youth to Christ. The director will establish strong relationships with youth



150th Anniversary

The Church of the Saviour celebrated its 150th anniversary in Northampton County on May 20. In top photo Bishop Suffragan Gary Gloster, left, dedicates a bronze plaque given by the diocesan Historic Properties Commission honoring Church of the Saviour's recent listing on the National Register of Historic Places. With him, at right, is the Rev. Ben Duffey, priest-in-charge. In bottom photo, Henry W. Lewis, who presented a talk on the history of Church of the Saviour, greets well-wishers following the service.

(Photos by E. T. Malone Jr.)

by creating, implementing, and supervising spiritual growth opportunities and Christian fellowship events. Experience working with youth ministry is desired. Salary and benefits commensurate with experience. For more information, visit www.christ-church-raleigh.org. Send resume and cover letter, preferably by email, to jham@christ-church-raleigh.org or J. Ham, Christ Church, P.O. Box 25778, Raleigh, NC 27611.

Curriculum Coordinator

Christ Church, Raleigh, seeks a Christ-centered, well-organized, and experi-

enced person to coordinate curriculum for the 6th to 12th grade Sunday school program. This is a newly created 10 hour per week position. The coordinator will recruit, train, and supervise adult volunteer leaders. The coordinator will work with the existing program to create meaningful, relevant, and user friendly Sunday school lessons for our adult volunteers. For more information, visit www.christ-church-raleigh.org. Send resume and cover letter, preferably by email, to jham@christ-church-raleigh.org or J. Ham, Christ Church, P.O. Box 25778, Raleigh, NC 27611.

East Regional Ministry

Holy Week and Easter highlight activities

By Parker Philips
(Special Correspondent)

Holy Week and Easter 2001 were observed with passion, pageantry, and joyous celebration by the cluster churches of the East Regional Ministry of the Diocese of North Carolina. The week-long events commenced on Sunday, Apr. 8, with Palm Sunday services held at the following East Regional member churches: Advent, Enfield; St. John's, Battleboro; St. Mary's, Speed; St. Michael's and San Miguel, Tarboro; Epiphany, Rocky Mount; and St. Mark's and Guadalupana, Wilson. Easter Day services were held the following Sunday, at all East Regional churches, concluding the weeklong event.

From the pomp and circumstance of Jesus' triumphant march down the palm-laden streets of Jerusalem on Palm Sunday to the agony and ecstasy of Maundy Thursday and Good Friday to the joyful exhilaration of Jesus' resurrection on Easter morning, the message of Easter was proclaimed loud and clear throughout all the East Regional Ministry.

Palm Sunday observed

Palm Sunday services were observed at participating East Regional member churches on Apr. 8. Congregations were reminded of the great humility Jesus displayed when He rode a lowly donkey through the streets of Jerusalem amid shouts of acclamation from ecstatic bystanders. In honor of this special day in the Christian faith, simple palm branches adorned church altars as the Liturgy of the Passion Blessing of the Palms was observed by East Regional congregations. In a service held at St. John's, Battleboro, Priest-in-Charge Ted Malone led the congregation in a march around the outside of the church, commemorating Jesus' triumphant ride into Jerusalem amid shouts of "Hosanna!" and "Hail, King of the Jews!"

Maundy Thursday

The passion and intrigue of the Last Supper, the hurt and disappointment of Judas' betrayal of Jesus, and the humiliation of His arrest was chronicled at numerous Maundy Thursday services on Apr. 12. Individual services were held at Epiphany, St. Michael's and Advent. A joint service was held uniting the congregations of St. Mark's and Guadalupana.

Several congregations included "foot washing" in their traditional Maundy Thursday services. The foot washing ritual acknowledged Jesus' washing of the disciples' feet at the Last Supper. Just as Jesus humbled himself to wash the feet of his disciples, local congregations were admonished by His words, "Go serve one another in My name." Each service concluded with the traditional stripping of the altar.

The Maundy Thursday celebration at Church of the Advent-Enfield included participation by the local Baptist and Methodist congregations. The choir of the United Methodist Church of Enfield performed music.

David Phillips, pastor of the Enfield Baptist Church, assisted Lea Powell, rector of the Church of the Advent, in the Liturgy of the Day. The Rev. Joyce Reynolds of the Enfield United Methodist Church gave a special Maundy Thursday sermon.

Lea Powell explained, "The altars are traditionally stripped on Maundy Thursday in preparation for Good Friday. On Good Friday we start over from scratch dressing and preparing the altar."

Good Friday

Good Friday services were held at St. Michael's, Tarboro and St. Mark's and Guadalupana in Wilson. An Unveiling of the Cross was observed at St. Michael's. St. Michael's vicar Noah Howard and layreader Ray Rogister conducted the service. A celebration of the Holy Eucharist was also observed in the St. Michael's Good Friday service.

For Good Friday observances, the joint congregations of Guadalupana and St. Mark's presented an outdoor drama entitled "The Passion and Death of Christ." This drama, originally done in Spanish in the South American country of Venezuela, was translated into English for this event by Tom Webster, bilingual priest of the East Regional Ministry.

"The Passion and Death of Christ" enacted the final events leading up to Christ's crucifixion. The play was presented by an all-Hispanic cast of 40 members to an audience of approximately 250 people. The service, bilingual in presentation, included a march around the block surrounding St. Mark's Church, complete with a police escort.

Scene one of the play was in the Garden of Gethsemane where Jesus prayed. The final scene depicted Jesus' death on the cross where He said, "It is finished!"

Costumes were worn by the forty-



CELEBRATION: Bishop Michael B. Curry, center, congratulates cluster missionary the Rev. Thomas Webster, left, and lay missionary Eddie Rodriguez at a celebration of their new ministry in the East Regional Ministry held May 14 at Church of the Advent, Enfield. (Photo by E. T. Malone Jr.)

member cast, and the bed of a converted school bus with an adjoining canopy served as the stage for this Eastertide drama.

Bystanders on the streets surrounding St. Mark's joined the throng of worshippers as all marched in unison and harmony behind an organized escort graciously provided by the Wilson Police Department.

Included in this multi-racial march was the poignant display of a homemade cross carried by one portraying Jesus Christ as He transported it with staggering effort up Calvary's hill.

"The Passion and Death of Christ" presented by the Church of Guadalupana was a JOYOUS celebration of brotherly love and outreach uniting Blacks, Hispanics, and Whites in the worship and adoration of Jesus Christ.

Easter Eve Vigil

Jesus' passing from death to life was celebrated Easter Eve on Saturday, Apr. 14, by the congregation of Guadalupana. The service was officiated by the Rev. Phil Byrum with the assistance of Marco Nunez, reader and guitarist.

With daylight beginning to give way to the darkness of night, worshippers were each given individual candles. The candles were lit by a common Paschal Candle, and all marched—singing and praising God—into a dark sanctuary.

Celebrant Phil Byrum proclaimed, "In the Paschal mystery, the Lenten observation is ended. We have renounced Satan

and all his works!" The service was concluded with the lighting of candles once more.

Easter Sunday

All member churches of the East Regional Ministry celebrated Easter Sunday, April 15, 2001, by conducting services.

Bilingual priest Tom Webster officiated at services held at St. John's—Battleboro and at Church of the Epiphany—Rocky Mount.

In his sermon to the two congregations he summarized the Easter story as follows:

"Jesus rose from the dead, thereby conquering sin once for all. Jesus' resurrection was not a slight-of-hand trick but actually happened. God poured out immense power on Good Friday as well as on Easter Sunday. Pentecost is regarded as the Birthday of the Church, but Jesus' resurrection on Easter Sunday morning made it all possible. Mary Magdalene was present on Good Friday. She saw Jesus die. Also, she was one of the first to see Him alive on Easter Sunday.

There was a truth in the hearts of the early believers that surpassed all logic," Webster continued. "In the miracle of Jesus, they believed. Listen to your hearts. The story of Jesus doesn't end at the empty tomb. It continues today!" Webster concluded.

Diocesan Council Summary

November 16 meeting highlights

Council took the following actions:

Heard from Bishop Curry an update on his search for a Canon to the Ordinary.

Heard from Bishop Curry that he plans, with Stewardship Officer Bill Wrenn, to attend a missions conference in Texas and that he wants to begin a discussion on missions at the next Council meeting.

Heard report from Bishop Gloster on the death of the Rev. Thomas Garner. Heard from Diocesan Administrator a review of Oct. 31 financial statements.

Received from Diocesan Administrator a preliminary audit report.

During discussion of potential development of excess Diocesan House land, heard suggestion that Bishop Curry's next appointees to the Committee on Property Management include persons with property development planning skills.

Released Committee on Property Management from previous Council instructions to pursue sale of excess Diocesan House land in Raleigh.

Approved sale of diocesan property at 11013 Blair Rd., Mecklenburg County, originally acquired for former St. Clare's, Mint Hill, mission congregation, to Jimmie F. Mills at a price of \$100,000.

Agreed to discuss at December meeting possible creation of Council policy concerning use of diocesan address and email lists.

Discussed exceptions to Council policy concerning diocesan payment of Medicare Supplement B premiums for retired clergy. Instructed Department of Business Affairs and Administration to come to December meeting with information about coverages, requests and denials of exceptions to policy since 1995, and possible proposal for new Council policy.

In special order of business, heard report from John Koch, executive director of The Summit, regarding cost-cutting measures he has implemented.

Heard from Mr. Koch that potential donor has offered \$50,000 to fund proposed outdoor education program at The Summit, but that it must be matched by \$50,000 donation from the Diocese.

Heard from Christian Formation Department chair Mr. Wright on possibilities for an ecumenical chaplaincy at UNC-Charlotte involving Lutheran parish near campus.

Heard from Bishop Curry that Youth Coordinator Kathy Pfister is actively re-evaluating Happening program.

Heard brief report from Congregational Support & Development Department chair Ms. Bergstrom on new church plant in Chapel Hill area.

Discussed revisions to proposed 2001 diocesan budget, possible because of increase in congregational responses to askings.

Heard reports by Council members who attended November Convocation meetings.

Adopted motion that priority be given to increasing salaries of diocesan support staff if budget request restorations are possible.

Heard report from Ms. Chalaron on status

of draft Council annual report to Convention.

Heard report from Diocesan Administrator on recent all-staff meetings, including Diocesan House, chaplains, and Summit employees.

Adopted the "Birmingham Pledge" opposing racism, with the following preamble, "Resolved, As a follower of Jesus Christ, and in obedience to his teachings, I believe..."

Asked Canon Malone to look into costs of Diocese providing sets of bishops' photographs for congregations.

December 14 meeting highlights

Council took the following actions:

Heard report from Bishop Gloster that he has been asked to serve on a General Convention design team to conduct nationwide hearings regarding exclusion.

In special order of business, heard report of auditors Eddie Strange and Amy Cave, in which, among other items, they stated that an estimated \$5 million liability for post-retirement benefits does not show on diocesan books. Mr. Strange said that non-profit organizations may now record depreciation on financial statements.

Reviewed the entire audit report at length.

Heard Treasurer (Mr. Smith) report that he believes \$600,000-\$700,000 will have to be raised over the next four years, in addition to raising \$3.5 million in the campaign for The Summit, to make it viable. He said Summit Board will receive results of capital campaign feasibility study and meet prior to Convention, so that report of the study can be made to Convention. Then Convention could be asked to endorse capital campaign. Lengthy discussion followed.

Authorized establishment of a task force to evaluate situation of The Summit and propose a solution, with members to be appointed by Summit Board in conjunction with Bishop Curry.

Authorized expenditure of \$7,500 (previously approved for production of a Stewardship video) to be utilized as funding for portion of the salary of a bilingual lay missionary for the East Regional Ministry.

Heard report from Finance Department that it does not recommend additional financial assistance to The Summit in addition to amount budgeted for 2001, until larger questions concerning The Summit are resolved. Discussion followed.

Heard report from Finance Department, Ms. Sherrod, that diocesan year-to-date receipts are \$232,000 over expenditures through 11/30/00.

Heard from Bishop Gloster that he is opposed to selling conference center.

Heard from Bishop Curry that he prefers considering creative alternatives to present usage pattern at conference center. He said any decision on whether to fund outdoor education program is premature pending outcome of Summit Task Force findings.

Tabled decision on funding outdoor education program at The Summit until February Council meeting, or March meeting

at the latest.

Heard from Ms. Sherrod that request for forgiving N.C. Episcopal Church Foundation loan to Cheshire House Episcopal student center at N.C. State University has been withdrawn.

Set 2001 salary increase for Diocesan House support staff at 6.0%.

Restored \$1,200 previously cut from travel budget request for Secretary of the Diocese.

Placed balance of excess of the askings into administrative contingency for unplanned costs, with intention, following Diocesan Convention, to review voluntary cuts to program requests.

Allocated up to \$80,000 from anticipated Mission & Ministry budget surplus for year 2000 to fund The Summit operations for remainder of year 2000.

Adopted amended "Policy on Use of Protected Information from Diocesan Databases."

Heard report from Department of Business Affairs and Administration that it recommended not to grant requests for exceptions to health insurance coverage for retired clergy in the cases of the Rev. Wilson Carter and the Rev. Wendell Phillips.

Implemented 1991 General Convention resolution D165a, providing Lay Employees Retirement Plans, effective Jan. 1, 2001.

In special order of business, heard from Bishop Curry his ideas about transforming the Diocese of North Carolina into a "missionary" diocese and of addressing General Convention 2000's "20/20" resolution on evangelism. He said that he plans to create a task force to examine the concept of growing the church.

Accepted, with revisions, from Ms. Chalaron, the Diocesan Council Report to Diocesan Convention 2001, as prepared by the Committee on the State of the Church.

Instructed the Secretary to ask the Communications Committee to propose a policy regarding distribution of bishops' photos to congregations, including funding of related costs.

Set the Mission & Ministry budget reserve level at 40%.

February 18-19 meeting highlights

Council took the following actions:

Discussed, in overnight orientation retreat at The Summit, how they as individuals first became disciples and how they as individuals, and as a Diocesan Council, can make a difference.

Heard explanation from Bishop Gloster regarding operations and duties of Diocesan Council.

Determined that persons who submitted the Diocesan Convention resolutions regarding (1) study of the cost of Diocesan Convention; and (2) acquisition of land for building churches should be asked to serve on task forces or study groups dealing with those subjects.

Heard announcement from Bishop Gloster of the following persons to serve as Council

department heads during 2001: C. Thomas Fennimore, Business Affairs and Administration; John D. Elliot Jr., Christian Formation; the Rev. Fiona Bergstrom, Congregational Support and Development; Robert Wright, Finance; and Bett Hargrave, Outreach.

Heard explanation from Ms. Johnson of her work as Diocesan Administrator.

Heard statement from Ms. Chalaron that all task forces should be under the umbrella of the Council Committee on the State of the Church, and be responsible to Council and report to it.

Heard statement from Ms. Stowers and Mr. Wiehe that Diocese needs a strategic plan.

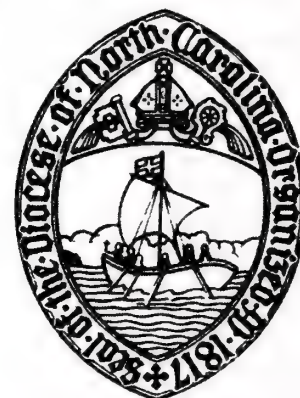
Referred 2001 Diocesan Convention Resolution No. 8, "On the Establishment of a Land Bank for the Diocese of North Carolina," to the Council Department of Congregational Development.

Referred 2000 Diocesan Convention Resolution No. 6, "On Reducing the Total Cost of Diocesan Convention," to the Council Department of Business Affairs and Administration.

Heard report from John Koch, executive director of The Summit, that report of feasibility study on a capital campaign for The Summit indicated that an insufficient amount of money could be raised at this point to accomplish even the minimum stage of the master plan. He said cost-cutting measures will reduce the anticipated 2001 deficit at The Summit from \$250,000 to about \$150,000. He reported also that a \$40,000 gift has been received from the Morris Foundation to pay for building a boardwalk into the wetlands area of The Summit.

Authorized expenditure of \$50,000 from the principal of the capital fund reserve of the Winslow Smith trust and the income from the Winslow Smith capital fund account and the Winslow Smith reserve account to provide initial funding for the Outdoor Education Program at The Summit.

Reviewed table discussion groups' responses to questions posed by Bishop Curry at Diocesan Convention, regarding implementation of a missionary diocese strategy.



**Support Episcopal
Relief and
Development**

Youth News and Events

Summer camps

Summer is coming and that means camp at The Summit. This summer is sure to be another wonderful time of hanging out in the woods, at the lake, by the pool, around the campfire, in the pit and on the train; playing, laughing, singing, running, swimming as we commune with God and others.

The five sessions this summer are Senior Camp, for youth entering grades 9-12, June 17-22; SCAMP Camp, for youth entering grades 3-5, June 24-29; Junior Camp, for youth entering grades 5-7, July 1-6; Middlers Camp, for youth entering grades 7-9, July 8-13; and HUGS Camp: a special camp where youth with physical and/or mental disabilities, in order to experience camp, are paired with able-bodied youth "helpers" who assist and encourage the special youth (some of whom may need total care). Everyone learns from each other and leaves HUGS buoyed by new things done, challenges overcome, problems solved, friends made and God witnessed. It is a blessed week open to special campers ages 5-24 and helper campers entering grades 7-12. Camp begins Sunday, July 15, for helpers and Monday, July 16, for the special campers. The week ends Saturday, July 21.

The tuition for each week of camp is \$240. Scholarships are available. For a brochure and application or any other information, call Robert Sitton at the Youth Office: (800) 486-0533 or send him an email: xnedrc@vnet.net Space is still available, but do not wait too long.

Camp Summit also has some opportunities for adults to participate. A Camp Chaplain to choose a theme and create a camp session that reflects that theme, is needed for Senior Camp, June 17-22, or Junior Camp, July 1-6. A NC registered RN, LPN or PA is needed for the week of Senior Camp, June 17-22, or Middler's Camp, July 8-13. Camp Nurses will receive a scholarship to camp to give at their discretion or a \$250 Honorarium. Also needed are Clergy persons for Senior Camp, June 17-22, and Junior Camp, July 1-6. If any of these positions in-terests you please contact Robert Sitton at The Camp Office: (800) 486-0533 or xnedrc@vnet.net.

Disc Golf on par at The Summit

The weekend of May 11-13 Jamie Altizer, Barbara Beverley, Katie Beverley, Mary Blaine, Williette Dennis, Maxwell Dorsey, Aslan Freeman, Drew

Hackelman, Dave Haman, Peter Haman, John Kidda, Kate Moore, John Reese, Nancy Stewart, Sam Stewart, Sara Sved, Carol Washington, Al Willhite, and Kara Zimmer joined Sam Hensley and Robert Sitton for the Spring Work Weekend at The Summit.

The project was to build a Disc Golf Course. The group came together for some hard physical labor as they spent the day clearing fairways, grooming tees and greens and setting poles for the baskets to go on.

The beginning phase consists of nine holes in the woods on both sides of the outdoor chapel. The course is not totally finished yet, but a great start was made by these dedicated, hard working youth and adults. The course is playable now.

Disc Golf is played just like ball golf with tees, fairways and holes.

Scoring is based on par which is changeable according to a player's skill level.

It is great fun for everyone and destined to become a Camp Summit classic. So next time you go to the Summit, take your discs.

For more information about the course or disc golf in general, contact Robert Sitton at the Diocesan Youth Office at The Summit: (800) 486-0533 or xnedrc@vnet.net.

Youth minister needed

St. Stephen's Episcopal Church in Durham is in need of a full time Youth Minister. Knowledge of Journey to Adulthood curriculum is necessary. The position will be responsible to lead youth group and Sunday School for 6-12th graders. Interested parties should send a resume by July 1, 2001, to:

Search Committee
82 Kimberly Dr.,
Durham, NC 27707.

Saints win soccer title

RALEIGH—Saint Mary's ended Greensboro Day School's six-year domination in women's NCISAA 3-A soccer with a 1-0 victory on May 19 to capture the 2001 independent schools girls' state soccer championship.

The Saint Mary's Saints finished the season 21-1-1 and avenged their only loss of the season in an earlier match with Greensboro Day. Senior Alex Leland scored the winning goal. The Saints, coached by Jimmy Rogers, head, and Linda Lawson, assistant, downed Durham Academy 4-0 and Charlotte Latin 3-0 to reach the finals.



Jackson confirmation class

Bishop Suffragan J. Gary Gloster, center, confirmed four young people during his May 20 visitation to Church of the Saviour, Jackson, during the celebration of the Northampton County church's 150th anniversary. With the bishop, from left, are Laura Nancy Jane Boone, Joanna Taylor Boone, Brode Hampton Harrell, and William Randolph Futtrell III.

(Photo by E. T. Malone Jr.)

A Day on the Lawn

Praise and Glory under the Sun

FEATURING:

Allisonn Clary &
Band

New R & B Artist:
FACE

Saturday, June 16, 4:30-10:00 p.m.

St. Michael's Church @ 3204 Western Blvd., Tarboro

FREE ADMISSION!

Amusements for children provided

Variety of food and drinks for sale

Bring your own lawn chairs

.....
Attention bands and other acts:

Open Call!

For booking info call: Eddie - 252.243.0562

St. Mark's Church - 252.206.9996

Gas and food provided if booked

Views from around the Diocese



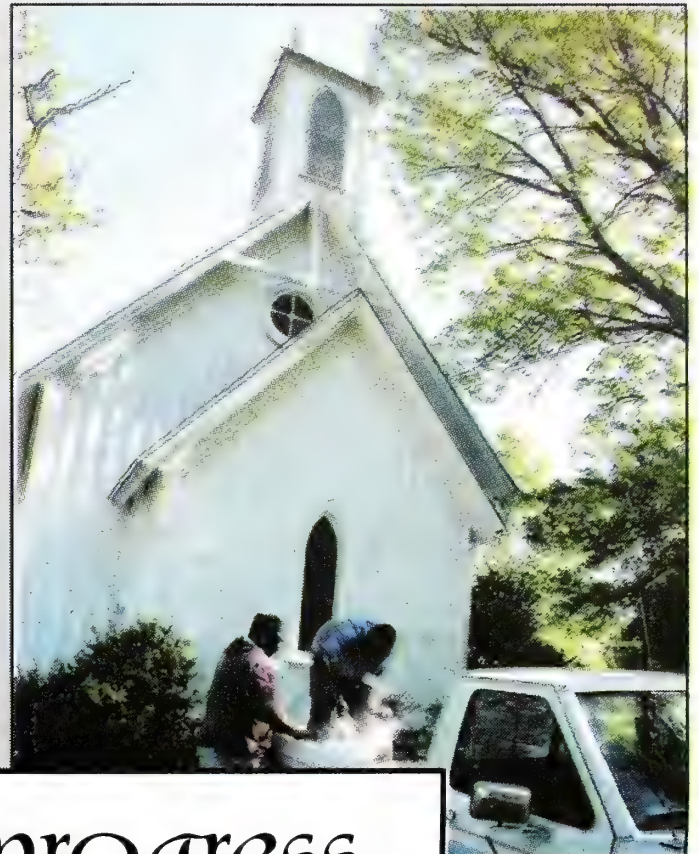
(Clockwise from top left)

Calvary Church, Tarboro youth members - Emily Evans and Joe Lee, - serve dinner for Labor of Love volunteers; Dave DeFehr plants shrubs and flowers donated by parishioners of St. Patrick's, Mooresville; Bishop Sorge tends the registration table at the Web Workshop at St. Patrick's; The Memorial Garden at St. Patrick's—under construction.

(Photos by Joel Kilby)



St. James, Kittrell



a historic work in progress



Three generations of Jones' work at diocesan historic church, St. James, Kittrell, to preserve a piece of diocesan history. From scaffolding in the narthex, Keith applies plaster to the interior door frame (top left); Edward Jr. inspects an ornate stained-glass window destined for repair (top middle); the nave, draped in drop cloths, is illuminated with morning sun (bottom right); and Edward Sr. and Chance mix more plaster to be used inside (top right, bottom left).

(Photos by Joel Kilby)

Alpha program gains enthusiastic following in N.C.

By E. T. Malone Jr.

WINSTON-SALEM—The Alpha program, with its emphasis on peace, joy, and establishing a personal relationship with Christ, has gained a large and enthusiastic following since its introduction in the United States.

The study series—built around hospitable parish dinners, videotaped lectures, books, and small group dynamics—and originated by the Rev. Nicky Gumbel of Holy Trinity Brompton Church, London—has been repeated a number of times in this Diocese at such large churches as St. Paul's, Winston-Salem, and St. John's, Charlotte.

It has been endorsed in a May 22 letter circulated diocesan-wide by Bishop Michael Curry, who said, "Alpha is a simple, dynamic, and effective way of presenting the message of Jesus in a clear, non-threatening manner to people from all walks of life. Although it was created in the Anglican Church, it serves all denominations, traditions, backgrounds, and ages."

In his letter, Bishop Curry commended the program to parishes, encouraged them to recruit a group of potential Alpha leaders, and called attention to an Oct. 15-16 Alpha conference in Charlotte that will train clergy and laity about the Alpha experience.

Alpha can introduce the unchurched to Jesus and reawaken and deepen the faith of people who are already church members, he said.

"Alpha is the opportunity for us as a Christian community to do for the unchurched what Andrew did for Peter—introduce him to Jesus."

Hundreds take part at St. Paul's

More than 300 people have participated in repeated Alpha course offerings at St. Paul's, Winston-Salem, since the first course was offered in 1997. The church has since had an increased demand for small group experiences in Bible study and has observed a higher level of interest in lay ministry opportunities.

St. Paul's, which has seen evidence of spiritual renewal within the congregation, has partnered with 10 other churches of different denominations to offer team training.

Alpha promotional material notes that many people today experience a deep spiritual hunger, whether or not they have a church affiliation.

Alpha has been popular locally, and all over the world, say its supporters, not because its "Good News" message has been "spun" to enhance its appeal, but because of the context in which it is presented. The issues are clearly stated, and the claims of Christ are thoroughly examined, but in an open, loving, and accepting environment.

St. John's members endorse Alpha

"I love the music. I really loved the fellowship during dinner. I learned a lot from the videotapes. Hearing lessons in everyday terms makes it easier to grasp the concepts instead of working through your own interpretations of the Bible," said current St. John's, Charlotte, parishioner Jayne Whisnant, who was baptized after attending an Alpha series.

"I cannot overemphasize the role of the Holy Spirit in the Alpha course," said



Participants in Alpha enjoy a meal and videotaped lecture at St. Paul's, Winston-Salem. Over 300 people have completed the course there.

Marcia Schlenker, who has been administrator of the course at St. John's. "On a personal level, I consider this experience spiritually comparable to my Cursillo Weekend in 1993."

Dick Giersch said, "I can't begin to tell you how much Holy Spirit Day meant to me. It bathed my soul."

"One of the most powerful experiences of my life occurred on Holy Spirit Day, a day that I had the opportunity to offer hands-on prayer for the Alpha participants. The presence of the Holy Spirit was real and alive that day—tears flowed freely as the people were overshadowed with His mighty presence—some had never before had the opportunity to be prayed for in this way," said vestry member Lissa Tipple.

The Rev. Charlie Holt, priest who oversees Alpha at St. John's, said, "The

course has something to offer people at all walks in the faith journey."

Training course in Charlotte

The Alpha training course in Charlotte on Oct. 15-16 will take place at Forest Hill Church. It begins at 9:00 a.m. on Monday and concludes at 5:00 p.m. on Tuesday. Cost is \$89, including dinner Monday night, and checks should be made to "Alpha North America" and sent to Alpha Conference 2001, in care of Teri Buckholtz, Forest Hill Church, 7224 Park Rd., Charlotte, N.C. 28210. Churches have also been asked to serve as co-hosts of the training event. Co-host churches donate \$250 and then members of co-host churches can register for one-half price. For further information, one may contact Teri Buckholtz at (704) 716-8704 or email her at tjb@foresthill.org.

Summit Task Force pushes closer to new vision

By David R. Williams

BROWN SUMMIT—The Summit has come one step closer to new buildings for meals and conferences and one step closer to having brand-new guest rooms.

Bishop Curry's Task Force on The Summit decided in its May meeting to engage in a professional relationship with a camp and conference center consultant. "For our effort we should have the best—one who knows the questions to ask and the pitfalls of camp and conference center development," said task force member Zach Smith.

The Task Force, established by Bishop Curry at the beginning of 2001, was asked to (1) study the place of The Summit in the mission and ministry of the Diocese; (2) explore options and possibilities for the ministry exercised by

The Summit; and (3) make recommendations to the 186th Annual Convention of the Diocese with regard to future directions for that ministry.

Summit not to close or move

In monthly meetings, the task force unanimously eliminated two possible options for The Summit: (1) to close down the conference center and (2) to consider having a new diocesan conference center at another location within the Diocese of North Carolina.

"It is unanimous," Phil Wiehe said at a meeting in March. "We like the location and we like what the Diocese has started." After a constructive discussion, the members agreed that The Summit has the potential of being one of the best camp and conference centers on the East Coast.

Ward Purrington, another member of the task force, outlined a list of assets: The Summit is centrally located not only in the Diocese, but in the region; The Summit is located near academic and business centers; The Summit is not too far from interstate highways; there are grand program possibilities for Episcopalians and other denominations; the conference center is made up of 200 acres of land; the head waters of the Haw River are on the property; the natural setting amid other suburban and urban growth around The Summit property will make it unique, a future urban park.

Other task force members said that the Diocesan Summer Youth Programs at The Summit in recent years have grown and are now developing a network of alumni. The youth program and youth facilities at The Summit are another asset.

One task force member said that she knew of a family who recently joined the Episcopal Church because of their child's association with one of the summer camps.

The task force recognizes that the biggest challenge will be upgrading the center with new buildings and making proper improvements to existing buildings. Many of the current buildings are over 20 years old and were built to be temporary until the next growth phase of The Summit was established. Task force members said that this "growth" phase is now long overdue.

Many still unaware of Summit

Members also agreed that too few people in the Diocese are aware of The

(continued on page 14)

News of Episcopal Schools

Saint Mary's School, Raleigh, conducts graduation exercises with Bishop Curry as speaker

RALEIGH—Saint Mary's School held its 159th graduation exercises here on May 26 with the Rt. Rev. Michael B. Curry, Bishop of North Carolina, delivering the commencement address.

President Theo Wilkes Coonrod presented high school diplomas to the following persons: **Stephanie Lea Anderson**, Graham; **Elizabeth Judd Andrews**, Tarboro; **Elizabeth Bentley Armstrong**, Asheville; **Anna McCree Avera**, Southern Pines; **Rebecca Jane Ayers**, Raleigh; **Amanda Jean Baker**, Garner; **Amy Ann Barnes**, Raleigh; **Ashley Elizabeth Batts**, Knightdale; **Catherine Louise Beasley**, Wilson; **Mary Catherine Benson**, Raleigh; **Sequenta Lynnee Blackman**, Raleigh; **Emily Suzanne Boan**, Lenoir; **Kathryn Thoresen Borland**, Wilmington; **Morgann Elizabeth Brown**, Knightdale.

Lindsey Leigh Bryant, Raleigh; **Elizabeth Ashton Burnette**, Rocky Mount; **Victoria McNeill Burroughs**, Conway, S.C.; **Rachelle Marie Cabeceiras**, Cary; **Leah Ashley Cage**, Hollandale, Miss.; **Kathryn Grace Calder**, Raleigh; **Elyse Marie Campbell**, Raleigh; **Sarah Kathryn Castle**, Clayton; **Carolyn Marie Collins**, Raleigh; **Lee Louise Crane**, Greenville, S.C.; **Elizabeth Kearney Davis**, Raleigh; **Elizabeth Scott Dodd**, Raleigh; **Jenifer Bijasa Edralin**, Wilmington; **Chesney Price Fowler**, Raleigh; **Sara Carter Frackelton**, Richmond, Va.

Tiffany Yoomellee Frank, Isle of Palms, S.C.; **Jean Elizabeth Gibson**, Charleston, S.C.; **Grayson Anne Glisson**, Nashville; **Emily Elizabeth Gray**, Charlotte; **Julia Tatum Hackler**, Chapel Hill; **Mary Elizabeth McGinnis Hadley**, Raleigh; **Lorena Ann Harry**, St. Simons Island, Ga.; **Louisa Jane Hartsell**, Albemarle; **Mary Alexis Hatfield**, Rocky Mount; **Courtney Jean Haughey**, Cary; **Amanda Leigh Hedgepeth**, Plymouth; **Margaret Pearson Hoak**, Raleigh; **Elizabeth Thomas Hobgood**, Raleigh; **Juliana Carlton Hoyle**, Rockwell; **Jennifer Ann Hunt**, Rougemont.

Rebecca Lynn Johnson, Raleigh; **Kimberly Michele Kresica**, Cary; **Alexandra Prinz Leland**, Raleigh; **Katherine Taylor Lyon**, Raleigh; **Marie Travis Burwell Manning**, Wake Forest; **Jennifer Barton Maupin**, Raleigh; **Morgan Mitchell McDonald**, Benson; **Katherine Howard Monaghan**, Raleigh; **Evelyn Austin Nash**, Raleigh; **Catherine Tyndall Newell**, Goldsboro; **Sarah Katherine Nifong**, Apex; **Angela Lin**

Raines, Hickory; **Venmathy Rajarathinam**, Cary; **Jayne Howell Rhodes**, Whispering Pines; **Nora-Megan Allison Rogers**, Cumming, Ga.

Katherine Blount Rose, Rocky Mount; **Lauren Nicole Rutherford**, Kitty Hawk; **Emily MacRae Ryan**, Culpeper, Va.; **Callie Elizabeth Safley**, Raleigh; **Corisande Alexandra Samuels**, Morrisville; **Miranda Elaine Satterwhite**, Raleigh; **Katherine Elizabeth Scott**, Raleigh; **Katherine Scarlett Slaughter**, Fuquay-Varina; **Jacqueline Elizabeth Smith**, Raleigh; **Karen Frances Smith**, Bethel; **Laura Allison Stephens**, Raleigh; **Kelly Elizabeth Stocks**, Raleigh; **Margaret Anne Sturgis**, Raleigh; **Lindsey Aubra Suggs**, Elm City; **Anne Macon Sykes**, Raleigh.

Lauren Claire Talton, Raleigh; **Sara Elise Upchurch**, Oxford; **Alice Bradford Volkmar**, Raleigh; **Susanna Elizabeth Waller**, Durham; **Elizabeth Sarah Weaver**, Raleigh; **Blakely Anderson Wood**, Goochland, Va.; **Clara Southerland Wortham**, Wilmington; and **Kristen Lindsay Young**, New Bern.

News Briefs

Legendary coach is speaker

RALEIGH—Herman Boone, the high school football coach portrayed by Denzel Washington in the movie *Remember the Titans* was the commencement speaker for St. Augustine's College on May 12. An honorary degree was awarded to Dr. LeRoy Walker, former president of the United States Olympic Committee and long-time track coach at N.C. Central University in Durham.

Tutu to be at EDS in 2002

CAMBRIDGE, MASS.—Archbishop Desmond Tutu, winner of the 1984 Nobel Prize for Peace, will be in residence at Episcopal Divinity School during the spring semester 2002. At EDS he will lead a seminar on issues in global Christianity. The Archbishop will deliver the commencement address in May 2002.

Sewanee summer degrees

SEWANEE, TENN.—The Doctor of Ministry Program of the University of the South begins its 27th year this summer. Financial aid is available. Advanced degree summer courses will be taught June 20-July 25. For more information, contact Dr. Don S. Armentrout, telephone (800) 722-1974.



St. Augustine's president installed

Dr. Dianne Boardley Suber, center, was installed as 10th president of St. Augustine's College in Raleigh in ceremonies held Mar. 31 at the Raleigh Memorial Auditorium. With her, from left, are Raleigh Mayor Paul Coble and Democratic Congressman Bob Etheridge, who participated in the program.

New scholarship to honor Cooper

RALEIGH—The family of the late Rev. Dr. Austin R. Cooper has established a scholarship in his memory at St. Augustine's College. Fr. Cooper, a retired Episcopal priest well known throughout the United States, graduated from St. Augustine's in 1957.

He died on Feb. 14 this year of a heart attack, while returning home from a meeting of the Southeast Florida Episcopal Foundation, on whose board he served.

Fr. Cooper had retired in 1998 after 28 years as rector of St. Andrew's Episcopal Church in Cleveland, Ohio, and 38 years in the active ministry. After his retirement, he returned to Miami-Dade County, where he was an honorary co-pastor of the historic St. Agnes Episcopal Church.

"St. Augustine's College remained a source of inspiration and pride to my father throughout his life," said Austin R. Cooper Jr., an alumnus of St. Augustine's and a member of the board of trustees.

"He always spoke fondly of his years at 'The Aug' and believed that the college was the perfect example of the ability of an institution of higher learning to provide a quality education in a family environment," Cooper said.

Father Cooper was born in Miami on Aug. 3, 1933. After completing his undergraduate studies at St. Augustine's, he attended Seabury-Western Theological Seminary in Evanston, Ill. and studied at the Cleveland Marshall School of Law in

Cleveland, Ohio.

He then began his ministry in the former Diocese of South Florida, serving as vicar at Transfiguration (Opa-Locka), St. Matthew's (Delray Beach), St. Mary's (Deerfield Beach), St. Anne's (Hallandale), and St. Andrew's (Hollywood).

A co-founder of the Union of Black Episcopalians (UBE), Fr. Cooper was a dynamic force in the Episcopal Church throughout his life. He served on the national Executive Council. In 1994 he was one of four candidates for bishop suffragan in Southern Ohio.

A staunch advocate for civil rights, Fr. Cooper served in the early 1970s as president of the Cleveland branch of the NAACP. During President Carter's administration he was invited to the White House to discuss social and economic conditions of African-Americans. In 1996 he traveled to Cuba with an Anglican missionary delegation.

"An education is the key to success," Fr. Cooper often said. "Once you have it, no one can ever take it away from you. With it, you have a world of options; without it, most people face a world of limitations."

To help create that world of options, the Cooper Scholarship will be awarded annually to deserving students. Contributions to the scholarship fund may be made by contacting the Office of Institutional Advancement at (919) 516-4092.



Breaking Ground

(From top) Bill Barry marks off space for the new nave at Church of the Holy Family, Chapel Hill; choir members Anne Boardman, Cathy Emrick, Elizabeth Snoeyink, and Nancy Hyde-DeRuyscher lift their voices. Holy Family rector Timothy Kimbrough leads congregational celebration. (Scott Sharpe photos)

Race of victim a factor Study shows bias in death penalty

RALEIGH—Race plays a defining role in determining who lives and who dies within the state of North Carolina's capital punishment system according to a groundbreaking study sponsored by the North Carolina Council of Churches and the Common Sense Foundation.

The study, conducted under the leadership of a University of North Carolina political scientist and a professor at the University of North Carolina School of Law, found that homicide defendants whose victims were white were 3.4 times more likely to be sentenced to death than those with non-white victims.

"This is a significant and major breakthrough . . . it proves the claim that racial bias exists (in the imposition of the death penalty)," said Robert W. Estill, retired Bishop of the Episcopal Diocese of North Carolina and former president of the North Carolina Council of Churches. "This is a vital piece of information."

The study, the first of its kind in the state in a generation, looked at more than 500 homicide cases in North Carolina from 1993 to 1997. Researchers using a 33-page list of questions set out to determine whether capital punishment cases were being driven by legal factors or by race.

The data was reviewed for 36 factors that could impact the sentence in a death penalty case—variables that ranged from the age of the victim to the time between the trial and the district attorney's reelection. Factors which can legally play a role in determining whether the death penalty is imposed, such as previous convictions by the defendant for violent felony or homicide, were also considered.

When all the statistics were gathered, the study found that a defendant, regardless of race, whose victim was white was more likely to receive the death penalty. Indeed, statistically speaking, that defendant would more likely face death than someone who killed more than one person.

Isaac Unah, an assistant professor of Political Science at the University of North Carolina at Chapel Hill, was the study's principal investigator, and Jack Boger, a professor at the University of North Carolina School of Law, was its principal director.

They write in their report, "North

Carolina's capital system in the 1990s continues to be infected with patterns of racial discrimination that cannot be explained by any of the legitimate sentencing considerations that have been sanctioned by North Carolina's legislative and judicial branches."

The North Carolina Council of Churches opposes the death penalty.

"It is appropriate for us to be involved with this significant study," said George Reed, the Council's executive director. "Racial justice has been on our agenda since the Council's first days. Criminal justice issues, and especially opposition to the death penalty, have also been important to us over the years. So this combination of the two issues, racial justice and the death penalty, is one on which we, as people of faith, need to be involved."

The Chapel of the Cross, a part of the Episcopal Diocese of North Carolina, which is a member of the N.C. Council of Churches, provided the impetus and a substantial portion of the funding to undertake the study.

Syd Alexander, an attorney and Senior Warden on the vestry there, said a donation from a church member made possible the \$25,000 which served as seed money for the study. He said the Chapel Hill church's involvement in the project continues a history of activism on issues including pacifism and integration.

"The Chapel of the Cross has a long history of being socially active," Alexander said. "It's been a church that has taken stands."

Boger, former director of the Capital Punishment Project of the NAACP Legal Defense and Education Fund, described the study as the most extensive of its kind in state history and proof that application of the death penalty was not color blind.

"It may have been permissible pre-Civil War. It may have been permissible in Jim Crow North Carolina. It's shameful now," Boger said.

The Episcopal Church has consistently opposed the death penalty in resolutions adopted at its national conventions over a period of several decades.

The organization People of Faith Against the Death Penalty was chaired until recently by Diocese of North Carolina priest the Rev. Diane Corlett of Raleigh and continues to be supported by many clergy and laity of the Diocese.

News of the National Church

Province IV hires Western N.C. editor, Willard, as its first coordinator

DURHAM—H. Eugene Willard, a veteran newspaperman and longtime church activist from Morganton, N.C., has been named to a new position as Administrator of Province IV of the Episcopal Church.

Province IV president Scott Evans Hughes of Durham said the provincial Executive Committee chose Willard from a field of 46 applicants from throughout the southeastern United States.

"We are delighted to find someone so well-rounded in church polity and communications skills as our new coordinator," Hughes said. "He brings to the table a wealth of experience and enthusiasm that will serve the province well."

In his new role, Willard will be responsible for enhancing the mission and ministry of Christ in the province. He will coordinate programs and communications, support and increase the ministry networks, and provide administrative and organizational assistance to the president and Executive Committee of the province.

Province IV, also known as the Province of Sewanee, includes eight southern states and 20 Episcopal dioceses. It is the largest of the Episcopal Church's nine provinces in number of clergy, baptized members, communicants, church school and day school pupils, as well as in financial contributions to the General Convention budget.

Willard, a native South Carolinian, worked as a daily newspaper editor and publisher in Georgia and both Carolinas for 30 years. Earlier this year, he started his own company, The Willard Group, offering marketing and public relations services as a communications consultant and writer.

He has been active in the Episcopal Church for many years, on the local and diocesan levels. He has edited the *Highland Episcopalian*, newspaper of the Diocese of Western North Carolina, since 1992, and has won eight Polly Bond awards for writing, editing, layout, and photography from Episcopal Communicators.

He was a deputy to General Convention in 1993 and has been active in his home parish of Grace Church, Morganton, serving five times as Senior Warden.

The administrator's job is a half-time position. Willard will continue to edit the *Highland Episcopalian* and will work out of his home.

Province IV includes the dioceses of North Carolina, East Carolina, Western North Carolina, South Carolina, Upper South Carolina, Georgia, Atlanta, Florida, Central Gulf Coast, Central Florida, Southeast Florida, Southwest Florida, Alabama, Mississippi, East Tennessee, Tennessee, West Tennessee, Kentucky, Lexington, and Louisiana.

Donovan chosen executive for Compass Rose Society

NEW YORK—Former Arkansas Bishop Herbert Donovan, who is completing his service as interim Anglican Observer at the United Nations, will become executive director of the Compass Rose Society in October.

The Society, established in 1998 to provide resources for the work of the Anglican Communion, is "one of the most exciting developments in recent years and makes it possible for us to tell the story of our communion and also respond to some of the urgent needs of our member churches," according to Archbishop of Canterbury George L. Carey.

The Society's board of directors, meeting recently at Kanuga Conference Center in North Carolina, adopted a budget of \$1.19 million for this year.

More than two thirds of the budget will support mission initiatives it has adopted around the world, including the Anglican-run hospital in the Gaza Strip, health clinics in Nigeria, rebuilding church offices in Cuba, and completing the construction of the Anglican Centre in Spain.

Episcopal Church religious communities boost vocations, awareness for monks, nuns

CHRISTIAN COMMUNITIES recognized by the House of Bishops met in Arizona on Feb. 22-23 to lay the groundwork for increased cooperation within the religious life in the Episcopal Church, and increased awareness of the religious vocation throughout the church.

"We took a major step forward this year," newly elected convenor Br. Richard Thomas Biernacki, BSG, said. "We welcome all Christian communities, including monastic orders, to join us in creating a conference for all religious in the Episcopal Church. Our purpose is simply to share and communicate the fruits of the Gospel, realized in community, with the church and the world. The NAECC (National Association of Episco-

pal Christian Communities) will promote awareness of religious communities and facilitate communication among community members."

Four communities were represented at the meeting: The Brotherhood of Saint Gregory, the Community of the Paraclete, Life in the Lamb Community, and the Third Order of the Society of Saint Francis. Members of the communities, living throughout the U.S., number about 800 and several reside within the Diocese of North Carolina.

The Rt. Rev. Rodney R. Michel, Bishop Suffragan of the Diocese of Long Island, attended as representative of the House of Bishops' Standing Committee on Religious Communities. Bishop Michel announced that he would report on this meeting to the Standing Committee, of which he is chair, at its next meeting.

"Many Episcopalians don't know their church has men and women living as monks, nuns, and religious brothers and sisters," said Br. Richard Thomas. "The groups represented this year, which live non-monastic religious life and are recognized under church canons as Christian communities, have created a structure designed to include all Episcopal communities."

Besides exchanging information about prayer practices, unique rituals, and methods of conducting formation for members, participants adopted a brief set of bylaws drafted by conference convenor Br. Tobias Stanislas Haller, BSG.

Annual Church Music Conference will be held July 9-15 at Sewanee

SEWANEE, Tenn.—The 51st annual Sewanee Church Music Conference will be held Monday, July 9, through Sunday, July 15, at the University of the South and the DuBose Conference Center in Sewanee and Monteagle, Tenn. The conference offers continuing education in



E. T. MALONE JR.

WEST WING: Scenes from the season finale of NBC-TV's, *West Wing*, were shot in both the interior and exterior of Washington National Cathedral.

church music and attracts organists, choir directors, and clergy from across the country.

The 2001 conference features the following faculty: Dr. John Fenstermaker, organist of the Fine Arts Museum of San Francisco, Curator of Organs for the San Francisco Symphony Orchestra, recently retired as Director of Music at Grace Cathedral, San Francisco; Dr. Stephen Hamilton, Minister of Music at the Church of the Most Holy Trinity, New York City; the Rev. Dr. Joe Burnett, Professor of Pastoral Theology, the University of the South; Marilyn Haskell, vice president and marketing director, Church Publishing Inc., New York City; Keith Shafer, Director of Music, St. Paul's Episcopal Church, Augusta, Ga.; and Marty Wheeler Burnett, Lecturer in Music, the University of the South.

The 2001 Conference Director is Dr. Robert Delcamp, chair of the Department of Music and Organist and Choirmaster for the University of the South.

The conference has commissioned new music from two American composers, Dale Wood and David Ashley White. Concerts during the conference feature Drs. Fenstermaker and Hamilton, and the Schola Canorum of Nashville in a concert held in the newly consecrated Chapel of the Apostles on the Sewanee campus. The conference registration fee is \$180. Lodging costs range from \$155 to \$330.

Complete program information is available at the conference's website: www.sewaneeconf.com. Or one may call James Brinson at (901) 767-6987.

Summit Task Force

(continued from page 10)

Summit and realize what it offers to the overall ministry of the Diocese. John Koch, executive director of The Summit, has pointed out that virtually every aspect of the Diocese is affected by The Summit. "It is one of the greatest resources of the Diocese," Koch said.

Bishop Curry, in meeting with the task force, says that the future development of The Summit is a priority for him and fits within his "Mission" hopes for the Diocese.

A consultant will soon begin work with the Bishop and the task force. It is hoped that this consultant will be one who has recent experience with conference centers like Trinity in East Carolina Diocese and with the new camp and conference center of the Diocese of Western North Carolina. Funds for a market study have been recommended by The Summit Board and approved by Diocesan Council. A feasibility study has been completed. After the May meeting, all members of the task force felt that there is potential for making these improvements a reality.

Clergy changes and moves

The Rev. James T. Prevatt Jr., who has served since 1967 as priest-in-charge at St. Barnabas', Greensboro, has retired, effective May 31. A native of Monticello, Ga., he is a graduate of Emory University (B.A., 1960) and Duke University (B.D., 1963; Th.M., 1964) and also attended Virginia Theological Seminary and General Theological Seminary. He was ordained deacon in 1965 and priest in 1966, both by Bishop Fraser. From 1965-1967 he served as curate at Church of the Atonement, Tenafly, N.J. (Diocese of Newark) He has been a member of the Episcopal-Methodist Dialogue of North Carolina, chairman of the diocesan Chartered Committee on Grants, member of the diocesan Response Team and of the Clergy Wellness Committee.

Bishop Curry has assigned the Rev. Beth McKee-Huger to serve as deacon at St. Barnabas', Greensboro, effective Feb. 4. She has been serving as deacon at St. Mary's House, Greensboro.

The Rev. Zeldia M. Kennedy was ordained to the priesthood on Apr. 28 at St. Patrick's, Mooresville, where she continues to serve as assistant to the vicar.

New rector for St. Peter's, Charlotte, effective June 1, is the Rev. David W. Pittman, who has been serving since 1986 as rector of Trinity Church, Gainesville, Fla. (Diocese of Florida)

The Rev. Barbara Platt-Hendren,

Next steps will be to develop a strategy for informing the Diocese of the emerging vision, to study fund raising options, and to prepare a report for Diocesan Convention in 2002.

Members of the task force are co-chairs the Revs. Philip Wiehe and Janice Chalaron; the Rt. Revs. Michael Curry and Gary Gloster; the Revs. Jane Bruce, Henry Presler, John Shields, Philip Tierney, and David R. Williams; lay members, W. Ray Long, Carol Johnson, Sylvia Nash, Kathy Pfister, Ward Purrington, May Sherrod, Zach Smith, John Koch, and John Thomas.

The Rev. David R. Williams is rector of Holy Comforter, Burlington.

Police Capture

(continued from page 1)

He continued, "The well-being of the young people we serve is of utmost importance to us and we are committed to using every means at our disposal to ensure that the Chapel [of Christ the King] is a safe and healthy environment for them. I ask your prayers for all those whose lives have been touched by this

who has been serving the Episcopal congregations in both Wendell and Clayton, is now vicar (3/4 time), effective May 31, at Grace Episcopal Mission, Clayton.

The Rev. Wilberforce O. Mundia, whose status has been non-parochial, has been appointed as new vicar of St. Matthias Church, Louisburg, effective Apr. 20.

The Rev. Carolyn H. Eklund, who has been serving since June 20, 1998, as assistant to the rector, Good Shepherd, Rocky Mount, has resigned effective May 6 and accepted a call to Grace Church, Plainfield, N.J. (Diocese of New Jersey)

Previously unreported in *The Communicant*, the Rev. Kenneth E. Bradshaw resigned effective Nov. 26, 2000, as rector of St. Paul's, Smithfield, where he had served since 1994. Canonically non-parochial, he is currently involved in organization of the new St. Francis Center in Raleigh.

The Rev. Paula C. Rachal's hiring to serve as assistant to the rector, All Saints', Greensboro, was effective Oct. 2, 2000.

In addition to his duties as chaplain at N.C. State University and Meredith College, the Rev. Philip F. Wiehe has since Sept. 16, 2000, been serving as interim chaplain at St. Augustine's College in Raleigh.

The Rev. John C. Southern, Jr. ended his term as interim rector at St.

unfortunate incident." McCrae was transported to Charlotte. A probable cause hearing was scheduled for May 25.

Mission Strategy

(continued from page 1)

The external focus of the work will be the unchurched and those in need or on the margins of society.

The internal focus will be discipleship, spiritual development, and Christian community, he said.

Sharing personal experiences, the Special Commission members related how they each came to know Christ.

Elements of the plan

Bishop Curry said such a plan would include such items as (1) the planting and establishment of new churches responsive to population growth, communities in need, and creative cross-cultural opportunities; (2) spiritual development of all congregations as missionary congregations; (3) program development in the area of Christian education and formation for discipleship; (4) orientation of

diocesan structures, congregational life toward a missionary posture; (5) development of ordination processes and lay ministries with missionary focus; (6) development of youth, young adult, campus ministries, and social ministries in light of this missionary focus; (7) identification of diocesan long-range program and funding priorities in light of the stated mission; (8) numerical growth of the membership of the church; (9) other areas discerned by the Special Commission which impact on the missionary life of the Diocese.

"We have the opportunity to grow the church in a variety of ways, some traditional and some new," said Curry.

"I am excited at coming into a diocese that is not invested in maintaining the status quo, that is looking to the future," said Canon to the Ordinary Marie Fleischer.

The group will meet next on June 19 at The Summit

Letters to the Editor

A pronunciation to die for

Thanks for Ted Malone's interesting piece on clergy titles.

Another linguistic stumbling block is the pronunciation of *diocese* and *dioceses*. Never mind what they look like, one diocese is pronounced *dio-ciss* and two dioceses is pronounced *dio-CEEZE*.

Hope that's useful.

Amanda J. Smith
St. Philip's, Durham

EDITOR'S NOTE: We once received here at Diocesan House a letter addressed to "The Episcopal *Dialysis* of North Carolina."

Article on clergy titles cleared up confusion

I have been an Episcopalian for some 30 years and have never mastered the clergy/church terms referred to in your recent article ["Episcopal clergy titles often confusing to the uninitiated," *The Communicant*, April 2001]. Thank you for clearing up confusion and reducing ignorance on such matters.

In my view, these items, along with matters regarding the political structure of the Episcopal Church, should be included in all confirmation classes.

Ben Elliott
St. Francis', Greensboro

From the Bishops

Making Disciples, Making a Difference!

A Reflection by The Rt. Rev. Michael B. Curry

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." —Mt. 28:19,20

Part 1

Recently, during the adult education hour at St. Joseph's in Durham, someone asked me a question which I would like to spend the next few issues of *The Communicant* addressing. If my memory serves correctly, she asked the question with words close to these: "The Great Commission says, 'Go, make disciples of all nations.' You have invited us to see ourselves as a missionary diocese that makes disciples and makes a difference. Just what does it really mean to be a disciple?" I decided then to spend some time reflecting on the meaning of Christian Discipleship. So, for the next few issues of *The Communicant*, I would like to share some of those reflections on discipleship with you.

Not too long ago I had a conversation which helped me to put the meaning of discipleship into words. The conversation was with Bishop Mark MacDonald, Bishop of Alaska. We were at the March meeting of the House of Bishops at Kanuga. I sought Mark out to talk because he has been an articulate advocate of what he and others have called "Gospel Based Discipleship." I wanted to know more about what that meant for him and what it might mean for us. So we sat down, for a wonderfully long time, and talked.

He explained that the concept as he and others are using it grew out of the experience of Native and Indian Christians in the Episcopal Church. For many the circle is a sacred symbol and concept. Life is lived in a circle. Villages are often organized in a circular fashion. Community meetings are conducted in a circle. Rituals and ceremonies marking moments of life and death occur in a circle. The circle represents the context in which life is lived in the midst of the Eternal God.

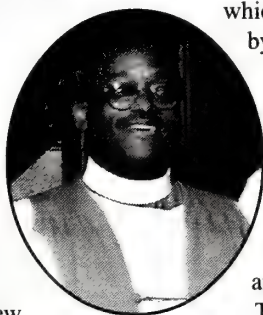
It is often customary for a sacred object of particular meaning to be placed at the center of the circle. This centering object represents that which is most sacred to the community. The community gathers around it and is governed by it. Traditionally that object has been a pipe, a drum, or something else with deep meaning and significance to the community.

Gospel based discipleship began to emerge among Native Episcopalians who decided to place the Gospel and the Baptismal Covenant at the center of the circle. In this way they consciously placed Jesus Christ and the commitment of baptism at the center of the circle of their lives. Jesus became that around

which the community gathered and by which it is governed. In this many discovered the deeper dimensions of discipleship by living into the meaning of the Great Commission to make disciples by living into baptism (baptismal covenant) and following the teaching and life of our Lord (Gospel).

Toward the end of our conversation I asked Bishop MacDonald to define discipleship. He did, with these words: "Discipleship is about following Jesus Christ by listening to the Gospel and living it out in a circle of love and prayer."

Not long ago, the Rev. Jim Melnyk of St. Mark's, Raleigh, while sitting at our Diocesan Convention in February, composed a prayer for a Missionary diocese that captures this quite well.



Excerpts from the Bishop's journal

Wednesday, Apr. 4, 2001

7:30 a.m. Arrived at diocesan house
10:00 a.m. Met with "Helping Churches Serve Children" Committee
11:30 a.m. Conference
12:30 p.m. Departed for Southern Pines
3:00 p.m. Spoke at the Martin Luther King observance at Penick Village
6:00 p.m. Returned to Raleigh

Tuesday, Apr. 10, 2001

7:30 a.m. Arrived at diocesan house
8:00 a.m. Met with coordinating team (Bishop Gloster, Carol Johnson, Canon Fleischer)
9:30 a.m. Departed for Rocky Mount
11:45 p.m. Celebrated and preached at Eucharist with ECW Rocky Mount Convocation at St. Timothy's, Wilson
1:30 p.m. Conference
3:00 p.m. Returned to Raleigh
3:30 Appointments

Sunday, Apr. 22, 2001

7:30 a.m. Left Raleigh for Walnut Cove
9:00 a.m. Breakfast at Cracker Barrel
10:00 a.m. Arrived at Christ Church, Walnut Cove
11:00 a.m. Celebrated and preached at Christ Church. Luncheon at parish house of Christ Church
1:00 p.m. Departed for Reidsville
3:00 p.m. Celebrated, preached and confirmed at St. Thomas, Reidsville
Attended reception after service
5:00 p.m. Met with the Vestry of St. Thomas
Had supper the Rev. Bill and Ellen Oldland and their children
9:30 p.m. Returned to Raleigh

Wednesday, Apr. 25, 2001

12:00 p.m. Spoke at Episcopal Church Women's Spring Luncheon, Christ Church, Charlotte
3:00 p.m. Conference
4:00 p.m. Time with the clergy of St. John's, Charlotte
5:30 p.m. Attended Evening Prayer at St. John's
6:00 p.m. Spoke at Wednesday parish Supper at St. John's

Tuesday, May 8, 2001 — Dame Julian of Norwich

11:00 a.m. Visited areas served by St. Francis Center in Raleigh
2:10 p.m. Met with Anglican from Angola regarding persecution of the church in Angola
3:10 p.m. Conference
5:30 p.m. Celebrated, preached, confirmed Eucharist and Ground breaking, Holy Family, Chapel Hill
10:30 p.m. Home

A Reminder
Bishop Gloster will
begin a three
month sabbatical
on Aug. 12.

A Letter from the Bishop Suffragan



Dear Friends:

I have come to believe that listening is one of the most important aspects of ministry. To listen to another person may be far more life-giving than talking or making grandiose statements.

In the 1950's and 60's, Dr. Carl Rogers developed a theory of counseling that emphasized listening as the primary tool of healing. His theory was called and known as Unconditional Positive Regard.

In a demonstration of his theory Dr.

Rogers is reported to have made this statement as a preface to his work, "Before every session I take a moment to remember my humanity . . . there is no experience that this man has that I cannot share with him, no fear that I cannot understand, no suffering that I cannot care about, because I too am human. No matter how deep his wound, he does not need to be ashamed in front of me. I too am vulnerable. And because of this, I am enough. Whatever his story, he no longer needs to be alone with it. That is what will allow his healing to begin."

In this post-Easter season I believe that these words are particularly powerful because they are Christlike in their impact and their call. It is Christ who stands before us risen from the grave who says, "No matter how deep your wound you need not be ashamed in front of me, I too am vulnerable." Christ by nature epitomizes our humanity. The action of God is proclaimed in Prayer Book

Eucharistic Prayer A, which states, "you, in your mercy, sent Jesus Christ, your only and eternal Son, to share our human nature, to live and die as one of us . . ." We know this sharing by the presence of the risen Christ!

Because Christ listens and shares all of our experiences with us we are not alone and we know God has not abandoned us. Likewise as we minister through listening we help create a holy place, a safe place for the homeless parts that exist within the present, as well as ourselves. As we listen to each other with openness and generosity we can help in the building of community. This is ministry at its best. May we listen to each other as we build up Christ's Kingdom.

Peace and challenge in him

Gary

News of conferences, symposiums

Kanuga hosts symposium on childhood development

HENDERSONVILLE—The Rev. Bob Hayden of Charlotte is coordinating a National Symposium on Early Childhood Development and Faith Formation on July 1-6 at Kanuga Conferences.

"The title may sound academic, but the program will equip and inspire everyone who cares about the faith development of children," said Hayden.

Sponsored by Kanuga, the program is for all who work with or care for young children at home, church, or school. This includes parents and grandparents as well as professionals such as Christian Education leaders, church school teachers, and day care staff. The age range addressed is birth through third grade. Reduced rates and children/youth activities encourage family attendance.

Among the speakers will be Wil Blechman, M.D., speaking on implications of recent brain research; the Rev. Dr. James W. Fowler, Candler Professor of Theology and Human Development at Candler School of Theology, Emory University; Sally Hardy, Ph.D., speaking on family dynamics; and Rebekah Rojewicz, National Formation Leader for the Association for the Catechesis of the Good Shepherd.

Anna Hurdle of St. Peter's, Charlotte will serve as co-leader of a seminar on the Catechesis of the Good Shepherd. Several workshops and a resource center will be offered. For information: Kanuga Conferences, P. O. Box 250, Hendersonville, NC 29793; 828-692-9136, email info@kanuga.org; www.kanuga.org.

East Carolina church music conference, youth choir camp at Camp Trinity, Aug. 16-19

PINE KNOLL SHORES—The 13th Annual Conference on Church Music, this year featuring David Flood, organist and choirmaster for Canterbury Cathedral in England, will take place Aug. 16-19 at Trinity Center, Diocese of East Carolina.

In conjunction with this event the 4th Annual Youth Choir Camp, for youth in grades 4-8, will take place on Friday, Saturday, and Sunday.

POSTMASTER:

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Aug. 17-19. It will feature Dent Davidson of St. Mark's Cathedral, Seattle, Wash.

The entire Diocese is invited to the special celebration of the Holy Eucharist, with music by conferees, at 11:00 a.m. on Sunday, Aug. 19, with picnic afterward on the grounds of Trinity Center. Bishop Daniel will be celebrant.

Registration for the adult conference, which will include workshops and plenary sessions, is \$175, with reduced rates for commuters. For more information, one may contact Myrtle Pritchard, (252) 338-6839.

For additional information on the youth choir camp, one may contact Adele Dees, (252) 792-1421.

DOCC Conference Aug. 23-25 at All Saints', Atlanta, Georgia

ATLANTA—All Saints' Episcopal Church here will hold an intensive, one-time training conference Aug. 23-25 to prepare congregations or other groups for use of the Disciples in Christ in Community (DOCC) program.

DOCC is an offering of the School of Theology Programs Center of the University of the South, Sewanee, Tenn., and emphasizes growth of Christian community as well as individual spiritual development.

DOCC is designed for newcomers as well as for anyone who wants to become more familiar and involved with others in the congregation. Small groups, aided by two facilitators, become much like a mini-church, similar to that of the early Christian communities. Participants have the chance to explore and deepen their faith in a confidential environment where the focus is on inclusion and acceptance.

All Saints' DOCC training will begin the afternoon of Thursday, Aug. 23, and continue until early afternoon, Saturday, Aug. 25.

Congregations interested in starting a DOCC program should plan to send a team, consisting of the prospective presenter (often but not necessarily a clergy person), and lay people to act as facilitators, two for each group of 8-10 participants.

Cost of the conference is \$240 for facilitators and \$280 for presenters prior to Aug. 1. For information, one may contact Erin Boyette at (404) 881-0835.



Lift high the cross!

Sunlight gleams off a processional cross during the groundbreaking for a new church building at Church of the Holy Family in Chapel Hill. (Photo by Scott Sharpe)

THE COMMUNICANT

TOWARD A MISSIONARY DIOCESE... MAKING DISCIPLES, MAKING A DIFFERENCE

VOL. 93, No. 5

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

AUGUST 2001

Council votes "No" on purchase of land for Charlotte church

By E. T. Malone Jr.

CHARLOTTE=Diocesan Council, after several presentations, a tour of the land, and hours of careful and difficult debate, voted 7-5 against spending \$1.1 million for a 12-acre site in south Mecklenburg County that supporters had hoped would be a future home for the Church of

Offering helping hand without a hand-out is aim of St. Anne's

By E. T. Malone Jr.

WINSTON-SALEM=St. Anne's Church here, a congregation with a big heart but a small purse, has been looking for ways to offer a helping hand instead of a hand-out.

By working imaginatively, says interim rector the Rev. Dr. Pat Earle, the church's outreach program has been able to accomplish a lot with a little.

In a sense, St. Anne's=like others in similar situations=had become something of a victim of its own success after it played a big role in setting up a community outreach organization called Neighbors in Ministry (NIM). Beginning in about 1994 St. Anne's acted with a homeowners' group from a nearby subdivision and a neighborhood recreation center to begin a ministry for people in the neighborhood. Soon, other churches nearby also joined the effort.

Working jointly, Neighbors in Ministry set up several outreach projects, such as the Kids' Café, an afterschool program with tutoring and recreation at Southside Baptist Church; the

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the Beloved, Charlotte's new church plant.

The location, one of the few remaining in the booming Ballantyne section, would have shared a parking lot and other facilities with a newly-organized United Methodist congregation.

Bishop Michael B. Curry said that although in his heart he had hoped for a "yes" vote, he would support the Council decision.

Prior to the Council vote, Bishop Curry told the Rev. Derek Harbin and his wife Clifford, the church planters who are attempting to organize the new Charlotte Convocation mission, "Whatever this Council does is not a reflection on the ministry of the Church of the Beloved. You've done an excellent job."

But in the end, in a vote that took place about 6:00 p.m., the Council's majority was not convinced that there were not too many problems with the site, funding for the purchase, and



Tom Pearson, left, explains map of proposed Ballantyne site to Bishop Curry, Diocesan Council members Nancy Anderson, John Elliot, the Rev. Phil Wiehe, Zach Smith, far right, and interim Director of New Congregation Development the Rev. Janet Watrous, second from right. (Photo by E. T. Malone Jr.)

possible adverse consequences elsewhere in the Diocese.

Council issues statement

Strongly desiring that the people of the Diocese understand the Council action, Bishop Curry formed an *ad hoc* committee to draft a statement explaining the reasons underlying the "no" vote.

PRAYER FOR A MISSIONARY DIOCESE

**Most gracious and loving God:
Strengthen the hearts of your people
in this Diocese,
That loving you with our whole heart,
And loving our neighbors as ourselves,
We might, in the power of the Spirit,
Obey the call of Jesus
To go into our world as disciples
Making disciples
And making a difference,
Through your saving love.
Amen.**

The document said Council found the purchase not prudent for three reasons=(1) the \$1.1-million funding from diocesan sources or the debt service necessitated by financing could have a negative impact on other important diocesan ministries; (2) it was felt that a transaction of this magnitude should not be entered into until there is a comprehensive diocesan missionary strategy, policy, and guidelines for the planting of new churches and acquisition of land; and (3) there was serious concern about the complexity of the proposed transaction and the attendant restrictions that might hinder alternative uses of the land if needed.

In closing, the statement quoted a well-known prayer by theologian Thomas Merton in which the petitioner tells God "we have no idea where we are going...but we believe that the desire to please you does in fact please you."

A civilized discussion

Meeting Aug. 15 in the Queen City for the first time in decades, the Council began the day at

Christ Church hearing several speakers, including the church planters; Karla Knotts, a real estate consultant who worked with the United Methodist congregation; Tom Pearson and other members of the Church of the Beloved Advisory Committee; members of Council; diocesan staff; and Bill Neal, chairman of the diocesan Chartered Committee on New Congregational Development.

Pearson spoke about the demographics of the Ballantyne area and its great population increase in the past decade. He explained the conceptual plan for joint usage of the land, the presence of power lines and power easements.

Council member A. Zachary Smith III of Charlotte reported that he had had a new appraisal done that valued the property at only \$847,500, several hundred thousand dollars below the asking price.

Council member the Rev. R. Scott White of Raleigh said that the diocesan Chartered Committee on Property Management advised against the purchase, questioning the joint-use

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Around the Diocese

Clergy conference to hear Bishop Frade in October

RALEIGH—The theme for this year's fall clergy conference, scheduled for Monday-Wednesday, Oct. 8-10, will be "Toward a Missionary Diocese." The invited speaker on Monday will be the Rt. Rev. Leo Frade, current Bishop of Southeast Florida and former Bishop of Honduras.

"Our intention is to spend time looking at what the missionary ministry of making disciples and making a difference means to us as ordained ministers of the Gospel," said Bishop Michael Curry. He praised guest speaker Bishop Frade as a bishop with a missionary heart and missionary experience both in the U.S. and abroad.

"As Bishop of Honduras," said Curry, "he was instrumental in the rebuilding of the church and society after the devastation of Hurricane Mitch. Now, in Miami, he is bishop of one of the most culturally and ethnically diverse dioceses in the Episcopal Church."

On Tuesday there will be examination of examples of missionary ministry, with particular emphasis on evangelism, and discussion of George Hunter's book, *The Celtic Way of Evangelism*. Free copies of the book may be obtained by calling Margo Acomb at Diocesan House, (800) 448-8775. On Wednesday morning there will be a celebration of the Eucharist and opportunity for community time and discussion.

The clergy conference begins with

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Bishop Suffragan
The Rt. Rev. J. Gary Gloster

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registration from 1:00-2:30 p.m. on Monday, with the opening session at 2:30 p.m. It concludes with lunch on Wednesday.

St. John's, Williamsboro, announces annual service

OXFORD—Historic St. John's, Williamsboro, will hold its annual homecoming service this fall at 11:00 a.m. on Sunday, Oct. 14, according to the Rev. Harrison T. Simons, chairman of the Historic St. John's Committee. Friends of St. John's and all interested persons are invited to attend the service and a picnic luncheon on the grounds immediately following, he said.

Church historians to meet at St. James', Mooresville

MOORESVILLE—The annual Church Historians conference will be held this year on Saturday, Oct. 20, at St. James', Mooresville, north of Charlotte.

It is intended for local historians in each congregation and for all persons interested in North Carolina Episcopal Church history.

The keynoter will be the Rev. Canon E. T. Malone Jr., who will speak on "The Historic Church: Albatross or Inspiration?" Other items on the program will include a talk on the history of the host church, St. James', Mooresville, by Michael Shinn; a report from Jane Ruffin House, chairman of the Diocese of North Carolina Historic Properties Commission; and a time for conversation and information sharing.

The conference will conclude with lunch at St. James' and possible short tours of close-by places of historic interest. Registration begins at 9:00 a.m. and the program gets underway at 9:30 a.m.

Registration cost is \$15, which includes lunch. Checks should be made to Episcopal Diocese of North Carolina, noted "for Church Historians Confer-

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NORTH CAROLINA

If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-877-332-3394.



On behalf of the Communications Committee, Kaye Lasater Culp (left) and Bishop Elliot Sorge (right) receive a donation of four computers from Church of the Good Shepherd, Raleigh. On Aug. 18, The Rev. Dr. Bob Sawyer (center) presented the computers to the Communications Committee for use by small churches in the Diocese. It is the goal of the Communications Committee to see every parish in the diocese online. (Photo by Fylma Thompson)

ence" and mailed to Joel Kilby, Episcopal Diocese of N.C., P.O. Box 17025, Raleigh, N.C. 27619.

For further information, call Canon Malone or Joel Kilby at (800) 448-8775 or (919) 787-6313, or jkilby@episdionc.org or tmalone@episdionc.org.

The Rev. Frederick Hammond dead at 86; was supply priest

WALNUT COVE—The Rev. Frederick C. Hammond, 86, died June 28. Retired since

1978, he had served in recent years as supply priest at St. Elizabeth's, King. A native of Canada, he was a graduate of Santa Barbara State Teachers College (B.A., 1944) and Episcopal Theological Seminary (B.D., 1946).

He was ordained deacon in 1946 by Bishop Gooden and priest in 1947 by Bishop Stevens.

He was married to Eleanor Parke Calef, and they had four children. He served churches in California (1946-1973), where he was once student chaplain at UCLA, and in New York (1973-1977) before coming to reside in Walnut Cove, N.C.

A prayer for The Summit

Almighty and everlasting God,
You are the creator of all life and the Lord of Sabbath,
You made this world in such ways that all its creatures
depend upon each other.

We thank you for its beauty, its intricate complexity
and its elegant simplicity.

We praise you for the beauty and serenity of your creation
that we find at The Summit Camp and Conference Center.

Grant that The Summit may continue to be a place
of Sabbath rest, of learning, nourishment,
fellowship, and spiritual growth

for young and old alike—a place where all may find
and be found by you and where the gifts of life
in your creation are honored.

This we pray in the name of Jesus Christ, who with you
and the Holy Spirit remain God forever. Amen.

This & that

DEATH: We were sorry to learn of the death in **Lawrenceville, Ga.**, on June 24 of **Michael Reinecke**, son of the **Rev. Rod Reinecke** and step-son of **Ruth Reinecke** of Burlington. Funeral services were held June 26 at **Pleasant Hill Presbyterian Church, Duluth, Ga.** The family suggests that contributions may be made to the Michael Reinecke Memorial at the church, whose address is 3700 Pleasant Hill Rd., Duluth, Ga. 30096.

On a happier note, the **Rev. Brad Mullis** (*assistant, Church of the Nativity, Raleigh*) and wife **Ellyn Pearson** are the parents of a new son, **Charles Starret Mullis**, 9 lbs., 3 oz., born June 6.

Bishop Curry has appointed the **Rev. John Shields**, assistant at **St. Paul's, Winston-Salem**, to complete the unexpired term, ending at Convention 2002, of the **Rev. Dudley Colhoun**, who has resigned, on **The Summit Board**.

On July 28 in **Louisville, Ky.**, retired Diocese of North Carolina **Bishop Robert W. Estill** was inducted into the **Kentucky Human Rights Hall of Fame**. Former Gov. Bert Combs, who appointed Estill as the first chairman of the newly-formed Commission on Human Rights in 1957, was also inducted. Under Estill's leadership, Kentucky enacted the **first Open Occupancy Law in the South**, the first Equal Employment Act (in state government), and formed local commissions in most of the state's cities. A sixth-generation Kentuckian, Estill is the great-great-grandson of Capt. James Estill who settled Kentucky with Daniel Boone. Estill served churches in the coal fields and in Louisville, where he was **Dean of Christ Church Cathedral**.

Positions available

Christ Church, Raleigh, a large, thriving, downtown parish seeks a full-time Director of Children's Ministry (birth-5th grade). Candidate must be organized, dynamic, creative leader who relates well to children and adults and understands children's spiritual formation. Director implements Sunday School curriculum and develops children's programs and activities. Salary and benefits commensurate with experience. Send cover letter and resume by email to: bchaffee@christ-church-raleigh.org or mail to DCM Search Committee, Christ Church, PO Box 25778, Raleigh, NC 27611.

We were sorry to learn of the death on July 4 in **Ballwin, Mo.**, of **Joseph A. Dunnington**, 90, father of the **Rev. Michael Dunnington**.

The **Wendell Episcopal Congregation** is seeking a **mobile concession stand** to rent (or as a donation) for two days in October for the church's fund-raiser. To help, one may call the Wendell Episcopal Congregation at (919) 365-3560 or **Maggie Green** at (919) 269-0851.

The **Rev. Warwick Aiken Jr.** was honored on Sunday, July 29, with a celebration of his **50th anniversary of ordination**. The three Episcopal churches of the town of **Eden** combined their congregations and choirs for a service of Holy Eucharist, celebrated by Mr. Aiken, at **St. Luke's**. The **Rev. Randy Green**, interim rector at **Church of the Epiphany**, preached, and the **Rev. Michael Zumpf**, rector of **St. Luke's** and vicar of **St. Mary's-by-the-Highway**, officiated at the service and at the banquet afterwards. Attendance at the service was about 200, with standing room only at the back of the church. A covered dish dinner afterwards served an overflow crowd, with a program of reminiscences, testimonials, songs (one from a CD by Mr. Aiken's daughter, **Everall Peele**), and presentation of a congratulatory letter from the bishops of the Diocese, rendered in calligraphy, framed, and with their official seal. **Mrs. Otis Hutcherson** read a biographical sketch. A "Candy Preacher" decorated one of the display tables, in recognition of Mr. Aiken's work in the local hospital and community at large, giving out candies along with spiritual guidance. It was announced that the flag flying over the Capitol that day in Washington, D.C., was honoring him and would soon be sent to him. The **Rev. Mr. Aiken** was **ordained on July 27, 1951, at Tunica, Mississippi**, by the **Rt. Rev. Duncan M. Gray** of Mississippi.

FOOTBALL: For the first time ever, **St. Timothy's-Hale High School** in **Raleigh** will field a football team. In the process of upgrading its athletic program, the school will begin by having a **junior varsity** football team for the next two years. It will field a **varsity team in 2003**. Hale has also hired former Vanderbilt head coach **Paul Arceneaux** to head its cross country teams and former University of North Carolina basketball player **Michael Brooker** to coach boys' basketball.

Historic St. James', Kittrell, will hold its **Annual Homecoming Service** at 3:00 p.m. on Sunday, Oct. 28, with a picnic following in the Kittrell Community Building across the street, the **Rev. Daniel W. Barker**,



Davidson tower dedication

St. Alban's rector the Rev. Gary Steber, center, presides at the July 22 dedication of the Jubilee Tower portion of the parish's new church, presently under construction. With him are crucifer David Merrifield and Senior Warden Clarence Fox. (Photo by Larry Bearden)

chairman of the Historic St. James', Kittrell, Committee, has announced. All former members and friends of St. James' are welcome.

A **Celebration of a New Ministry** was held on Aug. 30 at **St. Ambrose', Raleigh**, for the induction of its new rector, the **Rev. Dr. Michael Battle**.

Other clergy who have lost a parent recently include the **Rev. Liz Dowling-Sendor**, whose father **G. Dowling** died; the **Rev. Nelson Hodgkins**, whose mother **Inez**

B. Guyer died; and the **Rev. Susan Betts**, whose father **Maxwell Schramm** died. May light perpetual shine upon them.

The Christian Social Ministries subcommittee that was called **Helping Churches Serve Children** has changed its name to **Episcopal Voices for Children**.

St. Mark's, Raleigh, hosts Episcopal softball tourney; Nativity nine "rules"!

RALEIGH—The Church of the Nativity defeated Good Shepherd to clinch the championship of the All Episcopal Softball Tournament hosted by St. Mark's Church at Wilder's Grove on Aug. 26. Co-ed teams from Good Shepherd, GracePoint, St. Mark's, St. Michael's, and Nativity competed in the tournament. The championship game turned into a home-run derby contest in the late innings, with Nativity opening a substantial lead before a late rally by Good Shepherd closed the gap.

St. Michael's defeated St. Mark's in the opening game, coming back from a 7-0 deficit to win in the late innings. The second game saw GracePoint fall to Good Shepherd. Nativity later defeated St. Mark's (playing in the place of St. Michael's) to make its way into the final game with Good Shepherd.

Council votes "No"

(continued from page 1)

agreement and asking price as opposed to the new appraisal.

The Church of the Beloved has been holding services, averaging about 65 attendees, at Charlotte Latin School.

Council considered buying the Ballantyne land purely for land-banking purposes, but Smith said its uneven terrain and power easements made it unsalable for other than church usage. "I've tried to talk myself into being in favor of this purchase, but I just couldn't," said Smith.

Church plant Derek Harbin expressed extreme disappointment at the Council action. "We don't really have a Plan B," he told Council during the meeting.

More News of the Diocese



With encouragement from Bishop Curry (second from right), the Rev. John Gibson, Vicar at Prince of Peace, jubilantly heaves a shovel full of dirt toward heaven at the church's groundbreaking. At left, building committee chairman Greg Ohmstede and Senior Warden Carole Ohmstede duck. Diocesan intern David Crabtree holds the cross.

(Photo by Jim Strothman)

First Episcopal Church Building in Apex Bishop Curry breaks ground to build Prince of Peace Episcopal church

By Jim Strothman

APEX—Declaring "I break ground in the name of Christ," Bishop Michael B. Curry, head of the Episcopal Diocese of North Carolina, drove a shovel into the earth on Sunday, June 24, where the first Episcopal Church building in Apex will be constructed beginning this summer.

The late afternoon groundbreaking ceremony for The Prince of Peace Episcopal Church brought together more than 400 people from its congregation, other Episcopal churches, community officials and others from Apex and the surrounding area.

All prayed, sang joyful music and celebrated the occasion on the exact spot at 1106 N. Salem St. where the church will exist when completed in 2002. Many followed the bishop's example and dug their own shovels into the ground.

"This is a promised land . . . and the fulfillment of dreams and prayers," Bishop Curry said, swooping his arms to show off The Prince of Peace's seven acres of grassy land around him.

"After Jesus Christ rose from the dead, he said, 'Go into all the world and make disciples of all nations,'" Curry said, quoting the Bible. The Prince of Peace's vicar, the Rev. John Gibson, reaffirmed that mission, underscoring that "This building is committed to making disciples

by sharing the power of Jesus with other people."

Curry reminded the congregation that "Jesus didn't tell (his original disciples) how. He didn't give them any money. He didn't give them any Vestry," Curry noted, referring to an Episcopal church's governing board. "He said 'make disciples of all nations,' and they didn't even have e-mail," the Bishop said, causing the audience to burst into laughter.

"Yet, 2000 years later, we stand here because they did make disciples in all nations. Do what Jesus said. Go, and make disciples. Bring them to this place. Baptize them in this place. And remember, He is with you always — even to the end of the age," Bishop Curry said.

"What God is saying to The Prince of Peace is: 'I am with you . . . when contractors complain. I am with you . . . when it's hard to make the payments. I am with you — even to the end of the ages,'" Bishop Curry shouted — to the cheers and screams of "Amen" from the appreciative crowd.

"This day is the realization of the hopes and dreams of so many at The Prince of Peace," said Gibson. "But most importantly, it is the realization of God's dream to build a church that would share in word and deed the Good News of Christ. We aren't so much turning over a shovelful of dirt as celebrating the incredible work that God is doing at The Prince of Peace and in Apex."

Gibson thanked the church's building committee, led by Greg Ohmstede; the architects, Tise Kiester Architects of Carrboro; and the capital campaign committee, led by David Horne.

During the outdoor service, the crowd followed a cross as it was carried around what will be the church's perimeter, marked by string on sticks. When the Bishop broke ground, children and adults cheered, sounded noisemakers, and waved ribbons and white cloth doves (part of the Prince of Peace's logo). Church leaders set off small fireworks. A large picnic supper concluded the day.

When completed in spring of 2002, the multipurpose building will include a large open area that will double as a parish hall and sanctuary seating more than 330 people. It also will have classrooms, offices, a large kitchen and other facilities.

Funding for the more than \$2 million project will come primarily from pledges by the mission's members, assisted by loans from the Episcopal Church Foundation and a local bank. About half the cost has been pledged by the church's approximately 140 members. The Prince of Peace welcomes tax-deductible contributions from other individuals or groups to help defray the loans.

The multipurpose building, for which ground is being broken, represents the first phase. Phase 1 also provides for

basic landscaping improvements, a playground, and parking spaces.

Timing of Phases 2, 3, and 4 will be determined by the church's growth and needs. The second phase calls for additional educational space, parking, and other facilities. Phase 3 will involve constructing a large dedicated sanctuary, while the last phase would add even more education space.

Relief & Development makes \$25,000 grant to Triad Disability group

NEW YORK—Episcopal Relief and Development (formerly the Presiding Bishop's Fund for World Relief) has granted \$25,000 to Triad Disability Advocates Inc. for organizational expansion.

Triad Disability Advocates Inc., currently based in Jamestown, N.C., near Greensboro, is in the process of expanding its operations in the Triangle area of Raleigh-Durham-Chapel Hill, into Charlotte, and into Winston-Salem.

The organization serves the poor, receiving grants from the Robert Wood Johnson Foundation/FAITH IN ACTION.

Bishop Suffragan Gary Gloster has recently joined the group's board, and Episcopal Deacon Kermit Bailey is a long-time staff member.

An Inquiring and Discerning Heart II

A Diocesan educational conference sponsored by
Christian Social Ministries Outreach Dept.

**November 2-3, 2001
at The Summit**

KEYNOTE SPEAKER: The Rev. Carmen Guerrero, Jubilee Ministries Officer at the Episcopal Church Center at "815"

WORKSHOPS:

Multicultural by Design: The Rev. Jerry Drino

Racial Reconciliation in the Church: The Rev. Dr. Michael Battle

Keeping Yourself Together While Changing the World—Spiritual Practices for Busy Christians: Ms. Jeanette Stokes

Principles of Restorative Justice: Ms. Sara Baldwin

A Bible Workbench Bible Study: Ms. Gail Rogers

Seeking the Hidden Neighbor: Ms. Michelle Segbefia & Ms. Joy Salyers

Conference musician: The Rev. Phil Byrum

Plan now to come to The Summit! Come to meet new people and see old friends. Come for learning, singing and worshiping, and for fellowship and fun. You will be glad you came! Total conference cost is \$85 or \$45 for commuters. For registration forms, call Margo Acomb at 800-448-8775.

11th Annual Farmworkers' Festival at Newton Grove

NEWTON GROVE—The Episcopal Farmworker Ministry, with the Tri-County Community Health Center, will host the 11th Annual Farmworker Festival on Sunday, Sept. 16, at El Centro Episcopal near Newton Grove. More than 2,000 farmworkers, family members, and guests are expected, based on turn-outs for the past two years.

The Festival provides food, drinks, music, dancing, and sports for free to celebrate the lives of those whose efforts provide the fruits and vegetables enjoyed by the whole community. All friends of farmworkers are invited to attend.

The Festival is somewhat expensive and labor intensive. Contributions are sought from individuals, groups, and churches who are able to help. There are needs for groups who can assist with parking and traffic control, with feeding and providing drinks, helping to facilitate children's activities, assisting with keeping the grounds clean, and a myriad of lesser activities.

According to the Episcopal Farmworker Ministry, specific donations are needed in the following areas: clowns and magic show, \$250; pony rides, \$150; melody

makers (children's activities), \$225; scrap exchange (children's activities), \$525; purchase and preparation of food, \$2,000; rental of fest tents, \$300; musical band, \$800; MC/DJ, \$200; and soccer, volleyball: referees and awards, \$350.

Contributions should be made to the Migrant Benevolent Fund (MF), and should be mailed to the Episcopal Farmworker Ministry or to Tri-County Community Health Center, Attn: Brenda Goodrich, P.O. Box 237, Newton Grove, N.C. 28366-0237, with notation "Farmworker Festival" on checks. For more information, one may contact El Centro at (252) 514-2021 or Sharon Brown at (910) 567-6194, ext. 5020 at the clinic. All interested persons are welcome.

West Virginia mission trip

Once again, Christ Church, Raleigh is planning a mission trip to West Virginia for Sept. 23-30. For the past 15 years its volunteers have made housing repairs for the elderly and disabled in an impoverished community. No special skills are needed—just the desire to help others. For more information call Don Finkbeiner at 467-7373 or Ann Proctor at 782-6455.



"On Safari" at The Summit

A record crowd attended the Annual Board of Visitors weekend at The Summit early in the summer. In top photo, Nancy Neal of All Saints', Hamlet, displays one of the over 40 birdhouses the Visitors constructed for flying creatures at the conference center. At bottom, good-humored Visitors dine in the great outdoors as part of the "Adventure Safari" theme of the weekend.

Board of Visitors goes wild at Brown Summit weekend

BROWN SUMMIT—The Summit Conference Center was filled to capacity with guests for the 15th Annual Board of Visitors weekend, June 1-3.

At the invitation of Bishops Curry and Gloster and their spouses, Episcopalians who wanted to become advocates for the ministry that happens at The Summit attend an "Adventure Safari."

A record number of new board members attended and some were coming to The Summit for the first time. With a focus on the preservation of the exquisite natural environment of The Summit, participants attended informal seminars to learn more about the animals and birds of the area.

First time experiences for many were the dissecting of owl pellets and building of birdhouses. Over forty birdhouses were built and placed in the woods on Satur-

day. Hammers brought for the weekend were donated to the new Environmental Education Center, a Summit offering that will attract children and adults.

Flo and Connie Sessoms of Charlotte were the hosts this year. They provided a warm and inviting environment for worship, informal conversations with old and new friends, chats with the bishops, and lots of laughter. Next year's hosts are Tay and Austin Coan of Winston-Salem.

Approximately \$33,000 was pledged that weekend by individuals of the Board of Visitors, to kick off a \$50,000 fund drive to underwrite start-up funds for a Development Officer for The Summit. Membership on the board is open to anyone wishing to be an active supporter of the programs of The Summit. Terms are for three years, and are renewable.



St. Margaret's youth at Newton Grove

The youth group from St. Margaret's, Charlotte, made a mission trip to work with migrant farm workers in the Newton Grove area during the summer. The young people distributed a truck load of medical supplies, food, clothes, and toys. In addition, they did Bible teaching for migrant children. In their visits to three camps, accompanied by Father Tony Rojas, the youth in some cases encountered what youth leader Terry Casto termed "deplorable conditions, the worst I have ever seen in the U.S."

Youth news and events

PROVIDING A VOICE FOR YOUTH

By Lisa H. Towle

In order to better reflect a broadened mission, Helping Churches Serve Children, a committee of Christian Social Ministries of the Diocese of North Carolina, has changed its name to Episcopal Voices for Children (EVC).

Formed in 1997, immediately after the church called for a new commitment to children at its General Convention in Philadelphia, the committee focused first on raising the conscience level of parishioners and second on helping churches develop programs to serve at-risk children and youth in their communities.

This past spring, after meeting with Bishop Michael Curry and Bishop Suffragan J. Gary Gloster and receiving their support and encouragement, the committee decided to reexamine its mission.

In light of the baptismal vows made by clergy and laity alike to seek and serve all people, and of the call to become a true missionary diocese, it was resolved that through education and advocacy EVC would work to be a voice for all children—at-risk and otherwise—both within and without the churches of the diocese.

Judy Gloster chaired Helping

Churches Serve Children since its inception. However, with its revamping came a change in leadership. Episcopal Voices for Children is now led by the Rev. Julia Boyd of Christ Church, Charlotte. Its members, both lay and ordained, represent parishes throughout the diocese.

The immediate goals of EVC are two-fold: Promotion of the Episcopal Church's Children's Charter, which it believes offers a clear-cut vision for ministry to children and youth, and the annual Children's Sabbath, developed by the Children's Defense Fund to simultaneously unite thousands of congregations through prayer, education and worship.

In June, the bishops sent a letter to all parishes asking that they participate in a diocesan-wide celebration of the Children's Sabbath on Oct. 21.

"To lift up children, their hurts, their hopes, and their gifts as full-fledged members of the Body of Christ—this is the purpose for the Children's Sabbath and the goal of EVC," said Boyd.

(Lisa H. Towle is a member of the EVC committee and attends St. Paul's in Cary.)



In the dugout

Summer campers look on and wait their turns "at bat" in a kickball game during Junior Camp at The Summit this July. The Summit hosted four different camp sessions this summer for campers from grades 3-12, and one session for youth with physical and/or mental disabilities. This summer 185 campers came through The Summit. (photo by Joel Kilby)

The Diocesan Youth Committee (DYC) is led by Kathy Pfister, Diocesan Youth Coordinator. From Kathy's office the DYC offers six Youth Conferences a year in addition to summer camp at The Summit. It also sponsors the Acolyte Festival, Staff Fest, Happening, Costa Rica Mission trip, and encourage attendance at Winterlight, JYP, SYP, and AWWY Conferences at Kanuga. In addition the committee provided helpers for the Provincial Youth Event (PYE) held this year at The Summit.

A packet of information is being prepared to mail to every church in the Diocese. All youth who have attended a conference at The Summit in the recent past will receive a condensed version of the packet in a home mailing. Look for these mailings by the end of August. Contact your Rector or the Diocesan Youth Office @ 336-361-0444 for more information.

Youth Calendar of Events

2	0	0	1
Fall Staff Fest	Sept. 21 - 23	The Summit	
Fall Senior Conference (Grades 9-12)	Oct. 5 - 7	The Summit	
Acolyte Festival	Oct. 20	Redeemer, G'boro	
Diocesan Youth Committee	Oct. 26 - 27	The Summit	
Fall Middlers Conference (Grades 6-8)	Nov. 2 - 4	The Summit	
Happening #37	Nov. 16 - 18	The Summit	
Bishops Ball (Grades 6-12)	Dec. 7 - 9	The Summit	
Winterlight (Grades 9-12)	Dec. 27 - Jan. 1	Kanuga	



Hang Time

Ross Maloney (Right) and Eric Till are suspended mid-flight at The Summit's pool.

See more photos at www.episdionc.com/summercamp.htm

See more photos at www.episdionc.com/summercamp.htm

Youth Ministry 2001: A Grace Odyssey

ADULTS WHO WORK WITH YOUTH

Annually Kanuga, an Episcopal Conference Center in Hendersonville, N.C., hosts Youth Week the third week of June. Occurring simultaneously are conferences for Junior Young People (JYP grades 7-9), Senior Young People (SYP grades 10-12, and just-graduated seniors), and Adults Who Work With Youth (AWWWY). As the adult Chair for the Diocesan Youth Committee (DYC) I was in attendance for AWWY. What a blessing!

The conference was filled with affirmation, tools, grace, worship, networking, quiet, laughter, music, tears, and appreciation. To be told by your peers how important the work you do in Youth Ministry is, is heart-full-filling. The staff, and keynote speaker delivered this message of thanks over and over. Scattered in the conference were workshops and sessions lead by a talented community of professionals. A discussion on liability issues was led by a youth minister who works for the American Bar Association. "Bringing the Bible to Life" was led by Roger Hutchison, Canon for Youth Ministries from Trinity Cathedral in Columbia (Diocese of Upper South Carolina). "Developing Effective Volunteer Management Practices" was led by the Diocesan Youth Coordinator in the

Diocese of East Carolina, with over 20 years of youth ministry experience. All offerings were led by folks who live what they teach.

I went to Kanuga in prayer for a recharging of my Youth Ministry battery. God answers prayer. One loud and clear message clear for me is God put us here, all of us, to be God's messengers. You are Youth Minister. Youth in your congregation are receiving a message from you. What message are you sending? Are there youth in your pews? If not, Why? How do you communicate with youth in your congregation? Do you know them by name? What Youth programs are available? How do you support them? When was the last time a new family joined your church? How does a new family in your midst find out about Youth programs?

We are, at different levels, aware of the "world our kids are growing up in." The church can offer a safe place to question the messages. The church can offer a soft place to fall. Bishop Curry gives us the challenge to be a Missionary Diocese. Our Baptismal Covenant charges us to *support these young persons in their life and ministry.* Stir up the place in you where the Challenge meets the Charge. The kids are worth it. The kids are that important.

In Peace,
Pam Johnson, Adult Chair,
Diocesan Youth Committee



Episcopal Outreach Camp at Joshua's Farm
Surrounded by able-bodied volunteers, Brian Silldorff (in top photo with sunglasses) digs fencepost holes. Brian is Youth Director at St. John's, Charlotte. James Gallagher of Christ Church, Charlotte, helps out around the farm on the tractor (above).

(Photos by Pamela Hatley)

Charlotte Episcopal Outreach Camp

"How have you glorified God in the last two and a half days?" the Rev. Brian Suntken asked 48 middle school students. Hands began shooting up during the closing Eucharist for the Charlotte Episcopal Outreach Camp which took place June 18-20. "We helped others without being asked!" answered one. "We gave our love to others," "We worked as a team," "We learned to be thankful for what we have," "We looked into the lives of people less fortunate"; students responded enthusiastically and from the heart.

Charlotte area Episcopal youth directors have organized a three-day Episcopal Outreach Camp every summer for the past three years. Participants spend the night at Christ Church and join teams of youth from other churches in outreach projects around town, meanwhile forming friendships between churches

and generally having a blast together! There is time for a road rally, swimming, cookouts, games, worship, and fellowship. Participating churches this year included St. John's, Christ Church, Holy Comforter, St. Peter's, St. Martin's, St. Margaret's from Charlotte, St. Patrick's, Mooresville, St. Mark's, Huntersville, and Our Saviour,

Rock Hill, S.C. This year the students worked on building a playground at Joshua's Farm, a therapeutic riding center, cleaning the Uptown Men's Shelter and learning all about homelessness from homeless advocate Bill Smith, who runs A Place at the Table ministry (for info email APlaceAtTheTable@yahoo.com). Participants took a break from the cleaning to

walk the city center with Bill Smith and discuss the problem of homelessness. All wore camp T-shirts which said:

*Think with the mind of Christ
See with the eyes of Christ
Love with the heart of Christ
Be in the world, the body of Christ*

"We gave our love to others."

Participant Jamie Holt read from her essay during the closing worship, "We worked for four hours yesterday clearing trails, hauling gravel and mulch from one end of the farm to the other in wheelbarrows, hauling sand, and finding and digging up rocks and boulders. The work was definitely hard, dirty, tiring, and hot, and yet when we came away from it all, we

were all filled with joy and happiness. Why? Because we were proud that we could contribute to Joshua's Farm and the children who use it." Jamie went on to announce that the offertory that evening would be given to both Joshua's Farm and the Urban Ministry Center.

Adults and students are tired but happy at the end of Episcopal Outreach Camp, and all ages come away with new friendships and an overwhelming feeling of support and fellowship between churches. Later in the year it is always fun to see kids arrive for youth conferences at the Summit, Greensboro, greeting friends with "Hey! We met at Episcopal Outreach Camp!"

Submitted by Anne Alexander,
Youth Curriculum Coordinator,
St. Peter's, Charlotte

The J2A Pilgrimage of St. Clement's Church

With Steve and I the vessels which thru the Holy Spirit grew,
Off to wild Wyoming with the J2A Smee we flew.

Kathryn, Alex, Sean, Erica, John, Steph, Myles, Ashley, and Will—
Our devoted group raised all the money.
That included many a hardearned bill.

Montpelier, Idaho, The Grand Tetons, Yellowstone, Fossil Butte, and Salt Lake

We played, prayed, rode, hiked, and swam; while
Our skin in the sun did bake.

"Crank it up, D.W." this is only a two mile hike,
The only thing from home we forgot were our mountain bikes!

Jenny Lake, Hidden Falls, Inspiration Point... we hope the Ranger's Station is where Alex is at!
At night Steve and I, into our rooms absolutely fell flat.

A float down the Snake and a trail ride on the old Hoss "Todd"
Gave out reens an inner perspective that at times made them feel odd.

By midnight the dice were rolling and the cards out.

With luck at 3a.m. all was quiet...for sleep our teens no more could buck.

Roaming free...moose, antelope, buffalo, beaver, elk, and deer

This stunning witness of divine creation in our souls was seared.

Dr. Pepper, water, picnics, drag out the cooler, Steve's "just ducky" and Miss Beth's "we're fine".

Five days without T.V., lost photo I.D.s, skipping, piggy back rides, awe, wonder, and bathing suit lines.

God led us to the Tetons...a blessed place
In each of our hearts, He carved a greater space.

And so we return different, deeper, and much more at ease,

In friendships, love, confidence, spirit, and in God's will to please
-Beth McCashin

NOTE: Adult leaders Steve Harberger and Beth McCashin accompanied the St. Clement's, Clemmons, youth on a J2A pilgrimage June 19-26, 2001.

Seeing another culture through the eyes of Chapel Hill teens

This story was originally published in the Chapel Hill News, Sunday, July 22, 2001. Reprinted with permission.

By Ted Vaden

JUÁREZ, Mexico—It's the end of a long, scorching workday at the tiny home of a Mexican family in a God-forsaken corner of Juárez, and a team of teenagers from Chapel Hill is packing up the tools of a day's labor. As they leave, the *madre* of the house prays quietly to herself. She thanks God for bringing the young people to her home, for the progress they made that day and for seeing them through the 100-plus degree heat.

The vision of the praying mother is just one of the scenes etched in the memories of 19 teenagers from Chapel of the Cross who spent a week in Juárez earlier this month. Other memories: Tiny Mexican children taking "*caballito*" rides

on the backs of hulking American youths; Mexican and American girls trading beaded bracelets they'd made in a crafts class together; 16-year-old American girls meeting a pregnant Mexican girl of the same age; a grateful Mexican woman serving tortillas for lunch to 20 teens working on her home; American boys playing pickup basketball against surprisingly skillful Mexican teens — who thrash our guys.

I had the privilege of witnessing these scenes and sharing the experience of these teens as the encountered a different culture in the weeklong work trip to Juárez. It was an exhausting journey for us all — dirty, uncomfortable, miserably hot — and we wondered whose idea was it anyway to go to Mexico in July.

But I'm pleased to reassure anyone concerned about today's youth that this group of Chapel Hill kids, anyway, is remarkable. They are unbelievably hard working, genuinely compassionate about their fellow human beings, generous with their talents and material possessions, quick to laugh and cry and love, possessed of a deep spiritual dimension. Juárez brought out their best.

Juárez is a Mexican border town, across the Rio Grande from El Paso, Texas. It is a place transformed for the better and the worse by the North American Free Trade Agreement. American companies like General Electric and Alcoa have flocked here to take advantage of trade benefits and cheap Mexican labor. Jobs pay only \$8 a day, on average, but they've lured people from throughout the rest of Mexico where jobs pay much less or are non-existent.

But even with plenty of work available, living conditions in Juárez are ghastly. In the Santa Maria neighborhood where we stayed, whole families live in tiny one-room shacks made of block, wood pallets and other scrounged materials. Most homes have outhouses. Listless dogs and untended children wander unpaved streets that are deeply rutted and strewn with garbage. The neighborhood is built on an abandoned garbage dump.

The work of our team was to repair and improve houses of families selected by the neighborhood church, Templo El Buen Samaritano, where we stayed. At one worksite, for example — the home of Ramon Borjas and his wife Juanita — we built a bedroom for their son Andres and a bathroom to replace the privy outside. Under a scorching sun that one day reached 120 degrees, teens worked from 10 to 4 each day laying block, digging and pouring a cement foundation and shoveling soil to reshape the postage stamp-sized yard. It was hard work, relieved by the delightful company of Señor Borjas, who pitched in with shovel and trowel and occasionally launched into a Salsa dance to the sounds of a boombox constantly blaring Latin music.

While half the group worked, the others tended to the children of the neighborhood. Each day, teens paraded through the streets calling children to "Club de Niños," and youngsters poured out of the houses to follow the Americans, Pied Piper-style, back to the church for crafts, games and skits. It was two hours of mayhem, made wilder by the language barrier and the throngs of children careening through the church.

Our teens loved the Mexican children, giving them piggy-back rides, sharing gifts, getting to know individuals by names. These children were undernourished, wearing cast-off clothes, some with broken arms and bruises and other health problems. But their eyes lit with joy at the

attention from these big white American youths, and a bond of love quickly transcended barriers of language, culture and social standing.

As much as our youngsters gave in labor and love, the Mexicans returned even more in their own forms of generosity. Throughout the week, the families invited the workers inside their homes at lunchtime for a Mexican meal of tortillas, burritos, rice and beans. Our leader, the Rev. Tambria Lee of Chapel of the Cross, observed the government-issue food on the shelves and marveled at people's generosity in sharing their scarce resources with as many as 20 people at a time.

Each evening after dinner, we'd gather for singing, worship and discussion of the day's events, and the children would gather outside at the windows, still fascinated by these exotic visitors. One indelible memory I treasure from those evenings is the sight of a roomful of our teens, linked arm in arm, singing songs in the dusty church while tiny youngsters peered in through the window. Framed by the window in the soft light, the children were a portrait of wonder and joy.

The Juárez experience was a difficult one for our youths, not so much because of the hard work, but because of the poverty and deplorable living conditions that they witnessed. It was a transformational experience for these young men and women, most of whom hadn't previously realized that their fellow humanity lived this way.

One evening during group discussion, Lee asked the students to talk about the notion of obedience. One of our group, Elizabeth Lienesch, responded, "I wonder how these people can be obedient to God, when I see what God has done to them. They've totally gotten the short end of the stick."

But the students also were quick to recognize the dignity of a people who persevere through adversity, and whose essential humanity shined through their tribulation. As one student, Lydia Zimmer, 16, of Hillsborough, said, "I think these people have more strength than I'll ever have. They have more courage than I'll ever have and more faith than I'll ever have."

"They're the way I want to be."

Lydia got it just right. I'm grateful that I got to see the people of Juárez through her eyes—and the children of Chapel Hill and Carrboro through my own. You would be proud.

—**Ted Vaden is Editor and Publisher of the Chapel Hill News, and a member of Chapel of the Cross, Chapel Hill**

(For more stories on this summer's mission trips, please see page 14.)

Something
Old



Something
New

St. John's, Wake Forest recently opened its Education Building, which consists of eight small rooms similar to the one pictured above, a larger multi-purpose room, and an unfinished basement for future expansion. Church secretary Cristina Bulzan (middle) displays the entrance to the addition, and the original building (top) is shrouded in summer flora. (Photos by Joel Kilby)

Clergy changes and moves

Bishop Curry has appointed the **Ven. Nan M. Cushing** to serve as Archdeacon for the Diocese, to work with the diocesan deacons, effective June 1.

The **Rev. Dr. Michael Battle** is new rector, effective June 7, at St. Ambrose', Raleigh. He had been serving as part-time assistant to the rector, Church of the Holy Family, Chapel Hill.

The **Rev. C. Anne Hallmark**, whose status had been non-parochial, has accepted a position as interim rector at St. Mary's, Birmingham, Ala. (Diocese of Alabama), effective Aug. 1.

New rector at St. Francis', Greensboro, effective July 1, is the **Rev. Michael D. Schnatterly**, who comes from the Diocese of Central Florida, where he was since 1996 rector of St. Edward the Confessor Church in Mount Dora.

The **Rev. Frederick H. Hoffman** is new rector, effective July 9, at All Saints', Concord. He comes from the Diocese of Virginia, where he had been serving as

assistant to the rector, St. Margaret's, Woodbridge, since 1997.

The **Rev. Paula C. Rachal** was ordained to the priesthood on May 26 and continues as assistant to the rector, All Saints', Greensboro.

Ordained to the diaconate on May 19 was the **Rev. Velinda E. Hardy**. Bishop Curry has assigned her to serve as deacon at St. Luke's, Tarboro, and Calvary Church, Tarboro, effective June 1.

The **Rev. Catherine A. Caimano** is new assistant to the rector, St. Philip's, Durham, effective Aug. 1. She comes from a similar position at Holy Trinity Church, New York, N.Y.

The **Rev. Monroe Freeman Jr.**, retired, concluded his service as interim rector at St. Bartholomew's, Pittsboro, on May 31. He began there on Jan. 4, 2000.

The **Rev. Frederick Ernest Barwick III** was ordained to the diaconate on June 10. He is currently unassigned.

New interim rector at St. Paul's,

Smithfield, is the **Rev. Thomas N. Rightmyer**, effective July 1. He now ends his service as part-time vicar at Good Shepherd, Ridgeway, but continues as a priest associate at St. Philip's, Durham.

Bishop Curry has appointed the **Rev. Carol J. Burgess**, effective June 26, to serve as deacon for the Sandhills Cluster. She has previously been serving as deacon at St. Mary Magdalene, Seven Lakes.

The **Rev. Joshua Harris Varner** was ordained transitional deacon on June 23 and assigned to serve, effective July 1, at St. Luke's, Durham.

The **Rev. Constance Roper Connelly** was ordained transitional deacon on June 23 and assigned as Urban Missioner in Charlotte at the Chapel of Christ the King and at St. Martin's Church, effective Aug. 1.

The **Rev. Kenneth Lawrence Erickson** was ordained transitional deacon on June 23. He has accepted a call to serve at St.

Paul's Church, Salem, Ore.

The **Rev. Arlene Lukas** was ordained transitional deacon on June 23.

The **Rev. Gary D. Jones** completed his term as interim priest-in-charge at St. Andrew's, Charlotte, on July 15. He had served in that capacity since Feb. 1, 2001.

The **Rev. William H. Hinson Jr.**, whose status had been non-parochial, is the new interim priest-in-charge at St. Andrew's, Charlotte, effective July 15.

Leaving St. Mary's, High Point, after service as assistant to the rector since Aug. 16, 1998, is the **Rev. C. Robert Wickizer**, who served briefly this summer from June 13-Aug. 5, at Holy Trinity, Greensboro, and is going to accept a new permanent position in Laurel, Md.

New assistant to the rector at St. Mary's, High Point, effective Sept. 1, is the **Rev. Caroline C. Goodkind**, a transitional deacon who comes from the Diocese of Western North Carolina.



Academic procession enters All Saints' Chapel at St. Timothy's-Hale High School in Raleigh at the school's 29th commencement exercises June 2.

St. Timothy's graduates 30

RALEIGH—St. Timothy's-Hale High School held its 29th commencement exercises in All Saints' Chapel on June 2, saying farewell to 30 seniors. Each graduate left his or her mark on the school through scholarship, leadership, athletics, artistry, and friendship.

The week before graduation was occupied with recovery from the seniors' first-ever class trip to Great Britain. Touring together the ruins at St. Andrew's and Edinburgh, the quaintness of York, the hallowed halls of Oxford, and the bustling streets of London solidified even further the bonds that have defined this class over the years.

The graduation service included speeches from valediction Kate Vyborny, who challenged her classmates to "be the change you wish to see in the world,"

and salutatorian Nat Clark, who advised his fellow graduates to slow down and enjoy the time of life each one inhabits before the pleasures of youth pass them by.

In his keynote address, Dr. Bill Roper, Dean of the School of Public Health at UNC-Chapel Hill, praised St. Timothy's-Hale for considering faith and learning as inseparable elements of a quality education.

With a beautifully-sung piece by Mozart, rousing hymns of praise, and the blessing of God through the prayer of Father Jay James, rector of St. Timothy's Church, the Class of 2001 exited the chapel for the last time together, celebrating a phase of their life completed, and looking expectantly ahead to all that God has for them in the future.

St. Timothy's-Hale graduates

The graduating class included: Scott Ashworth, Samantha Au Yeung, Amanda Barbee, Billy Beal, Nat Clark, Paul Creech, Holland Faircloth, Erin Gorman, Brendan Harmon, Jonathan Harmon, Rebecca Harris, Amanda Hatfield, Aaron Hogshead, Matthew Johnson, Jack Kimball, Anna Knott, Ben Ludas, Clarke Mansfield, Todd Matthews, John Price, Zack Robbins, Robert Smith, David Snead, Bill Supinski, Matthew Tilley, Michael Tripp, Katie Tuttle, Kate Vyborny, Ashley Wallace, and Will Washington.

Canterbury School 2001 class

GREENSBORO—Canterbury School graduated its sixth class of eighth grade students on Friday, June 8. This class was the "First First Grade" when the school opened in fall 1993.

President of the Board of Trustees R. Sterling Kelly III, Head of School the Rev. Lee H. Bristol III, and Middle School Director Wayne A. Young conferred diplomas on the 18 graduates of the Class of 2001.

Morgen Wade received the Stirling P. Miller Award honoring the graduating eighth grader who best exemplifies the spirit of Miller, the school's founding headmaster.

The graduating class included: Adrienne Page Alden, Lindsey Johanna Barlow, Erik Christopher Bird, Elizabeth Campbell Broome, Elizabeth Eastman Creekmuir, Martha Chandler Dawson, Alice Royal Gosser, Hillary Elizabeth Harper, Honor Kingsley Hostetler, Anderson Miller Howerton, Christopher Fraser Irvin, Robert Charles Ketner Jr., John Parker McAllister, William Ascher Michalove, Martha Willingham Stone, William Edward Taylor, Morgen Regine Wade, and Natalie Gail Weiner.

Bishop Curry opens year at Trinity School, Charlotte

CHARLOTTE, Aug. 24—Exhorting students to remember always that "God is good," the Rt. Rev. Michael B. Curry celebrated the opening chapel service and Eucharist of Charlotte's Trinity Episcopal School.

Led by Bishop Curry and Trinity headmaster the Rev. Dr. Louis "Smokey" Oats, more than 300 Trinity students, teachers, and parents processed eight blocks from the school's center-city campus to St. Peter's Episcopal Church.

They were joined by more parents and Charlotte-area clergy, filling the St. Peter's nave to capacity with worshippers as well as enthusiasm for the new school's second academic year.

Trinity begins its second year with 227 students in grades K-6, more than doubling its size from an initial enrollment of 102 students in August 2000.

PYE descends on Summit

BROWN SUMMIT—The Summit was packed with teenagers the weekend of Aug. 9-12, as the Provincial Youth Event (PYE) brought high school students from all over the Southeast Region for a weekend of fellowship. This event, occurring every three years, is a pre-event for the Province the summer before the National Episcopal Youth Event (EYE).

Heading up the event was Province IV Youth Coordinator, Cookie Cantwell (East Carolina), Event Coordinators, Paul Canady (West Tennessee) and Kim Smith (Atlanta) with four youth on the Design Team: Nancy Carter (North Carolina), Jessica Stewart (Lexington), Erik Eastham (Southeast Florida), and Julia Paluch (Atlanta). Also on the Design Team were Oeland Camp (South Carolina), our musician, the Rev. Kevin Matthews (North Carolina) as the clergy, and the Rt. Rev. Gary Gloster (North Carolina). National Youth Coordinator, Betsy Boyd and her son, Ben, joined us from New York. Also, a former Provincial Youth Coordinator, Jill McCullough, was a helping hand to the Design Team.

The Design Team, formed in November of 1999, has been diligently working to present the theme "One Fish, Two Fish, Red Fish, Blue Fish" (the story by Dr. Seuss). They used four of Seuss' stories to teach lessons from the Bible. This long weekend was full of learning, music, games, a talent show, a dance and fellowship with youth from across the Province.

Province IV coordinator Gene Willard also attended the conference.

The following dioceses were represented at this PYE: Alabama, Atlanta, East Carolina, Kentucky, Louisiana, Lexington, North Carolina, Southeast Florida, Upper South Carolina, West Missouri, and West Tennessee.

—Nancy Carter

FACING PAGE: The Summit's Seuss signage welcomes PYE participants (top right); teens don the infamous *Cat in the Hat* headgear for group worship (bottom right), instruction (bottom left) and reflection (top left); youth from the Diocese of Southeast Florida, Stacey Schwartz (on swing) and Casey Bird, make time for the tire swing.

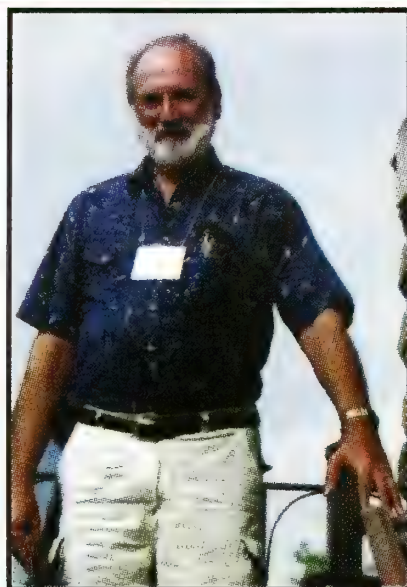
(Photos by Joel Kilby)

Province IV

Youth Event



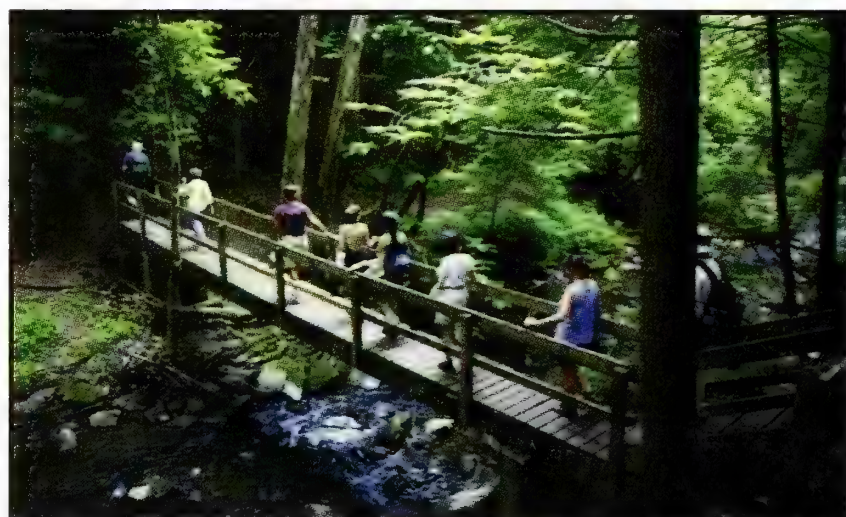
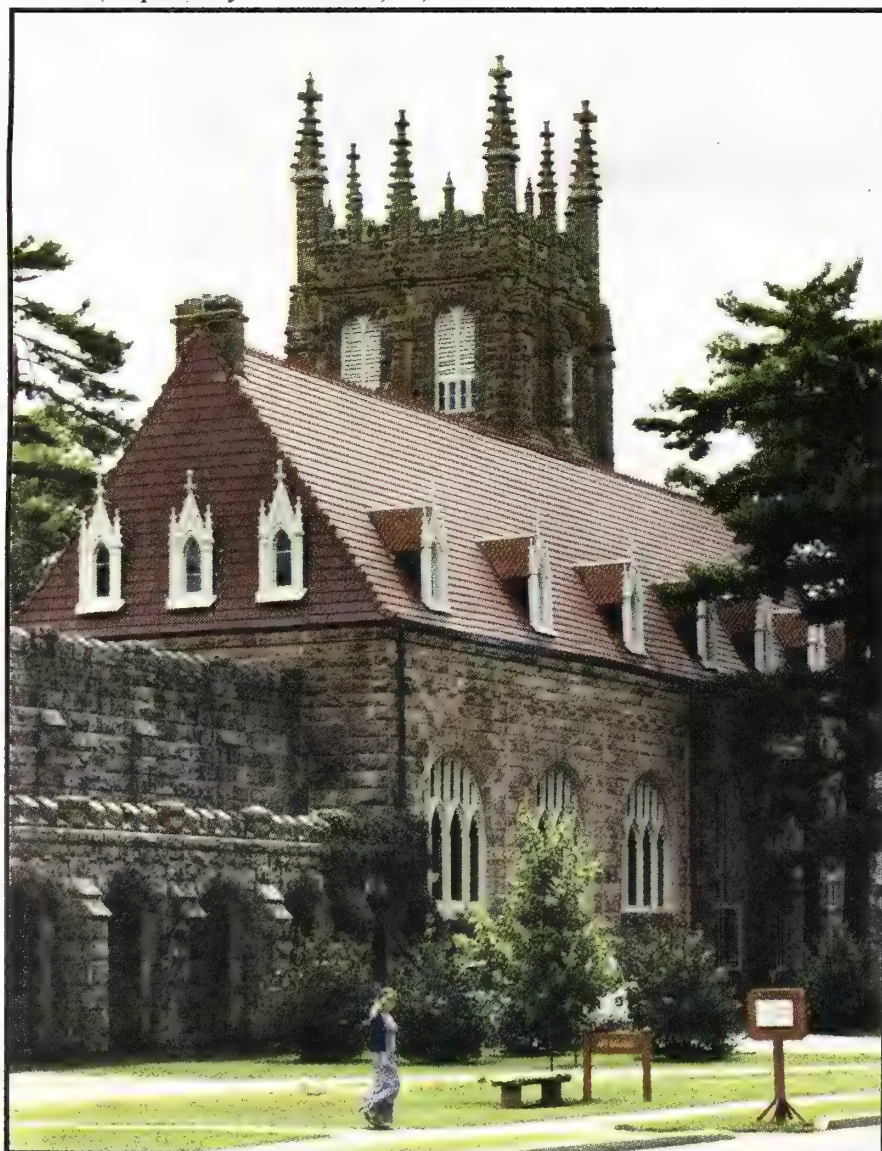
Summertime at Sewanee



Dr. Wylie S. Quinn III, left, organist-choirmaster at Chapel of the Cross, Chapel Hill, attended the July 9-15 Church Music Conference at the University of the South, Sewanee, Tenn., while the Rev. Dr. Charles Oglesby, deacon associate at The Prince of Peace, Apex, took part in the 2001 Sewanee Deacons Conference, July 12-15. (All photos by E. T. Malone, Jr.)



The red wheelbarrow of poetic fame takes a rest in a garden-like corner of the old cemetery on the edge of campus.



Episcopalians (and others!) enjoy the mix of academics and recreation every year at the residential Sewanee Summer Seminar. Here a group crosses a mountain creek on an afternoon hike to Fiery Gizzard.



Summertime visitors to "the Mountain" enjoy the Oxford-like architecture of classroom buildings, or propping their feet up in rocking chairs on the porch of the coffee house at night, watching fireflies and hearing frogs sing in the creek.

Summertime at Sewanee

Diocesan Council Summary

March 20 meeting highlights

Council took the following actions:

- Meeting at Saint Mary's School, Raleigh, Council received greetings from President Theo Coonrod and Chaplain the Rev. Dr. Patricia Geerdes.
- Heard Bishop Curry welcome the Rev. Marie Fleischer, new Canon to the Ordinary, to the Diocese.
- Heard Bishop Curry announce appointment of the Rev. Janet Watrous as interim Director of New Congregational Development, to replace the Rev. Stephen Wendfeldt, who resigned.
- Heard Bishop Curry say that he plans to appoint the Rev. Nan Cushing as non-stipendiary Archdeacon to oversee work of deacons in the Diocese.
- Heard Bishop Curry say he is considering spending more in-depth time in visitations to certain locales, hoping to strengthen connections between the bishops and congregations.
- Heard Bishop Curry announce the visit this fall of retired Bishop John Spong of Newark as keynote speaker for the annual meeting of the diocesan Episcopal Church Women. "I hope that this Diocese will be a place open to various views," he said.
- Heard from Bishop Gloster that he has been asked by the National Church Jubilee office to serve on an anti-racism design committee to put together hearings to be held in various places around the country as a forum for victims of racism.
- Heard report from Bishop Gloster on the Anglican Communion Primates and the House of Bishops meetings at Kanuga in early March, at which the Archbishop of Canterbury was present.
- Heard from Bishop Gloster about the Pastoral Letter from the House of Bishops that is to be read aloud in all churches on the Fifth Sunday in Lent (Apr. 1, 2001).
- Heard from Bishop Gloster that he consecrated a new church—St. Patrick's, Mooresville—on Mar. 17.
- Heard from Bishop Curry that Bett Hargrave has resigned from the Council, with one year remaining in her term.
- Elected Steven Burke, a member of St. Matthew's, Hillsborough, to fill Ms. Hargrave's unexpired term on Council.
- Received three financial documents from the Treasurer—the balance sheet, the Mission and Ministry analysis of revenues and expenses, and The Summit analysis of revenues and expenses.
- Heard from Mr. Paschall that he thinks it should be stressed to congregations that askings payments are, by canon, due monthly—not quarterly.
- Heard from Treasurer that January and February 2001 sales at The Summit were improved over those of the same period last year.
- Heard from Treasurer that value of diocesan investments dropped 6.75% during the year 2000, from close to \$37 million at the beginning of the year to about \$33 million at the end of the year. Drops in technology stocks affected the diocesan portfolio.
- Heard from Mr. Fennimore that he recommends that responsibility for formulating a response to the 2000 Diocesan Convention resolution "On Restoring Health Benefits to Retired Clergy and their Dependents" be transferred from the Insurance Committee to the Diocesan Council Department of Business Affairs and Administration.
- Authorized appropriation of \$8,000 for funding search for the position of part-time chaplain at Davidson College and assistant to the rector at St. Alban's, Davidson, with money to be taken from diocesan contingency fund (budget line item 140842).
- Heard from Ms. Bergstrom that the Department of Congregational Support and Development has approved a request from the East Regional Ministry for \$12,000 for three school busses.
- Referred to the Finance Department a request from St. Paul's, Salisbury, for a 50% reduction in its asking.
- Removed the signatures of Penelope Olson and Bishop Robert C. Johnson Jr. and added the signatures of Carol Johnson and Bishop Michael Curry to the Operating and Insurance checking accounts.
- Added to the minutes the following clergy housing allowances: Janet C. Watrous, \$16,988; Marie Fleischer, \$11,040.
- Heard from Diocesan Administrator that Raleigh CPA Jim Hill will conduct a pilot workshop Mar. 25 in Rocky Mount Convocation on how to do committee audits.
- Heard from Bishop Curry that he hopes to have full membership of the Special Commission on Missionary Strategy in place by next Council meeting.
- Heard from Mr. Wiehe a report on work of the Task Force on The Summit, especially, that at Jan. 13 and Feb. 20 meetings the group agreed that a camp and conference ministry should continue to be a priority in the Diocese and that it recommended keeping The Summit and engaging in a bold, new vision to attempt to connect The Summit to the mission and ministry of the Diocese.

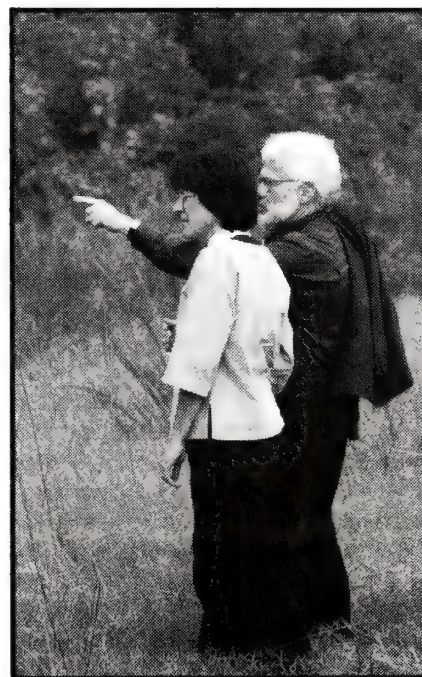
April 30 meeting highlights

Council took the following actions:

- Meeting at The Summit, heard from Bishop Curry that he wishes to have a set

date for Diocesan Council meetings in 2002.

- Set, tentatively, the fourth Thursday in each month as the date for 2002 Council meetings, with adjustments to be made as needed around holidays.
- Heard Bishop Curry introduce new Council member Steven Burke.
- Received from Bishop Curry copies of the rosters of the Chartered Committee on Property Management and of the Insurance Committee, a revised meeting date schedule for the rest of 2001, and copies of the diocesan staff organizational chart.



Diocesan Council members, the Rev. Grayce O'Neill, St. Paul's, Winston-Salem, and Steven Burke, St. Matthew's, Hillsboro, inspect potential church site in Charlotte. (Photo by E. T. Malone Jr.)

- Heard John Koch, executive director of The Summit, introduce Randi Lyn Meyer, new head of The Summit's Haw River Bayou Outdoor Education Program.
- Received from Bishop Gloster an update on incident at Chapel of Christ the King in Charlotte in which a lay employee is alleged to have abused children in an afterschool program. He said diocesan background checks will now be more comprehensive, to include criminal, motor vehicle, and credit information.
- Discussed background checks.
- Heard from Bishop Gloster that he would like for there to be a discussion of how clergy engaged in special ministries outside of parishes might be eligible for diocesan health insurance coverage.
- Heard suggestion from Bishop Curry that status of special ministries be referred for discussion to the Special Commission on Missionary Strategy, for a report back to Council in the fall.

- Heard report from Bishop Gloster that he attended retirement dinner for the Rev. Philip Brown, long-time director of Penick Village in Southern Pines.
- Received from Treasurer a written report, including fact that the Diocese had a net favorable balance of \$135,198 at end of March. Heard from Treasurer that lack of long-term maintenance is a concern at The Summit, although staff are making some repairs.
- Heard report from Diocesan Administrator that 2001 budget for the Bishop's Committee on Sexual Ethics had already been exceeded.
- Authorized addition of \$5,000 to 2001 budget of Bishop's Committee on Sexual Ethics (budget line item 140842), to be paid from the contingency line.
- Heard report from Ms. Anderson that Chartered Committee on Christian Social Ministries now has two new co-chairs, Bett Hargrave and Mimi Keravouri; that search has begun for new director of the Hispanic Ministries center at Newton Grove; and that Ed Milligan, St. Paul's, Cary, is new chair of the Environmental Ministries Committee.
- Discussed whether Bryant Farms Road tract in the Ballantyne area of Charlotte could be purchased under the land banking resolution adopted at the 2001 Convention. Discussed land acquisition strategy in general.
- Heard from Bishop Curry that he expects the Missionary Strategy Commission to develop a unique "North Carolina Plan" that is different from those employed either in Texas or in Virginia.
- Decided to postpone until next Council meeting a decision on purchase of land in Charlotte.
- Received from Mr. Wright a copy of the 2002 Budget Preparation Schedule and a sample budget request form. Heard from him that the asking formula will be brought to Council at its next meeting.
- Heard from Mr. Wright that on June 1 the Finance Department will meet with Senior Wardens from a group of parishes with questions about askings.
- Heard from Mr. Wright that several congregations have submitted requests for reductions in their askings, but that St. Anne's, Winston-Salem, has now accepted its full asking.
- Heard reminder from Ms. Chalaron that Council needs to fulfill its obligation to review the 1997 Restructuring and report on it at the 2003 Convention, and that Council is also obligated to review the impact of the diocesan Vision Statement.
- Received from Bishop Curry a copy of his charge to the Special Commission on Missionary Strategy, which is to hold its first meeting May 2.

(continued on page 15)

More on Missions

Team from St. John's, Charlotte, builds a rectory in Costa Rica

In the summer of 1999, a team of St. John's youth and adults traveled to San Jose, Costa Rica, to help build a parish hall at Todos Los Santos (All Saints) Episcopal Church. On July 14, this year, another St. John's team of 13 returned to continue that outreach effort and assist in building the rectory at Todos Los Santos. Following are the thoughts of a member of that team.

Dare to Travel the Road Not Taken

Life is like a road; it leads to places unknown and unexpected. On the fourteenth of July, 13 of us, youth and adults, ventured to the beaten paths of Costa Rica. We soon realized that, although the roads of the country consisted of challenging potholes and curves, they had in store for us eye-opening views.

Upon our arrival, Orlando, the minister of our sister parish, greeted us. His immediate smile and hospitality made our group feel welcome in his Episcopal Church, Todos Los Santos. Not long after, we concluded that all members of the church were very kind, even if there was a language barrier. They gave us so much, even if they had so little to give. In their generosity there was a lesson to be learned by all.

On Sunday the sixteenth, we started construction on a rectory for Orlando and his family. Construction was at times tedious and pushed our limits. It was during those laborious times that God definitely lent a helping hand. We wrapped up construction on Friday with a feeling of fulfillment. Although we did not complete the house, the church's gratitude for our help was extremely rewarding.

The following Sunday we gathered in a circle to reflect upon the past week. We were deeply gratified with our accomplishments in Costa Rica, and hopefully God was as well. At the beginning of the week we didn't know where the roads of the country would take us, but as Robert Frost said, "Two roads diverged in a wood, and I — I took the one less traveled by, and that has made all the difference."

Again, we would like to thank all those who so graciously contributed to our cause. Without your help our mission would not have been the success that it was.

—Abby Gillespie

Volunteers for Nicaragua needed

By Robert Powell

Nicaragua is a nation bordered on the south by Costa Rica, the north by Honduras, the west by the Pacific and the east by the Caribbean. Nicaragua has faced many tragedies in recent years such as a devastating earthquake that destroyed the capital of Managua in 1973, a civil war that destroyed the economy, and hurricane Mitch which caused major flooding resulting in many deaths and thousands left homeless.

We went to Nicaragua recently on a fact-finding trip to evaluate the opportunity to take a mission team to the city of Granada, on Lake Nicaragua. Part of our mission project would be to build a library and computer center for a public school in Granada. An anonymous donor, whose wish is to help the poor through education, will give all funds for the building. The donor is aware that our Diocese has sent mission groups to Costa Rica and had successfully completed the building of two churches.

A Rotary club has also promised to provide funding for tables and chairs for the classroom, the Episcopal Book Store will help in procuring books for the library, and we will seek the donation of computers for the classroom.

Our fact-finding trip led us to believe that we can successfully achieve our goals and complete the project—to impact these people in a positive way and return home as better Christians, help these students have a chance at success by having a better education, and learn about the Episcopal Church in Nicaragua and the culture of the country.

We have many concerns about food, water, safety, supplies, support and accommodations but feel that these challenges can be met.

A group from several Episcopal Churches will depart on Jan. 19 and return on Jan. 27, 2002. If you have interest please feel free to contact Robert Powell at episcopal@gloryroad.net. Write to Nicaragua Mission Group, St. Stephens Church, 203 College St., Oxford, NC 27565.

—St. Stephen's, Oxford, parishioner Robert Powell serves on the Companion Diocese Committee and will lead the January trip along with local builder Mark Hicks.



Diocesan youth work at Habitat for Humanity site in Costa Rica.

Youth united in Costa Rican work project

By John Kidda

ADVENTUROUS YOUTH from across the diocese had an opportunity June 13-23 this summer to participate in a mission trip sponsored by the Diocesan Youth Office. The objective of the trip was construction of a Habitat for Humanity project in Nicoya, Costa Rica—a town of about 30,000 people located on a peninsula in the western part of the country.

It was amazing how quickly everything came together. One morning, we were sitting in our homes, eating breakfast or watching TV. The very next, the 23 of us, most of us strangers, were all together in a plane headed to a faraway place. It was almost unreal. It happened so fast, we didn't even realize how much work had already been done.

But there we were, heading for a distant location, no knowing what was in store for us. Although we had no idea what lay ahead, most of us felt like we were able to do whatever was placed before us.

We got off the plane about 1:00 p.m. local time, already tired. We had been awake since 3:45 Eastern Time—nearly 12 hours. We had traveled thousands of miles. Luckily, everything went smoothly with our flights—except for one participant who suffered a mild case of airsickness. Before we'd even had time to stretch our legs, we were in for a six-hour drive to the work site in Nicoya.

Everyone adjusted well to the time change, and took this different culture in stride. We realized that our worst fears, like undrinkable water, and horrible living conditions, were only in our minds. After arriving, we went straight to bed and slept like rocks. That is, those of us not disturbed by the roosters who seemed to have no comprehension of the word "nighttime."

The next morning, we went straight to

work on the houses. Many of us were surprised by the difficulty of the work. Unlike in the U.S. where there are machines to do many unpleasant jobs, in Costa Rica everything is done by hand. The hardest job, by far, was mixing concrete. It involved lots of heavy lifting and contact with the gooey mess. Some people still hadn't gotten the concrete off by the time we returned home.

The other major job was laying mortar. This job was much less taxing than mixing the concrete, and also progressed more quickly. Though the work was tedious, and the sun burned brightly, no one complained about the work; and everyone pitched in and did his part.

We were lucky enough to be working side by side with Costa Ricans who were skilled in their craft. Our foreman, Freddy, along with other Habitat employees, guided us through our tasks and was patient with our mistakes and questions.

While we worked on the house, we ate meals at the local Habitat for Humanity office. The meals were fantastic and authentic. The women who cooked for us were wonderful ladies who did everything with cheer and enthusiasm. We were always glad to see them. As good as the food was, I think we were all pretty sick of beans and rice by the time we left. They're great and everything, but they do get old.

During our stay in Costa Rica, we became accustomed to the culture surrounding us. The lifestyle there wasn't as different as we had expected. We learned that people, regardless of where they live or their ethnic group, are all pretty much alike. We realized that we could still get by without many of the luxuries we had left behind. We were shocked at first when there was no hot water, but we got used to it and it wasn't all that bad. It showed what life really was, and that life is much more fulfilling

Costa Rica workproject

when you return to the basics.

We did plenty of work in Costa Rica, but still had time to play. We spent a Sunday at the beach, visited a school in San Jose, and made a trip to a rain forest. The night before we left, our group went to dinner at a mountaintop restaurant overlooking San Jose. We saw the lights of the city below us from our perch in the clouds, and felt at one with the country, each other, and God. None of us wanted to leave.

Finally, after a week and a half of total immersion in a foreign country, the 23 of us had come to relish Costa Rica and all of the people who live there. By that time we were chatting like old friends. Given what we had been through together, it's safe to say we were. We boarded a plane for the trip home, and finally came to the realization that our adventure was over. Our re-entry into America went without a hitch, or another case of airsickness. We were sad to leave Costa Rica and each other, but we were glad to be home.

Before the trip began, we were all asked which we thought was more important, time or money. At the beginning, we were divided equally. Upon return, though, I think the entire group would have responded, "Time!"

We felt the presence of God within us as we worked and played together. the trip was a great experience. The feelings within each of us were indescribable. To try to put them into words would be an injustice. Suffice to say that every minute of every day was well spent, and brought everyone much closer to God.

Youth participants in the Costa Rican work project were: David Barker from Holy Innocents, Henderson; Amy Barnhart from St. Anne's, Winston-Salem; Hudson Blair from St. Clement's, Clemmons; Maggie Connelly from St. Martin's, Charlotte; Chad Green from St. Michael's & All Angels, Charlotte; Rick Hendren from Grace Mission, Clayton; Evan Horton from Calvary, Wadesboro; Katie Kaman from St. Bartholomew's, Pittsboro; John Kidda from St. Alban's, Davidson; Monica Nieradka from Grace Mission, Clayton; Katie Nordt from Prince of Peace, Apex; Frank O'Shea from St. Paul's, Winston-Salem; Chelsea Phelps from St. Luke's, Durham; Jeremy Purvis from Grace Mission, Clayton; Emily Smith from Grace Mission, Clayton; Julie Smith from St. Luke's, Durham; Ben Smith from Holy Family, Chapel Hill; and Anne Claire Thompson from St. Luke's, Salisbury.

Adult leaders were: Mike & Eppie Miller from St. Martin's, Charlotte; Barbara Platt-Hendren from Grace Mission, Clayton; trip physician, Bill Thompson from St. Luke's, Salisbury; and John Willard from St. Luke's, Durham.

Diocesan Council Summary

(from page 13)

- Received from Mr. Wiehe a report that the Task Force on The Summit has asked Council to fund a market analysis for usages of The Summit, that The Summit Board plans a vigorous annual campaign, and that it proposes to seek \$40,000 from the Board of Visitors to hire a development officer for one year.
- Authorized expenditure of \$25,000 from prior year's surplus to pay for a market survey for The Summit.
- Authorized acquisition of a second Diocesan House credit card with limit of \$500, to be used for purchase of meals and other minor items.
- Heard report from Canon to the Ordinary that grant funds for continuing education for lay people are going unused, on grants made to congregations, and on job placement of five graduating seminarians.

May 29 meeting highlights

Council took the following actions:

- Heard a report from Bishop Gloster on the capture in Durham and return to Charlotte police custody of a suspect in an alleged sexual misconduct situation at Chapel of Christ the King in Charlotte.
- Heard from both bishops that they have signed a petition supporting Suffragan Bishop Jane Dixon in the Diocese of Washington, D.C., in a dispute with a parish—Christ Church, Accokeek—which has called as its rector a priest not approved by Bishop Dixon.
- Heard from Bishop Curry that he plans during June to make appointments to a task force to study the resolution process at Diocesan Convention. This is in response to the 2000 Convention's Resolution No. 11, "On Convention Resolutions," calling for creation of a task force that is supposed to report its findings to the fall 2001 convocation meetings.
- Heard also from Bishop Curry that he plans to follow up by the June Council meeting on implementation of the 2000 Diocesan Convention Resolution No. 6, "On Reducing the Total Cost of Diocesan Convention." It requested the Bishop to appoint a study committee that was to report to the 2001 Convention.
- Heard from Bishop Curry a report on a recent meeting he had at Diocesan House with 12 interns and their supporting clergy. He called it a good sign, in that the Diocese is raising up people for Christian vocations, but the increase also means that the diocesan ordination process system "becomes stretched."
- Heard from the Treasurer that asking payments are tending more and more to arrive quarterly rather than monthly. Ms. Chalaron suggested sending with regular statements a notice that askings are due monthly. Treasurer noted that The Summit's April income is roughly the same as that of April in 2000.
- Received from Mr. Wright, Department of Finance, a list of congregations that have requested adjustments to their 2001 askings; a history of recent asking formulas; and a summary of calculations for the 2002 asking formula.
- Accepted requests of St. Anne's, Winston-Salem; St. Paul's, Salisbury; Christ Church, Albemarle; Good Shepherd, Asheboro; St. Andrew's, Charlotte; St. Thomas', Sanford; St. Francis', Greensboro; St. Luke's, Eden; St. Paul's, Louisburg; and Holy Cross, Raleigh, for reductions in the amount of their acceptance of askings.
- Discussed difference between churches that request a reduction because of financial difficulties and those who do so in protest because of theological disagreements.
- Heard from Mr. Wright that level of acceptances so far in 2001 is 93.7%. Assuming a similar rate for next year, he said the Department of Finance recommends retaining the same 2001 formula for 2002, while continuing to study options for creative ways to adjust the formula in the future.
- Voted to retain the 2001 budget asking formula for the 2002 budget, while continuing to study other formula options.
- Heard from Ms. Anderson, Department of Outreach, who reminded Council of approaching anti-racism workshops and dates.
- Heard from Mr. Fennimore report that the Rev. Fred Paschall Jr. is new chair of the Insurance Committee and Hal Worth is new chair of the Property Management Committee.
- Heard from Ms. Bergstrom, Department of Congregational Support & Development, that Church of the Beloved, Charlotte, is seeking forgiveness of debt for salary that has been paid (1 and 1/2 salaries) since fall of 1999. The understanding was that the Charlotte Convocation was to have reimbursed the Diocese for these salaries, but the money has not been paid. Diocesan Administrator said that the Diocese handles both income and expenses for the Raleigh church plant, but only pays salaries for the Charlotte plant.
- Authorized payment, up to \$63,000, of the salaries and benefits of the church planters at Church of the Beloved, Charlotte, until the end of 2001, payment

to be made from unrestricted, undesignated diocesan funds.

- Instructed the Charlotte church planters, beginning June 15, 2001, to make detailed monthly reports to Diocesan Council of income, expenses, and expenditures.
- Instructed the Charlotte church planters to make a projection of growth.
- Stipulated that all bookkeeping for the Church of the Beloved will be handled by Diocesan House financial staff beginning no later than June 15, 2001.
- Expressed appreciation for the work that went into writing the Diocesan Vision Statement and the current diocesan Mission Statement, but in light of election of a new Bishop, referred both of these statements to the Special Commission on Mission Strategy for evaluation and possible revision.
- Heard from Ms. Stowers about initial meeting of the Special Commission on Mission Strategy on May 2, 2001, at Holy Comforter, Burlington.
- Heard from Mr. Smith regarding May 1, 2001, meeting of Task Force on The Summit, which discussed the market study funded by Diocesan Council.
- Heard from Diocesan Administrator that she is working on Diocesan Convention plans for the next two years.
- Heard from Canon to the Ordinary that the Diocese is trying to revamp its transitional process for congregations, the time between when one member of the clergy leaves and another arrives. She is studying possibility of improved training for interims. She also commented on expanded scope of background checks used by the Diocese.
- Heard from Mr. Smith that Council must decide soon whether to purchase Bryant Farms Road property in Charlotte as possible site for a new church, and that there is not time to wait for the proposed diocesan land bank task force to formulate guidelines.
- Heard from Bishop Curry that he wants Treasurer, Diocesan Administrator, and Mr. Smith to act as *ad hoc* committee to learn plans of Methodist congregation that would share the Bryant Farms Road tract.
- Heard request from Bishop Curry that Council be prepared to vote on purchase issue at June 20, 2001, Council meeting in Charlotte.



Additional diocesan news

Raleigh's GracePoint changing location, adding second service

RALEIGH—The north Raleigh Episcopal church plant, GracePoint, is moving its worship location from its present site at the Raleighwood Cinema to a new home at Wakefield Elementary School.

Beginning Sunday, Sept. 23, at the congregation's Grand Re-opening Celebration, there will also be, for the first time, two services—at 9:00 a.m. and 10:30 a.m.

"We are aware that our current style is not for everyone," said church planter the Rev. Bill Steinberg. "We know that people like choices, and we can no longer assume that 'one size fits all' when it comes to worship."

The new 9:00 a.m. service will be a simple yet traditional Episcopal early service, with nursery provided, he said. The second service will begin at 10:30 a.m., half an hour later than at present—and will feature hymns as well as contemporary music, with a children's program and a projected service.

For further information, one may call GracePoint's new number, (919) 850-0707.

National Cathedral attracts pilgrims all year round

Each year thousands of pilgrims from all over the world travel to Washington National Cathedral as a step along their journeys of faith. Pilgrimage is at the heart of every religious tradition and one of the rich treasures of the Christian experience.

The Cathedral Pilgrimage Program is directed by the Rev. Canon Eugene T. Sutton, Director of the Cathedral Center for Prayer and Pilgrimage, and co-sponsored by the National Cathedral Association (NCA). Groups of adults and youth can choose from a variety of dates offered throughout the year, including day, evening, and weekend options.

Last April, twenty-one pilgrims from the Chapel of the Cross in Chapel Hill traveled to Washington and spent a weekend on the Cathedral close. Nancy Nye, a member of the group reflected on her experience.

"My purpose was to increase God's presence in my life through a journey to this sacred place. It was a humbling experience to witness and experience the ministry of architecture, music, art, and worship at the Cathedral and to reside in the College of Preachers."

"[Our pilgrimage guide] joyfully shared

the history of the High Altar, the Chapels, carvings and needlepoint, and prayed with us in the Chapels. She toured us through the gardens that offered space for meditation and were in bloom with pink tulips and other splendid spring blossoms. Beautiful flowers from the greenhouse at the Cathedral are now planted in my own yard in Chapel Hill and are a living reminder of the splendor of that holy place."

The NCA is an organization for the friends of Washington National Cathedral with 13,000 members across the country. For more information about the Cathedral's Pilgrimage Program or the benefits of membership in the NCA, one may contact the Association's Regional Volunteer Leaders for Central North Carolina, Paul and Amelia Carew. They can be reached at (919) 545-0297.

St. Anne's offers a helping hand

(continued from page 1)

HIV Pantry, maintained by five churches, to provide food and voluntary delivery for sick persons without adequate care; and Hispanic Services, providing tutoring and other services. (The Diocese of North Carolina supports the Winston-Salem Hispanic Coalition with a grant.) The HIV Pantry has now been expanded beyond the neighborhood.

St. Anne's continues to have active members on the NIM board. It's been the major outreach program of St. Anne's, but aside from financial pledging the parish involvement has become mainly bureaucratic, said Earle.

"In terms of what we do during Lent," she said, "St. Anne's chooses to participate in some significant outreach programs. But this year several things were going on. We'd just begun plans for a capital campaign, we wanted to accept our asking in order to be in good standing with the Diocese, and to get into sound financial position so that we could call a priest. Additionally, people were very generous and gave sacrificially in the every member canvass. But we still wanted to continue our Lenten outreach tradition."

They leapt outside of the box.

"We recreated the parable of the master who gave five talents to his servants. In our version, at the beginning of Lent we gave everyone who wanted to participate \$10 from the church's general fund and asked them to invest it as creatively as possible. Seventy percent of the members took part. At Easter we wanted to collect



Building wetlands boardwalk

At the helm of a 7,000 psi post driving trackhoe, Billy Tesh sinks an 8-foot post for support of a boardwalk being constructed into the wetlands area of The Summit. This summer Tesh and his crew began construction of the boardwalk for The Summit's new Outdoor Education Program. (Photo by Joel Kilby)

the returns and send the money to India for earthquake relief," she said.

Despite all the other drains on the parish pocketbook, St. Anne's was able to raise over \$2,000 with this project.

What did people do?

One person of Polish ethnic origin packed and sold 25 butter molds.

One family made chocolate candy from forms on lollipop sticks, tied with bows in bundles for children's Easter baskets.

Others held dinner parties at which guests left donations.

One family from Trinidad served formal, traditional English high tea.

Another bought jade plants, separated them into pots and sold them.

Someone else used her investment to purchase a jewelry making kit and sold crosses.

One, a costumer, created a beautiful women's evening purse which was sold for bids.

Yet another made concrete stepping stones with the St. Anne's emblem.

In another situation, when asked to help a woman with a medical condition that prevented her from standing but who was not yet eligible for disability status, the parish almoner Ken Hoglund (who

administers the rector's discretionary fund) had the idea of using the parish email system to help promote the woman's fledgling Avon cosmetic business. She had no car, so people visited her at the church at a specific time to place their orders.

"A little unorthodox, but in the minds of people here it was a helping hand without being a hand-out," said Earle. "Here was a conscientious person making an effort, and people here were glad to do that kind of assistance."

Another time a young man who had become homeless was killed in a car accident. The funeral, with his ashes, was at St. Anne's, with a big reception also attended by ten homeless people, transported by church members. The extra food was distributed to the homeless.

"It's really quite a traditional thing here, to reach out and be generous," Earle noted. "What St. Anne's is doing is combining a spirit of generosity with limited means and finding that one can accomplish a great deal. The people who are here are here because they really want to live out the imperative of loving their neighbor. It's a good thing to be good stewards of what we have."

News of the National Church

Morehead City church property dispute ends in mistrial; jury split

MOREHEAD CITY—After a July law-suit ended in a mistrial and a judge denied motions to settle the case without a jury, a dissident group that withdrew from the Episcopal Church in March 2000 still occupies St. Andrew's Episcopal Church here.

The Bishop and Standing Committee of the Diocese of East Carolina must now decide what to do next.

A lawsuit filed by the Diocese of East Carolina and St. Andrew's Episcopal Church in Morehead City to recover property occupied by a group affiliated with the Anglican Mission in America (AmiA) ended in a mistrial July 14 in Carteret County Superior Civil Court.

After six days of testimony, the jury in the case announced that it saw no possibility that it would reach a unanimous decision. The jury was split 9-3 in favor of the defendants [the AmiA group]. Judge John B. Lewis Jr. then declared a mistrial.

On Aug. 1, attorneys for both sides appeared before Judge Lewis in a Farmville courtroom and asked the judge to make a ruling on the case without a jury trial. The plaintiffs (the diocese and St. Andrew's Episcopal Church) asked for a Directed Verdict and the defense asked for a Judgment Notwithstanding the Verdict. Both motions argued that the facts of the case were clear and asked the judge to apply the proper law. On Aug. 2, Judge Lewis denied both motions. The judge's ruling means that for the lawsuit to proceed it must go back to a jury trial.

The plaintiffs—the Diocese of East Carolina and St. Andrew's Episcopal Church—were still considering their options and had not made a decision yet on how to proceed.

The departing group claimed to have documents that would “stand the test of any litigation” establishing that ownership of the properties and real goods of St. Andrew's was deeded to the vestry. The diocese and parishioners who remained claimed that all property of the parish, which was established in 1952, was held in trust for the diocese, which “lays rightful claim to it upon the resignation and withdrawal of the vestry and other members from membership in The Episcopal Church,” according to [national church] Canons I.7.4 and II.6.

In a letter to the clergy and wardens of the diocese, Bishop Clifton Daniel 3rd said that “on balance, I view the outcome in a positive way.”

He said, “I am thankful for and proud of the growing parish of St. Andrew's Episcopal Church, Morehead City, which remains in a positive spirit as I saw this past Sunday when I joined some 80 others for worship.”

The clergy and vestry of St. Andrew's notified Bishop Daniel in March 2000 that the parish was withdrawing from the Episcopal Church. Bishop Daniel informed them that while individuals may leave, no vestry has the authority to withdraw a parish from the Episcopal Church or the diocese.

He asked that those leaving turn over all property to the diocese and to the 25 parishioners who chose to remain in the Episcopal Church. The vestry refused and trustees of the diocese and the parish's newly elected vestry filed suit to recover the church's property and assets, according to the most recent issue of *Cross Current*, the Diocese of East Carolina newspaper.

While the dissident group continues to occupy and worship in the original building, the officially recognized remaining St. Andrew's congregation meets in temporary quarters at 3003 Bridges St.

Trache sues ECUSA over Atlanta bishop's election situation

ATLANTA, Aug. 30—The Rev. Robert Trache, former rector of St. James', Richmond, Va., has filed suit in Federal Court against the Episcopal Church, Presiding Bishop Frank Griswold, and Bishop Clay Matthews, executive director of the Office of Pastoral Development for the House of Bishops, charging undue interference with the Diocese of Atlanta's decision to terminate his contract to serve as Bishop of Atlanta.

[Trache was a candidate for Bishop of North Carolina in the December 1993 election won by the Rev. Robert C. Johnson Jr.]

Trache was elected Bishop of Atlanta in 1999, but eight days prior to his scheduled consecration, the event was cancelled. Diocesan officials cited a “lack of disclosure in personal and family matters” as the basis for their decision.

Trache maintains that the diocese had no authority to terminate his employment and that Griswold and Matthews encouraged the diocese to do so. He is asking a total of \$10 million in compensation for the “severe emotional, social, and economic distress” he has experienced as a result of their actions and for its affect on continuing his professional career.

Griswold is “aware of the suit and has instructed counsel to defend him and Bishop Matthews,” said Barbara Braver, Assistant to the Presiding Bishop for Communication. “The allegations are unfounded,” she said.

—*Episcopal News Service*

Lutherans pass by-law that allows non-bishops to ordain new clergy

NEW YORK—By a two-thirds majority, the Churchwide Assembly of the Evangelical Lutheran Church in America (ELCA) adopted on Aug. 11 a by-law to its constitution that allows its bishops to delegate to other clergy their authority to ordain.

The vote was 683 in favor and 330 opposed, a margin of only eight votes.

The by-law could complicate continuing implementation of the full communion agreement with the Episcopal Church, “Called to Common Mission,” that requires that only bishops preside at ordinations. That has not always been a requirement in the ELCA in the past.

“This appears to be a unilateral alteration of the mutual commitment that both our churches have solemnly made to enter into full communion based on CMM,” said a statement from Episcopal Presiding Bishop Frank Griswold.

The issue of trust was raised by several Lutheran delegates, arguing that by “breaking trust” on such an important element of CCM it might diminish “our ability to be in mission together.”

Delegates defeated a proposal to allow Lutheran bishops to be installed without the participation of bishops in the historic episcopate, the most controversial requirement in the CCM proposal for many Lutherans.

—*Episcopal News Service*

Federal judge hears arguments in on-going “Battle of Accokeek”

WASHINGTON—The conflict between Bishop *pro tempore* Jane Holmes Dixon of the Diocese of Washington and the Rev. Sam Edwards over who is to be the rector of Christ Church, Accokeek, Md., moved into federal court Aug. 23. U.S. District Judge Peter Messitte heard arguments in the case filed by Dixon in June.

Dixon's rights as bishop were violated by Edwards and the church vestry when

they refused to let her preside over services at the church and threatened her with charges of “trespassing,” diocesan attorney David M. Schnorrenberg argued. He asked Messite to provide “immediate injunctive relief” so that Dixon can perform her “duties to minister to the congregation and perform episcopal rites there.”

But after the hearing, attorneys for both parties said they did not expect Messite to make an immediate decision—probably not for at least two weeks. Attorneys for both parties also acknowledged they have been engaged in mediation for several weeks under the auspices of the court, with the possibility of a negotiated settlement prior to the court issuing a ruling.

Dixon has asked Messite to take four immediate actions: prohibit Edwards from officiating at Christ Church; prohibit the vestry from barring Dixon from officiating at the church; declare Edwards' contract invalid, because he was hired over Dixon's objections; and declare that the Episcopal Church owns the parish property.

Edwards, in a brief interview with reporters after the hearing, discussed the charge that he had violated the canons of the church, made by a group of Washington clergy. “One of the counts against me is that I violated church canons by ‘publicly teaching doctrine contrary to that held by the church.’ The unspoken *a priori* assumption is that the ordination of women is a doctrine of the church. It is not,” he said.

—*Episcopal News Service*

Anglican leaders decry latest round of AMiA bishops' ordinations

DENVER—Four more “missionary bishops” for the conservative Anglican Mission in America were ordained here in a June 24 ceremony, over the objections of Anglican Communion and Episcopal church leaders.

The priests—Thaddeus Barnum of South Carolina, Alexander Greene of Colorado, Thomas Johnston of Arkansas, and Douglas Weiss of California—remain within the Episcopal Church, but are under the jurisdiction of the archbishops of Rwanda and South East Asia, who consecrated them as bishops.

They are not recognized as bishops by the Episcopal Church nor by the Archbishop of Canterbury, but depend on acceptance as bishops in the provinces that consecrated them.

—*from News Reports*

Selections from Bishop Curry's journal, June 2001

Thursday, May 31, 2001 – the Visitation of the Virgin Mary
8:00 a.m. – 2:00 p.m. – Study at Diocesan House (Raleigh)
7:00 p.m. – Presided at the Celebration of a New Ministry for the Rev. Kay Rackley and Ascension Church, Fork

Friday, June 1, 2001
8:00 a.m. – Celebrated and preached at Canterbury School Eucharist and ground breaking for the new chapel (Greensboro)
12:00 – 2:00 p.m. – Met with Bishops, Diocesan Treasurer, Council Finance Chair and Sr. Wardens of resource size congregations at Holy Trinity, Greensboro
6:00 p.m. – attended the Board of Visitors weekend at the Summit

June 3, 2001 – the Day of Pentecost
10:00 a.m. – Preached at Holy Eucharist for Board of Visitors weekend at the Summit
2:00 p.m. – Preached, confirmed and celebrated the Eucharist at Holy Comforter, Burlington.

Monday June 4, 2001 – Day off
Tuesday, June 5, 2001 – Boniface
9:00 a.m. – 4:00 p.m. – Diocesan House staff

retreat at Avila Retreat Center in Durham

Wednesday, June 6, 2001
8:00 a.m. – Team meeting (Bishop Suffragan, Canon to Ordinary, Diocesan Administrator)
10:00 a.m. – New Clergy Orientation
11:30 a.m. – Appointment
12:30 p.m. lunch
2:00 p.m. Trustees of the Diocese
4:10 p.m. – Appointment

Thursday, June 7, 2001
8:00 a.m. – 5:00 p.m. – Study Day

Friday, June 8, 2001
10:00 a.m. – Penick Village Board of Directors
2:30 – 5:00 p.m. – Meeting of Staff

Saturday, June 9, 2001
Day off

Sunday, June 10, 2001
9:00 and 11:15 a.m. Preached, confirmed and celebrated Holy Trinity, Greensboro
5:00 p.m. Ordained the Rev. Fred Barwick Deacon at St. Mark's, Roxboro

Monday, June 11, 2001 – St. Barnabas the Apostle

6:30 a.m. – Joined with Episcopalians keeping prayer vigil and celebrated Eucharist for those who died in Oklahoma City bombing (Diocesan House, Raleigh)
8:00 a.m. – Appointment
9:00 a.m. – Met with Assistant
10:00-11:00 a.m. – Office
1:00 p.m. – Lunch with the Rev. Tim Patterson to learn more about School of Servant Leadership
6:00 p.m. – Met with vestry of Holy Comforter, Charlotte, as they finalized their new vision and mission statement

Tuesday, June 12, 2001
9:00 a.m. – Team meeting
12:00 p.m. – Lunch with the Rev (s). Lisa Fischbeck and William Mostard, exchange priest from South Africa at Holy Family, Chapel Hill
7:00 p.m. Meeting at Grace Church, Lexington

Wednesday, June 13, 2001
7:30 – 12:00 p.m. Office
12:00 p.m. Holy Eucharist in chapel
1:30 – 5:00 p.m. – Appointments

Thursday, June 14, 2001 – Basil the Great (Ember Days)
Day off

Friday, June 15, 2001 – Evelyn Underhill
7:30 a.m. – Office
9:00 a.m. – Phone conference with the Chancellor
11:30 a.m. – Attend Elizabeth's Vacation Bible School closing at St. Michael's, Raleigh
1:00 p.m. – Conference in office
2:00 p.m. – Conference in the office
6:00 p.m. – Led Deacon's Retreat at the Summit (Friday night and Saturday)

Saturday, June 16, 2001 – Joseph Butler
9:00 a.m. – 2:00 p.m. – Deacon's retreat, continued
6:00 p.m. – Dinner with clergy and families St. Patrick's, Mooresville

Sunday, June 17, 2001 – Pentecost 2
9:00 Addressed adult education hour at St. Andrew's, Charlotte
10:30 a.m. – Preached, Confirmed, baptized, celebrated at St. Andrew's, Charlotte

Monday, June 18, 2001 – Bernard Mizeki
9:00 a.m. – Met with Assistant
10:30 a.m. – Met with Canon to Ordinary
12:00 p.m. – Standing Committee
Afternoon appointments

Tuesday, June 19, 2001
12:00 N.C. Church Foundation meeting at the Summit
1:00-5:00 p.m. Missionary Strategy Special Commission at the Summit

Wednesday, June 20, 2001
7:30-10:00 a.m. – Office
10:00 a.m. Appointment
12:00 p.m. Holy Eucharist in Chapel
1:00-5:00 p.m. Office

Thursday, June 21, 2001
9:00 a.m. – 3:00 Led Quiet Day for Ordinands — at St. Matthew's, Hillsborough
7:00 p.m. – St. Stephen's, Erwin

Friday, June 22, 2001 – Alban
Day off

Saturday, June 23, 2001

7:30 a.m. – at Diocesan House
11:00 a.m. – Diocesan Ordination of transitional deacons at Holy Trinity, Greensboro
The Rev (s) Ken Erickson, Connie Connelly, Joshua Varner, Arlene Fisher
2:10 p.m. – Appointment

Sunday, June 24, 2001 – Pentecost 3
10:30 a.m. Confirmed, celebrated and preached at Holy Innocents, Henderson
6:00 p.m. – Presided and spoke briefly at the ground breaking for the new church facility for Prince of Peace, Apex

Monday, June 25, 2001
8:00 Met with Assistant
9:30 a.m. – Staff meeting
11:00 a.m. Met with the graduating interns from the Johnson Internship Program from Chapel of the Cross, Chapel Hill
2:10-5:00 p.m. – Appointments

Tuesday, June 26, 2001
8:00 a.m. – Met with Team (Bishop Suffragan, Canon to Ordinary, Diocesan Administrator)
10:00 a.m. – Took official picture at Smith Studios, Raleigh
11:00 a.m. – 5:00 p.m. – Office

Wednesday, Thursday, Friday, June 27, 2001- June 29, 2001
Attended Province IV House of Bishops in Memphis, Tennessee
11:00 Northwest Airlines flight from Raleigh Durham to Memphis

Saturday, June 30, 2001
Attended the Consecration of Don Johnson, Bishop of West Tennessee (Memphis)
4:35 p.m. Northwest Airlines – Memphis to Raleigh Durham

Letters to the editor

Vestry member objects to canonical method for choosing wardens

Under the Diocese of North Carolina Canon 22, Section 3 (a) it states "The vestry shall elect the Senior Warden upon nomination of the rector..." Thus, it is assumed and I have been told that the only nomination WILL be that made by the rector. An election with one nominee is feasible. However, an election limited by rule, law, or canon to ONLY one nominee is ridiculous and is an exercise in futility. The first word that comes to mind is "dictatorship."

I have been told that the reason is because the Senior Warden is the rector's warden. I disagree! The Senior Warden should first be the warden of the parishioners, second the warden of the vestry, and third the warden of the rector. Of the foregoing three the parishioners are the most important. As the elected representatives of the parishioners, the vestry members are the second most important. The rector comes in third as the employee of the vestry and the parishioners. This is in order of the largest group of God's people coming first.

I have also been told that this canon is the outgrowth of the Church of England. This is not England, and it is not the Church of England. It is the United States of America and the Episcopal Church USA. Both of these matters were settled by the American Revolution.

The vestry is not limited to one

individual to be considered as rector. ECUSA elects bishops by open nomination. Why is not the same true for Senior Warden?

*William H. Dartt
Vestry Member
St. Stephen's, Oxford*

EDITOR'S NOTE: *In Episcopal Church polity there are a number of situations in which what is called technically an "election" is really an appointment later confirmed by a vote. The Bishop "nominates" a number of such persons each year who are confirmed by vote of the Diocesan Convention. A parish may "elect" a new rector from among several candidates, but that person cannot take office unless approved by the Bishop. The selection of a Senior Warden is essentially an appointment by the rector, subject to confirmation by the vestry. The vestry can reject the rector's nominee for Senior Warden, but it cannot itself nominate someone else. If the rector's nominee is rejected by the vestry, then the rector must make a new nomination from among the current vestry members. If a vestry refused to approve anyone that a rector nominated, it would certainly be a sign of ill health in a parish, indicating the need for mediation by the Bishop's office. Selection of a Senior Warden was never intended to be a competitive situation. Part of the role of the Senior Warden is to function as the lay leader of the parish, but the interests of the congregation are the responsibility of the entire vestry.*

Presiding Bishop Griswold to preach on September 16 on "The Protestant Hour"

NEW YORK—Episcopal Presiding Bishop Frank T. Griswold will preach, using the texts for Proper 19, on Sunday, Sept. 16, on *The Protestant Hour*, a nationally broadcast ecumenical religious radio program.

Stations within the Diocese of North Carolina that will carry the program include: Buies Creek, WCCE 90.1 FM, 8:00 p.m.; Charlotte/Lincolnton, WLON 1050 AM, 6:00 a.m.; Durham, WDNC 620 AM, 5:30 a.m.; Louisburg, WHLQ 102.5 FM, 10:30 a.m.; Louisburg, WVRN 1480 AM, 10:30 a.m.; Raleigh, WPTF 680 AM, 9:00 a.m.; and Winston-Salem/Greensboro, WSJS 600 AM, 7:30 a.m.

An on-line broadcast for the program is typically available the Friday before air time and will remain posted on-line for several weeks. One may visit <http://listen.protestanthour.com> to listen to the broadcast on-line with the FREE RealPlayer Basic.

From the Bishops

"Why is the Oprah Winfrey Show So Popular?"

Part 2 in a Series on Discipleship

"Follow me, and I will make you fish for people." Mt. 4:19

Why is the Oprah Winfrey so popular? That may not count as one of the great questions of the ages, but it's a good one for this age. During my vacation this summer I had a chance to watch the Oprah Winfrey Show, something I don't get to do often. As I watched I kept asking myself, "why is this show so popular?"

While there are a variety of answers to that question, one in particular occurred to me. Oprah is providing answers to the questions people are asking. Leonard Sweet who is the E. Stanley Jones professor of evangelism at Drew University said it this way, "If the question of the modern world was 'Why do I live?' the question of the post modern era is 'How should I live? How do I do it?'"¹

The post modern period, in which we live, is one in which the foundations have been radically shaken. Old moorings don't seem all that sure footed. Change is no longer incremental or even exponential, it's quantum. In such a climate old authorities, whether sacred or secular, don't necessarily command respect or loyalty. Knowledge of how to live is not a given. In such a time the question, "how shall we live" is not merely academic. That's one reason Oprah is so popular.

Let me offer one example from the show. One of the regular guests on the show is psychologist Philip McGraw, Ph D. His popular book is titled, *Life Strategies: Doing What Works Doing What Matters*. The book title describes what he does, and the connection between the show and the culture. Just look at the language of the title — *Life Strategies ... Doing What Works ... Doing What Matters*. The Oprah Winfrey show is

popular because it provides some answers to the question how to live.

How shall we live? The question is hardly new or unique to our age. The prophet Micah dealt with it. "And what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God?" (Micah 6:8) How shall we live? It was asked by the lawyer who prompted Jesus into a discourse on love concluding with the Parable of the Good Samaritan.

His question was simply, "Who is my neighbor?" (Luke 10:29). It was asked by the rich man who asked "What must I do to inherit eternal life?" (Luke 18:18) And it was asked by Nicodemus who wondered, "How can anyone be born after having grown old?" (John 3:4)

How shall we live? The answer is the same in the 1st or the 21st century, and yet new to all who would respond. It is the summons beyond mere success and the invitation to real significance in life. It is the challenge to make a real difference with my life. It is the call of Jesus to be His disciple, "follow me." New Testament scholar Marcus Borg describes what it means to be a disciple of Jesus this way:

Jesus is also a model for the Christian life. The notion is expressed in the gospels with the image of discipleship. To be a disciple of Jesus meant something more than being a student of a teacher. To be a disciple meant "to follow after."

Whoever would be my disciple, Jesus said, "Let him follow me." What does it mean to be a follower of Jesus? It means to take seriously what he took seriously, to be like him in some sense. It is what St. Paul

meant when he said, "Be imitators of Christ."²

Discipleship answers the question, "how shall we live" with the response of Jesus, "follow me."

That following is life-changing and world-transforming. September, 2001, will be the 25th anniversary of the founding of Habitat for Humanity. Since its founding Habitat has built over 100,000 homes. A remarkable number of congregations and individuals in the Diocese of North

Carolina have been and continue to be involved in the ministry of Habitat. While at St. John's, Charlotte, recently I saw a bulletin board filled with pictures of parishioners building a Habitat house.

I was at Holy Comforter, Charlotte, later that day and heard about their participation in Habitat. Galloway Memorial in Elkin, Chapel of the Cross in Chapel Hill, St.



Michael's, Raleigh, and many many more. (One of the fall issues of *The Communicant* will feature a story about Episcopal participation in Habitat for Humanity).

But at its root Habitat for Humanity is not merely a matter of social service. It is an organized means of Christian discipleship, following Jesus. Millard Fuller, the founder, quoting a friend, says this:

"Expressing God's love is not a matter of either word or deed; it is a matter of both word and deed. It is a matter of 'show and tell,' perhaps most effectively in that order. Evangelism that endeavors to witness by word, and social action that endeavors to serve by deed, must be integrated into the obedient lifestyle of

Christian discipleship."³

Christian discipleship is the obedient lifestyle of one who strives and dares to follow Jesus in word and deed, in depth within and reach without. That may or may not be a popular thing, but it is life transforming and world changing because it is the deepest answer to one of the questions of our age, and maybe the questions of every age.

Lord Jesus Christ,
Alive and at large in the world,
Help me to follow and find you there
today,
In places where I work,
Meet people,
Spend money,
And make plans.
Take me as a disciple of your kingdom,
To see through your eyes,
And hear the questions you are asking,
To welcome all others with your
trust and truth,
And to change the things that contradict
God's love,
By the power of the cross
And the freedom of your Spirit.
Amen.⁴

Your brother in Christ,
+ **Michael**

¹ Leonard Sweet, *Soul Salsa: 17 Surprising Steps for Godly Living in the 21st Century*, (Grand Rapids: Zondervan Publishing House, 2000), p. 11.

² Marcus J. Borg, *Jesus: A New Vision* (Harper San Francisco, 1987), p. 193.

³ Words of Clyde Tilley quoted in Millard Fuller, *The Theology of the Hammer* (Macon: Smyth & Helwys Publishing, Inc., 1994), p. 23.

⁴ A prayer written by John V. Taylor, quoted in *The Book of a Thousand Prayers*, compiled by Angela Ashwin (HarperCollins, 1996), p. 39.

VISITATION SCHEDULE

Bishop Curry

September 9

Trinity, Mount Airy 10:30 a.m.
Galloway Memorial, Elkin 3:00 p.m.

September 11

St. Philip's, Durham 7:00 p.m.

September 16

All Saints', Warrenton 9:00 a.m.
Emmanuel, Warrenton 11:00 a.m.
(with Good Shepherd, Ridgeway)

September 23

Interim House of Bishops

September 30

Christ Church, Albemarle 10:30 a.m.
St. Paul's, Monroe 2:30 p.m.

October 7

St. Luke's, Yanceyville 9:30 a.m.
St. Mark's, Roxboro 3:00 p.m.

October 14

Diocese of East Carolina,
Clergy Conference

October 21

St. Alban's, Davidson—Dedicate

new building

October 27-28

Sandhills Convocation Visit.
Emmanuel, Southern Pines
11:00 a.m.

November 4

St. Luke's, Tarboro 9:00 a.m.
Calvary, Tarboro 11:00 a.m.

November 11

Calvary, Wadesboro, with All
Souls', Ansonville
11:00 a.m.

November 18

St. Cyprian's, Oxford 9:15 a.m.
St. Stephen's, Oxford 11:00 a.m.

November 25 – OFF

December 2

Good Shepherd, Rocky Mount
9:00 & 11:00 a.m.

December 9

Bishops' Ball, The Summit

December 16

Church of The Saviour, Jackson
11:00 a.m.

Calendar of Events in the Diocese

September

Wednesday, Sept. 12. Dedication at 5:30 p.m. of new facilities at **St. Andrew's, Rocky Mount.**

Saturday, Sept. 15. Dedication at 1:00 p.m. of new facilities at **Church of the Nativity, Raleigh.**

Monday, Sept. 17. Meeting at 10:00 a.m. of **Standing Committee**, at **Diocesan House, Raleigh.**

Tuesday, Sept. 18. Meeting of **N.C. Episcopal Church Foundation** at **Diocesan House, Raleigh.**

Wednesday, Sept. 19. Budget meeting of **Diocesan Council**, beginning at 10:00 a.m. at **The Summit.**

Saturday, Sept. 29. Workshop (free) entitled "Effective Web Ministries for Parishes and Missions," at **St. Timothy's, Wilson**, 9:30 a.m.-1:30 p.m., sponsored by the diocesan

Communications Committee. For registration & information contact **Kaye Lasater Culp** at (919) 828-7718 or **KLAssoc@nc.rr.com.**

October

Monday, Oct. 1. Meeting at 10:00 a.m. of the **Trustees of the Diocese** at **Diocesan House, Raleigh.**

Monday-Wednesday, Oct. 8-10. Annual fall **Clergy Conference**, with **Bishop Leo Frade** as keynote speaker, at **The Summit.**

Monday, Oct. 15. Meeting at 10:00 a.m.

of the **Standing Committee** at **Diocesan House, Raleigh.**

Wednesday, Oct. 17. Meeting at 10:00 a.m. of **Diocesan Council** at **Saint Mary's School, Raleigh.**

Saturday, Oct. 20. Meeting of parish & mission **Church Historians**, beginning with registration at 9:00 a.m., **St. James', Mooreville.** For information & registration contact **Joel Kilby** or the **Rev. Canon E. T. Malone Jr.** at (919) 787-6313 or (800) 448-8775.

November

Friday-Saturday, Nov. 2-3. A diocesan educational conference, "**An Inquiring & Discerning Heart**," sponsored by the Diocese of North Carolina, Committee on Christian Social Ministries, and Diocesan Council Department of Outreach, at **The Summit**, with keynote speaker the **Rev. Canon Carmen B. Guerrero**, National Officer for Jubilee Ministry.

Tuesday-Wednesday, Nov. 6-7. Annual conference, **LARC 15**, of **Lutherans, Episcopalians, Roman Catholics** at **Trinity Episcopal Center, Salter Path, N.C.** For information and to register contact the **Rev. Douglas Dailey**, Diocesan Ecumenical Officer, at (704) 872-6314.

Thursday-Friday, Nov. 8-9. The **Episcopal Church Women's Annual Meeting**, at **St. Andrew's, Rocky Mount**, with **Bishop John Spong** as keynoter.

Monday, Nov. 26. Meeting at 10:00 a.m. of **Diocesan Council**, at **The Summit.**

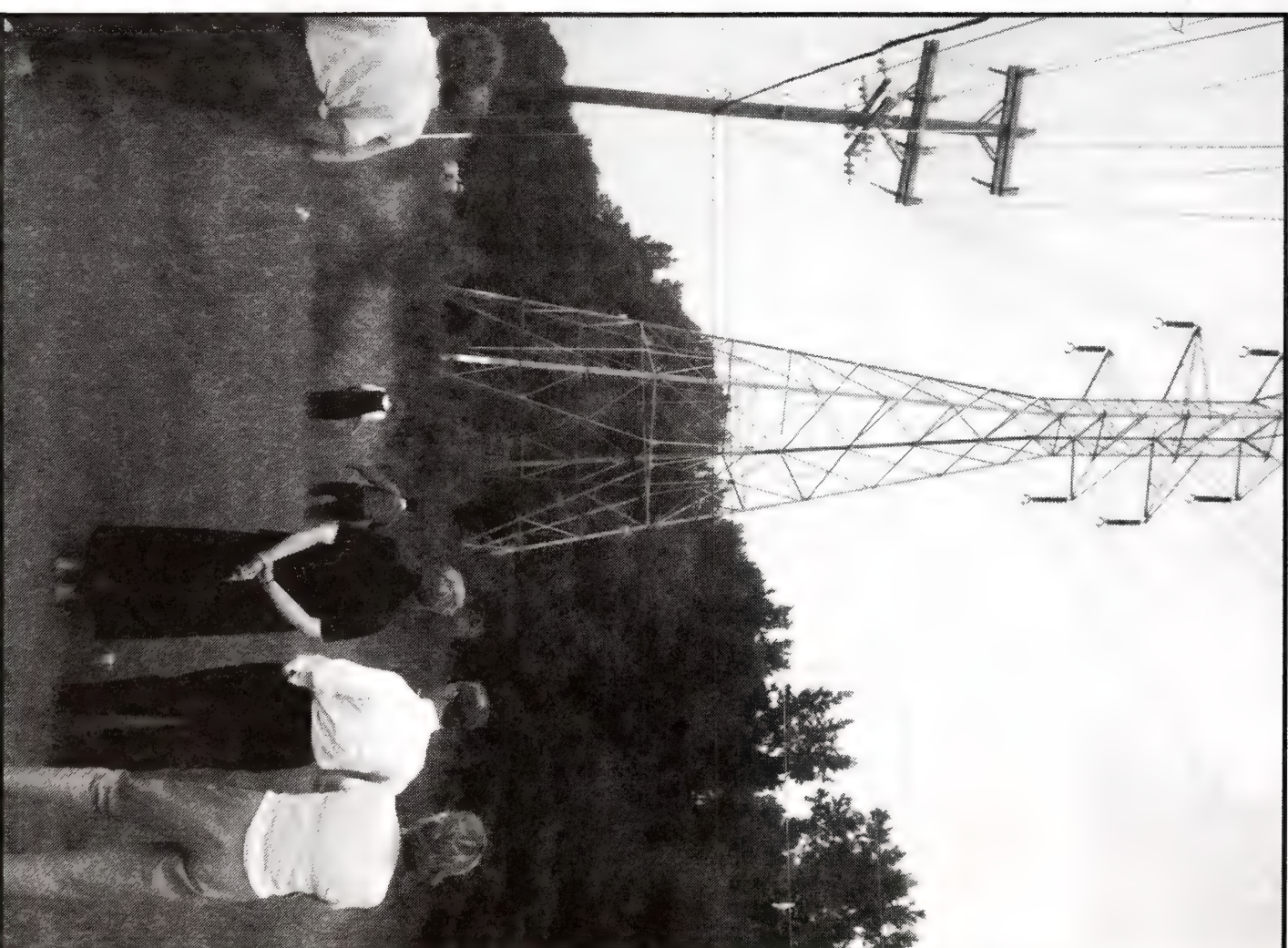
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THE COMMUNICANT

TOWARD A MISSIONARY DIOCESE... MAKING DISCIPLES, MAKING A DIFFERENCE
VOL. 93, No. 5 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA AUGUST 2001



Council rejects site

Diocesan Council member Tom Fennimore, second from right, talks with a member of the Church of the Beloved Advisory Committee during an Aug. 15 tour of a south Mecklenberg County tract of land being considered for purchase by the Diocese. Large power lines and easements were a factor in its rejection. See story page 1.
(Photo by E. T. Malone Jr.)

THE COMMUNICANT

TOWARD A MISSIONARY DIOCESE... MAKING DISCIPLES, MAKING A DIFFERENCE

VOL. 92, No. 6

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

OCTOBER 2001



Council addresses shortfall

Reserves provide partial funding for land purchase

RALEIGH—Diocesan Council, in its Sept. 19 meeting, approved a modified, cooperative proposal to purchase land for a church site in Charlotte using \$500,000 from reserves.

Presented with new information, Council in effect re-verses its Aug. 15 decision against providing funding for a 12-acre site in south Mecklenburg County viewed as the future site for the Charlotte church plant, Church of the Beloved.

The original request had been for approximately \$1.1 million, the asking price for the entire tract.

At the September meeting, Council approved a resolution granting \$500,000, plus the proceeds of the sale of the old St. Clare's Mission property towards purchase of the Bryant Farms Road tract, pending Council's receipt and acceptance of a plan with two components: a framework for leadership and partnership between the Charlotte Convocation, the advisory committee of the Church of the Beloved, and the Diocese; and a comprehensive financial plan to include sources for funding for the total cost of the land and its initial development.

But at its Oct. 17 meeting, faced with a \$312,615 shortfall in acceptance of askings, Council was forced to make cuts in budget proposals and eliminate the staff position of Coordinator of Christian Social Ministries from the proposed 2002 budget.

Reflecting priorities stated at Diocesan Convention, however,

(continued on page 11)

Curry speaks at UNC symposium

Diocese of North Carolina Bishop Michael B. Curry, right, addresses an audience attending a symposium on reconciliation, hosted by the University of North Carolina at Chapel Hill. Chancellor James Moeser, left, moderated the session in the Hill Alumni Center. (Photos by E. T. Malone Jr.)

Bishops' Summit urges reconciliation

By E. T. Malone Jr.

CHAPEL HILL, Oct. 22—A trio of bishops, including the Rt. Rev. Michael B. Curry of the Diocese of North Carolina, told an audience of several hundred students, faculty, staff, alumni, and townspeople here at the University of North Carolina today that both religious faith and civic responsibility should compel every person to work for reconciliation.

All three pounded away at the theme that only cooperation—not conflict—can bring about world peace.

Bishop Vinton R. Anderson, presiding bishop of the 2nd

Episcopal District of the African Methodist Episcopal Church, decried what he termed "an eagerness to go to war" in some quarters of American society.

Bishop Curry, calling for an end to American unilateralism, said it was a "disgrace" that the United States did not participate in the recent United Nations conference on racism.

Anglican Bishop Colin Bennetts of Coventry, England, in turn, commented that both the United States and Great Britain are "a bit guilty of imperialism. I believe we need to repent of it."

The bishops were speaking at a conference, sponsored by the University of North Carolina, on

the theme of reconciliation.

They came to Chapel Hill, to the gathering at the Hill Alumni Center, at the invitation of UNC Chancellor James Moeser, who is also a parishioner at the Chapel of the Cross in Chapel Hill. Moeser was moderator for the event.

Also speaking at a prior luncheon for Chapel Hill and Carrboro community leaders was the Rev. Canon Andrew P. B. White, director of international ministry for Coventry Cathedral in England, headquarters for the Community of the Cross of Nails, a reconciliation organization formed in Coventry after the cathedral's 1940 destruction by

bombing during World War II. Its symbol is a cross formed of two ancient nails from the ruins of the medieval cathedral, eventually rebuilt in 1962.

Chapel of the Cross, Chapel Hill, and its sister parish, St. Paul's AME Church, were recognized as the group's newest worldwide Cross of Nails Center.

White told the luncheon group about the formation of the Community of the Cross of Nails and of its work to promote peace around the world. The group has worked with both Palestinians and Israelis, and it recently helped establish the first bone

(continued on page 8)

Around the Diocese

Fall Convocation Meetings

RALEIGH—The fall pre-convention meetings for the seven convocations of the Diocese are scheduled as follows: Greensboro Convocation—Redeemer, Greensboro, 7:30 p.m., Tuesday, Nov. 6; Durham Convocation—St. Titus', Durham, 7:00 p.m. social, 7:30 p.m. meeting, Thursday, Nov. 8; Winston-Salem Convocation—St. Timothy's, Winston-Salem, 7:00 p.m., Thursday, Nov. 8; Rocky Mount Convocation—Good Shepherd, Rocky Mount, 6:15 p.m., dinner, 7:00 p.m., meeting, Thursday, Nov. 15; Charlotte Convocation—Holy Comforter, 6:00 p.m., social, 6:30 p.m., dinner (\$8.00 per person, call 704-332-4171 for reservations), meeting after dinner, Thursday, Nov. 15; Sandhills Convocation—Penick Village, North Bldg., Southern Pines, 7:00 p.m., Thursday, Nov. 15; Raleigh Convocation—Good Shepherd, 7:00 p.m., Thursday, Nov. 15.

Business items will include consideration of the proposed diocesan budget for 2002 and election of youth delegates to Diocesan Convention. All delegates and alternates are encouraged to attend these meetings.

Celebrations of new ministry

RALEIGH—Bishop Curry will preside at a Celebration of a New Ministry for the

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Consecration at Davidson

Bishop Michael B. Curry dedicates the memorial garden outside the new church building he consecrated on Sunday, Oct. 21, at St. Alban's, Davidson. With him are the Rev. Gary D. Steber, rector, and the Rev. Dr. Rachel F. Haynes, assistant to the rector. (Photo by R. Wayne Stockdale)

Rev. LeBaron Taylor, chaplain and vicar at St. Augustine's Chapel, St. Augustine's College, Raleigh, at 7:00 p.m., on Monday, Nov. 5.

Bishop Gloster will install the Rev. Michael Schnatterly as new rector of St. Francis' Church in Greensboro at 7:00 p.m., Tuesday, Dec. 18.

Other recent installations not previously mentioned have included those of the Rev. Frederick H. Hoffman, All Saints', Concord, Oct. 18 (Charlotte

Convocation Dean Henry Presler presiding); the Rev. David Pittman, St. Peter's, Charlotte, July 11 (Bishop Gloster presiding); the Rev. William Oldland, St. Thomas', Reidsville, June 9 (Bishop Gloster presiding); Kathryn Rackley, Church of the Ascension, Fork, May 31 (Bishop Curry presiding); and the Rev. Wendy Wade Billingslea, St. Andrew's, Greensboro, May 18 (Bishop Gloster presiding).

Web ministries workshop

RALEIGH—The Communications Committee and the Diocese of North Carolina will present a free workshop, "Effective Web Ministries for Parishes and Missions," 9:30 a.m.-1:30 p.m., Saturday, Nov. 17, at Diocesan House, 201 St. Alban's Dr., in Raleigh. It will include discussion of virtual evangelism, using the web to reach real people. Presenters are Pam Darling, writer and church historian from Philadelphia, whose work with General Convention included developing and maintaining its website, and the Rev. Bob Wickizer, former Silicon Valley techie and associate rector of St. Mary's, High Point, and now rector of St. Philip's, Laurel, Md. Lunch will be served. For registration information, one may call Kaye Lasater Culp (919) 828-7718 or email her at KLAssoc@nc.rr.com.

A prayer for The Summit

Almighty and everlasting God,
You are the creator of all life and the Lord of Sabbath,
You made this world in such ways that all its creatures
depend upon each other.
We thank you for its beauty, its intricate complexity
and its elegant simplicity.
We praise you for the beauty and serenity of your creation
that we find at The Summit Camp and Conference Center.
Grant that The Summit may continue to be a place
of Sabbath rest, of learning, nourishment,
fellowship, and spiritual growth
for young and old alike—a place where all may find
and be found by you and where the gifts of life
in your creation are honored.
This we pray in the name of Jesus Christ, who with you
and the Holy Spirit remain God forever. Amen.

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Phelps new director for Episcopal Farmworker Ministry

By E. T. Malone Jr.

NEWTON GROVE—The Episcopal Farmworker Ministry (EFM), the advocacy and assistance organization sponsored jointly by the Episcopal dioceses of North Carolina and East Carolina, has hired Ellen Phelps as its new director, effective Oct. 2.

Phelps, a 2001 Phi Beta Kappa graduate of the University of North Carolina at Chapel Hill, is a native of Raleigh and longtime member of Church of the Nativity. She was active in Episcopal



Ellen Phelps

Campus Ministries at the University, where she was a chaplain's assistant, and had spent time working as a volunteer at El Centro Episcopal, the EFM headquarters at Newton Grove.

She was an Institute of Government summer intern in 2001 with the State Board of Education in Raleigh, and worked in summer 2000 as an intern with the Children's Defense Fund in Washington, D.C. Phelps has been active in a wide variety of volunteer situations, working with people with disabilities, youth, and the poor.

The Rev. Lisa Fischbeck, chair of the EFM Board said, "The Board is very excited to have Ellen Phelps as the new director of the EFM. She comes to the position with passion and compassion, intelligence and skill. Building on the strong and successful ministry of the EFM's sacramental minister, the Rev. Tony Rojas, Ellen is already discerning new ways to bring together the needs of the farm workers and the services that can be provided by the community, the government, and the church.

"I am particularly excited that she is working with the board to develop programs which would involve volunteers and church groups in effective and meaningful ways," commented Fischbeck.

Director's primary tasks

In a telephone interview, Phelps said that she sees her immediate primary task as "acclimating myself to my new role and understanding better what we do, getting my feet under me. The first thing I want to focus on is to move in the direction of coordinating our services."

She said that her effort will be three-pronged. "First, we provide for immediate needs, such as food and clothing. Second, we attempt to assist people in the areas of education and empowerment, with English

and computer classes, driver's education, and immigration issues. Third, we are learning how to be better advocates and to be affirming for these people, so that they'll have more resources to be self-sustaining."

Phelps said that she sees her greatest challenge right now as finding a way better to link these three ways of providing help.

Some early goals

"We are concentrating on the existing community at Newton Grove," she said. "By now, a strong Hispanic community lives here year-round. We'd like to see them take an active role with us as we work with the seasonal workers. And I want to marry this more closely with reaching out into the American, or Anglo, community, the Episcopal churches and the larger community, helping them to understand how they can be advocates for the whole person, how they can help with long-term solutions. I want to show them concrete ways in which they can help."

She said that it is hard, especially with non-profit organizations, to look at larger goals "when you are constantly dealing with immediate needs. But that's our struggle right now, to find out how to focus on the long term."

What attracted her to job?

"I started volunteering here this summer, working as an English-as-second-language teacher. A big draw was seeing how amazing the ministry is here. Throughout my life experience I've striven in various directions, but the one thing my efforts had in common was that they had all been in working with people who are the most forgotten of our society. In America most of us have only a vague general understanding of what seasonal farm workers are like," she said.

"So I moved from volunteering to applying for the vacant position of director. I felt humble, that I couldn't quite be the person for the job. I started thinking and praying about it a lot. It was a long process. During the week I would build up objections and insecurity, but they were all dispelled by the weekend teaching classes and attending church at El Centro," said Phelps.

"I speak Spanish, and understand more than I speak. The Spanish of the farm workers is a spoken language. It's stressful at first trying to communicate. They speak much faster, with blurred pronunciation. But formal language training gives you some idea of forming sentences and expressing yourself better,"

she said.

Phelps is assisted at El Centro Episcopal by Father Rojas, the sacramental minister who spends a lot of time in the migrant camps, doing pastoral counseling and bringing the workers food and bedding. His wife Lucia is also very active in working with the clothing and food ministries.

Maria Acosta and Silvia Cendejas are two full-time immigration specialists.

"We really need to increase our connection with parishes," said Phelps.

"For me, visiting in parishes takes precedence over a lot of things. People just don't know and understand what we do. We're in an isolated area. Issues of migrant labor are not covered by mainstream media. I want to give people in the parishes tips on how they can take up our cause," she said.

"I hope to visit as many parishes as possible and would encourage people to visit us. The Board and I and Father Tony want to make this a priority," she emphasized.

ECW adjusts meeting schedule for 119th diocesan gathering

ROCKY MOUNT—Sylvia Nash, president of the diocesan Episcopal Church Women, has announced that times have been moved to 30 minutes earlier for the Holy Eucharist, reception, and dinner on Thursday, Nov. 8, at the ECW Annual Meeting, to be held at St. Andrew's, Rocky Mount.

The adjusted schedule for Thursday, Nov. 8, is now as follows: 12:00-1:30 p.m., Registration; 1:30-3:00 p.m., Business Meeting; 3:00-3:30 p.m., Convocation Meetings; 4:30 p.m., Holy Eucharist and UTO Ingathering (The Rt. Rev. Michael Curry, celebrant and preacher); 6:15 p.m., Reception, Church of the Good Shepherd; 7:00 p.m., Dinner and Entertainment, Carleton House Restaurant (reservations required).

The Friday, Nov. 9, schedule includes: 8:30-9:00 a.m., Light Breakfast; 9:00-



Bishop Spong

9:30 a.m., Morning Prayer; 9:30-10:15 a.m., Keynote Address (The Rt. Rev. John S. Spong), "Beyond Prejudice and Fear into Wholeness and Faith"; 10:15-10:30

a.m., Questions; 10:30-11:30, Break, Book signings at Exhibit; 11:30-11:45 a.m., President's Address; Installation of Officers; Invitation to 120th Annual Meeting; Adjournment and Blessing; Noon, Lunch (reservations required). Call (252) 443-2070 for information.

Room reservations may be made through either the Hampton Inn, (252) 937-6333, or the Carleton House Inn, (252) 977-0410.

PRAYER FOR A MISSIONARY DIOCESE

**Most gracious and loving God:
Strengthen the hearts of your people
in this Diocese,
That loving you with our whole heart,
And loving our neighbors as ourselves,
We might, in the power of the Spirit,
Obey the call of Jesus
To go into our world as disciples
Making disciples
And making a difference,
Through your saving love.
Amen.**

Stories of Sabbaticals

Timothy Kimbrough in South Africa

Two months serving Holy Trinity, Caledon

By Timothy Kimbrough

Easter means Resurrection the whole world over. What better season to begin an altar/pulpit exchange with a priest from the Church of the Holy Trinity in Caledon, South Africa? Not only would there be refreshment and renewal for both parishes in the exchange of priests from different cultures and Provinces of the Anglican Communion; but my sojourn among the Christians of the Western Cape would be an occasion for me to see the power of Christ's resurrection at work in a land where apartheid rule had left whole peoples, tribes, and villages in ruin.

Over the years I had read of the struggle against apartheid and celebrated the Anglican Church's role in confronting the unjust government. I had been shocked to read of the unspeakable acts recorded in the reports issued by the Truth and Reconciliation Commission. I had embraced with enthusiasm Archbishop Desmond Tutu's theology of ubuntu. But nothing prepared me to hear the stories of struggle and hope firsthand. Nothing prepared me to see both the pain and gentle forgiveness of Christ in the faces of the faithful.

Under apartheid, the black and brown populations of Caledon had been removed from the village and placed in the township, Bergsig, two miles beyond the city limits or sent to the homelands in the interior. But as the Rev. Richard Arendson, the recently retired rector of Holy Trinity, often said, "We were never in despair. We knew that God would not abandon us." Indeed the village church had stood firm against all attempts to remove the rectory and church building from the "whites only" section of the village out to the township. This resistance, however, coupled with the Province's increasingly open challenge to apartheid came with a price: the loss of almost every white family that had been affiliated with the parish and the financial support they had provided.

As a result, though the village parish is now yoked with eight other chapelries within a seventy-five mile radius, Holy Trinity still struggles to meet its financial obligations. A leak in the thatched roof over the Nave

stands in need of repair. The church graveyard has been neglected for decades. Funds to develop property for a budding mission church in a neighboring village are not available.

The average annual income for a household in the township is less than \$2,000/year, and unemployment is high: up to 45% in the Western Cape. Arlene Pfeifer, 18, one of the first young women of color to attend the formerly all-white Overberg High School, loves her church and is committed to its ministry and witness. But she is concerned that the lack of jobs in the area will force her to leave home. She, like many of her peers, plans to go overseas after graduation. "Perhaps," she says, "I can get a job as an au pair in Germany." There is sadness in her voice but no resignation. "I will come back. I will come back and things will be different then."

The economic and social legacy of apartheid will not soon be overcome in the countryside of South Africa. Poverty, disease, and an underdeveloped system of public education continue to burden people of color disproportionately. But the Church continues to bear the banner of resurrection hope for its people and the nation. When the protests against sub-standard housing in Cape Town were organized this past June, the Church and its bishops led the demonstrations. When government officials declared that the HIVirus is not associated in any way with the development of AIDS, the Rt. Rev. Merwyn Castle, Bishop of False Bay, was pictured in the Provincial newspaper, having his blood drawn for an AIDS screening test and challenging the government's misinformation. When local town officials in nearby Gansbaai refused to grant title to a land properly bought and paid for by the local Anglican Church a legal challenge was quickly mounted. The town's mayor had been heard to say: "We don't need another Negerkerk (nigger church) around here." Reform will not come overnight but many believe that through the steadfast witness and action of the Church it will come in God's time.

The Province of Southern Africa, comprised of dioceses throughout the countries of South Africa, Namibia, Angola, Mozambique, Swaziland, St. Helena, Ascension Island, and Lesotho, maintains approximately 1900 congregations serving three million Angli-

can Christians. The misal (1989) is printed in eleven different languages, three of which were prominently spoken in Caledon: English, Afrikaans, and Xhosa. The colonial heritage of the Province did not prevent Archbishop Tutu-sharing the prophetic voice of his predecessors-from galvanizing Anglicans and many others from disparate groups into action.

Together they sought a reconciliation among the races while demanding an end to the majority disenfranchisement.

In this same spirit of reconciliation Holy Trinity and the people of Caledon welcomed my family warmly and saw to it that we had every opportunity to engage the life of the whole parish and wider community.

My wife, Darlene, joined me on visitations to shut-ins, the local hospital, and the local nursing home.

Together we delivered the Sacrament to the sick and recovering whether they lived in the village, the settlement, or the "informal" settlement (squatter camp) beyond the township. Our seven year-old daughter, Hannah, was enrolled in a rural primary school. Joshua (17), Caleb (15), and Otis (15), our foster-son, visited local high schools, joined in the local rugby team's weekly practice sessions, attended Wednesday night church youth gatherings, and organized basketball clinics for the young people of neighboring Botriver where an American Peace Corps worker had built a basketball court a decade ago.

Throughout my two-month assignment to the parish of the Holy Trinity, I traveled from chapelry to chapelry, following dirt roads through farms, mountain passes, orchards, often through sheep, ostrich, goats and cattle to celebrate the Eucharist, preach, and meet with lay ministers and other parish leaders. The people were hungry for the Gospel and eager to hear stories about life as a Christian in the southeast-



Young people of color in South Africa still face many problems left over from the days of Apartheid rule, including poverty, disease, and underdeveloped system of public education

ern United States. "Did the races worship together there?" "Was marriage between black and white freely accepted?" "Did the Church in North Carolina support the call for reparations to the families and nations of former slaves?" "Were these viewed as matters of theological concern or were they merely questions of social conduct and political expediency?" I did not always have an answer.

I went to South Africa hoping that what I learned of mission and ministry there would enrich the ministry I enjoy at Holy Family in the Diocese of North Carolina. I hoped that the presence of a priest from South Africa at Holy Family's altar week in and week out would prove a transforming witness for my own parish in my absence. I also harbored the quiet hope that service in another province of the Anglican Communion would help in some small way to reaffirm the ties that bind us together during a time when some suggest they have become frayed. But toward the end of my sojourn with the people of Holy

(continued on page 12)

Bill Smyth in Northern Ireland

*Orange Belfast,
Summer 2001...*

By William E. Smyth

After a month in cool, breezy Belfast, where we slept under duvets with our third-floor garret window open, the stifling heat and humidity outside Baltimore/Washington International Airport made our luggage leaden. As we bumped our bags up the steps of the shuttle bus to the "gold" satellite lot, several people from our Shannon flight audibly complained to anyone who would listen. The most sympathetic listener was a large black lady, wiping her forehead and neck with a paper towel, who looked as if she had been riding the shuttle bus all day.

We rolled and heaved our bags across the hot, new pavement to the car, anxious to find if it would start after thirty days. Indeed it did, but my fellow passenger's late model Volvo only emitted rapid clicks. We offered to give him a ride back to the terminal, where his wife and two daughters waited. "We saw you on the flight from Shannon," we said, "and sat next to your daughters." "I hope they behaved," he growled, and we agreed that they had. He took out his cell phone to call his wife with the bad news, "Good idea," I said. "It's not the kind of news you'd want to deliver in person." He laughed sheepishly and put the phone back in his pocket. "Ah, God hates a coward," he sighed. As conversation went on, we learned that he and his family had been on their seventh visit to Ireland, traveling about the island to see new and familiar sights. "Of course," he said, "we kept clear of Belfast. What about you?"

We lived for a month in Belfast at the Church of Ireland Student Centre, where from our window we could glimpse the tall iron gates, broad lawn, towers, and windowpanes of The Queen's University. I assisted the Rev. Paul Dundas, Rector of St. Aidan's Church, Sandy Row, from mid-June until mid-July 2001 with Sunday services and weekday pastoral calling.

I had two reasons for going to St. Aidan's. One was familial. My father had been baptized there before emigrating as an infant with his family, who disembarked at Ellis Island on May 16, 1920 from the S.S. Mauritania. His father and his grandfather had both served as Rector's Churchwarden in their day. When my 15-year old Sallie stood and joined in the first hymn on June 17, 2001, five generations of my family had

worshiped at St. Aidan's. My other reason was that I wanted to learn about the Church of Ireland's role in sectarian conflict in Northern Ireland, and I knew that St. Aidan's was solidly, staunchly loyalist. The timing was deliberate, for the Protestant "marching season" in Northern Ireland begins in early July and has its apex on July Twelfth, the anniversary of the Battle of the Boyne, when William of Orange defeated James II and assured 300 years of Protestant domination.

We took the train to Dublin one day about halfway through our visit and made our way across the River Liffey to St. Patrick's Cathedral, where we arrived in time for Evensong. Afterwards, I introduced myself to the thinly moustached young officiant in his cassock and surplice, and explained that I was on sabbatical, visiting in the South for a few days away from the parish. I was serving in Belfast. "And where would that be?" he inquired, with a certain condescension. "St. Aidan's, Sandy Row, with Paul



Members of the Orange Order on parade July 12, 2001, during "marching season" in Belfast, Northern Ireland. Many members of the Anglican Church of Ireland support this militant group, although church leaders oppose extremism.

Dundas," I replied. "So," he exclaimed, "have you painted your curbstones red, white, and blue and put up your mural of King Billy on a horse at your house's gable end? Raised all your flags? Maybe your car won't get bombed. I'm certain you've found your way to the worst parish in the Church of Ireland," he chortled.

"The worst parish in the Church of Ireland" is identified by Belfast speakers as "Sn'teddins" and enjoys a rather placid existence despite the violence hinted at in the murals lauding the paramilitary cause which one passes on the way to Sunday service. Morning and evening worship is customary, at 11 a.m. (with about 50 present) and 7 p.m. (about 25), and one or the other is a eucharist from the Authorized Prayer Book, a timid revision of the Irish Book of Common Prayer, which is alternately used. Pew editions of the

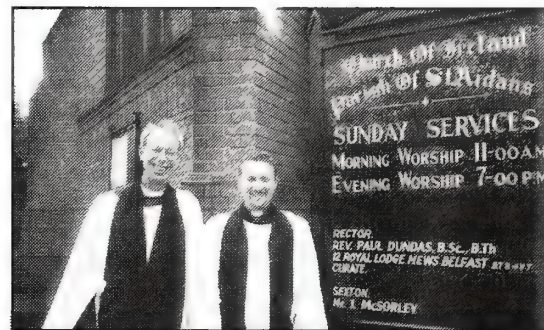
hymnal have texts only, as does "Mission Praise," a collection of evangelical hymns, many surely familiar to Baptists and Pentecostals in America.

The parish has always been low-church in its worship tradition, and in Ireland this means devoid of all ceremony. Although the stained glass windows depict biblical characters in stilted virtue, the building's interior is bare of any decoration save a few stone plaques commemorating men in the parish who died in World Wars I and II. A vase of flowers rather than a cross is found at the center of the altar. There is no processional cross (although there is a processional!); choir and clergy do not face the altar during the creeds.

The Rector does not make the sign of the cross at the absolution. He celebrates the eucharist at the north end of the altar. There are neither lay readers nor chalice bearers. Two chalices are used at the administration, communicants receiving a chalice and returning it as the celebrant moves down the rail. This barrenness of ceremony is part of St. Aidan's "protestant" identity. Prayers for the Queen are a fixture in Northern Ireland. (In the Republic, the Church of Ireland prays for the President of that country.) Yet worship is somewhat formal, even after the Rector's cheery "Good morning!" to begin the service.

Parishioners tend to be older and to live nearby, although a few have moved out of Sandy Row and return to the old neighborhood each Sunday.

Most members of the congregation have worked with their hands for a living, and this includes the women, virtually all of whom went to work in the linen mills at the age of 14. St. Aidan's is an aging congregation. All of those on whom I called were retirees ("pensioners" in Northern Ireland), and most had lived in Sandy Row all their lives. There is the English sense of "parish" as the geographical area surrounding the church: when the Rector gave me a list of those on whom to call, it was not alphabetical but by street name. There is a monthly newsletter and an extraordinary annual publication: "Statement of Accounts and Stewardship Offerings." Within is a summary of the annual budget (58,642 pounds sterling—about \$82,685 in 2001) and a list of every parishioner's name



The Rev. Bill Smyth, left, with the Rev. Paul Dundas, rector of St. Aidans Parish, Church of Ireland, in the city of Belfast, Northern Ireland, where Bill assisted during a month of his sabbatical leave this past summer.

(about 400, again arranged by address) and the amount given to support that budget. As recently as ten years ago, the sexton would bicycle through Sandy Row on Saturday, bringing the then-weekly newsletter to parishioners' doorsteps and collecting pledge envelopes. A group of parishioners still delivers the newsletter by hand.

The Sandy Row neighborhood lies one block west of Belfast's so-called "Golden Mile" of pleasure. The Opera House, the Crown Liquor Saloon, the Hotel Europa (western Europe's most bombed hotel), Lavery's Gin Palace, and other pubs and restaurants give this avenue late-night glitz. In contrast, Sandy Row is a dour "redeveloped" working class neighborhood. It is a "housing estate," an urban-renewal project of the early 1980's that replaced terraced houses with two-storey brick townhouses, low, functional brick buildings, endlessly identical, with tiny brick courtyards in front of each door. On the exterior they are not unlike the houses they replaced, although the previous terraced houses had modest ornamental wood trim attached to the roofline over each door. (A Sandy Row street has been recreated at the Ulster Folk and Transport Museum in Cultra.) Street and walkway leads on to street and walkway, and it is easy to become lost. No obvious landmarks exist.

Yet every parishioner I visited said that these houses were far superior to the terraced houses with their shared toilets outside and their tiny kitchens and sculleries with two small bedrooms upstairs, familiar to readers of *Angela's Ashes*. Most apartments were decorated with inexpensive overstuffed furniture and glass or beaded knickknacks. A commercial district exists along the Donegall Road, with a shoe store patronized by all Belfast.

(continued on page 12)

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Bienvenidos a La Misa en Espanol

Welcome to Spanish worship services in our diocese
La Santa Misa todos Domingos

St. Mark's La Iglesia de la Guadalupe	Wilson	1:30 p.m.	Sunday
St. Michael's La Iglesia do San Miguel	Tarboro	5:30 p.m.	Sunday
Epiphany La Iglesia de la Epifania	Rocky Mount	1:30 p.m.	Sunday
Good Shepherd El Buen Pastor	Durham	11:00 a.m.	Sunday
St. Barnabas San Barnabas	Greensboro	12:30 p.m.	Sunday
St. Paul's San Pablo	Smithfield	5:00 p.m.	Sunday
Chapel of the Cross La Capela de la Cruz	Chapel Hill	5:00 p.m.	Sunday
Holy Innocents La Iglesia de los Santos Inocentes	Henderson	4:00 p.m.	Sunday
The Episcopal Farmworker Ministry San Francisco de Assisi	Newton Grove	12:00 p.m.	Sunday

Missionary Strategy Commission hires consultant, reviews vision

Winston-Salem—The Special Commission on Missionary Strategy has hired a strategic planning consultant and has begun the process of writing a new vision statement for the Diocese.

"Since the first convening in May, the Commission has met five times, at various places in the Diocese, with most meetings lasting four plus hours," said the Rev. Don Goodheart, Commission chairman.



Thom Rainer

"Although we all sensed an urgency to our task—to develop a proposed comprehensive strategic plan for the missionary growth and development of our Diocese—we also realized the importance of approaching it with careful planning and discipline. When Bishop Curry asked if I would chair the Commission, I told him that I would agree on the condition that we would hire an experienced consultant, since I was not an expert in either strategic planning or missionary growth," he said.

"We therefore spent considerable time developing a Request for Proposal and then sorting through the proposals and interviewing candidates for the consultant role. After the interviews at the August meeting, we were unanimous in our

choice of Dr. Thom Rainer, president of the Rainer Group, and Professor of Evangelism and Church Growth at the Southern Baptist Theological Seminary," Goodheart added.

"Dr. Rainer's deep faith and considerable experience (over 400 consultations with churches and denominations) is evident in his twelve books on the cutting edge of evangelism and church growth. We noted his insight and sensitivity in working with a diverse group, which will serve us well in the months to come. He is well aware of involving the whole Diocese in the design of the Strategic Plan," he said.

At the Commission's Oct. 25 meeting at Holy Comforter, Burlington, the Rev. Brian Suntken presented a report and review of the annual Clergy Conference, which took place at The Summit in early October and focused on the role of the clergy in creating a more fully missionary Diocese.

Rainer, the newly-hired consultant, then led the Commission through the process of writing a vision statement for the Diocese. He emphasized that the mission statement was like a narrow end of a funnel. Although the Commission will come out with a broad strategy and concrete steps for the Diocese, it needs the statement from which all else flows.

He also said that the vision statement

needs to be one that the clergy and the laity of the Diocese, as well as the Bishop, can all embrace and celebrate.

The Commission came to a rapid consensus about a draft of the vision statement. Rainer then led the Commission through the process of writing core values that elucidate the vision statement. The Commission reviewed each phase of the vision statement and discussed the core values reflected in each phase.

From the Commission's discussions, Rainer will send a draft of Core Values to be reviewed at the Commission's Nov. 15 meeting. Following that meeting, the Commission hopes to be able to finalize the vision statement and core values statement.

Lessons and Carols



Saturday, December 1, 2001, 7:00 p.m.

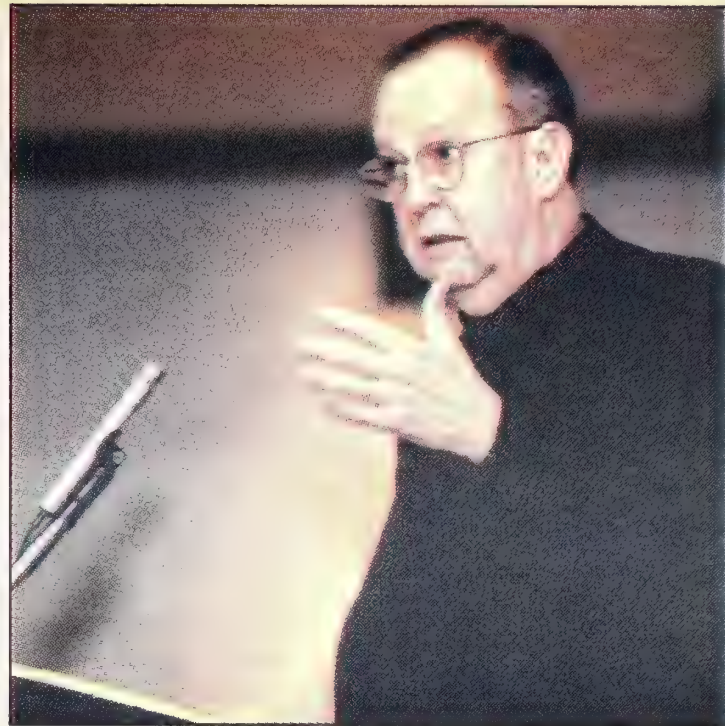
All Saints' Chapel

St. Timothy's - Hale School
Raleigh, NC

Presiding over the evening's service will be
The Rt. Rev. Michael B. Curry

Directed by Dr. Patricia Warren
Accompanied by Mrs. Susan Crocker, Organist,
and Mr. Steve Harrell, Pianist

Call (919) 782-3331 for more details
St. Timothy's-Hale, 3400 White Oak Road, Raleigh, NC 27609



Clergy Conference

Clergy from around the Diocese visited the new boardwalk into the wetlands area of The Summit during the annual fall Clergy Conference on Oct. 8-10. Keynoter for the conference was the Rt. Rev. Leo Frade, right, Bishop of Southeast Florida, who talked about how clergy can help transfer their Diocese from a maintenance to a missionary mode. (Photos (left) by Joel Kilby and (right) E. T. Malone Jr.)

Clergy confer on missionary ministry

By E. T. Malone Jr.

BROWN SUMMIT—"Toward a Missionary Ministry" was the theme set by Bishop Curry for the annual fall Clergy Conference, held at The Summit on Oct. 8-10.

Keynote speaker was Bishop Leo Frade, former Bishop of Honduras and now Bishop of Southeast Florida.

In an invitational letter to clergy before the conference, Curry said, "Our intention is to spend time looking at what the missionary ministry of making disciples and making a difference means for us as ordained ministers of the Gospel."

Frade gave the clergy a presentation that was both humorous and challenging.

Using the analogy of the Swiss inventor of digital watches, whose idea was rejected by traditional watchmaking firms in Switzerland but picked up with great success by the Japanese, Frade said that perhaps the title of his remarks should be "Toward a Digital Ministry."

The Swiss, he said, had class, clout, and cash, and those were the obstacle to their paradigm shift. One thought of Swiss watches as the best, and they had 95 percent of the market before the introduction of digitalization. Now they have only 8 percent.

"How is the Episcopal Church like the traditional Swiss watchmakers?" Frade asked.

He said changes may be needed in our music, our mode of worship, to enhance our ability to reach others.

"What is America like today? What are differences in our cities and rural areas? What are we willing to change and still be us?" he asked. "I love our Episcopal Church. It is the Rolex of religion."

Episcopalians of the 21st century must look at the way we make watches,

must do it the pentecostal way. Let's copy someone else. Let's become someone else. But going into the missionary field doesn't mean that we are marketing, or selling a product. We are not out to become the Home Depot of Christ. We are called to go into all the world, but not like the mega-churches."

He emphasized, "The Episcopal Church should not be just Jello. It should

aside," he said. "Nothing should confuse the message. Don't make issues the central thing."

He emphasized stewardship, saying we shouldn't be shy in asking for money.

Much more teaching needs to be done. "Many people in our congregations have limited knowledge. They have sacramental hearts, but know little about their faith. They need to understand doctrinal principles, and what orthodoxy means."

He spoke of the importance of empowering the laity.

"The Episcopal Church does well on the Great Commandment and social work, but it needs to do better on the Great Commission," he said. "Discipleship means changing the world to fit God's vision."

Curry, speaking on Wednesday, told the clergy that the Great Commission arises out of God's vision. "The vision is key to the mission. It is not our vision, but God's."

He pointed out, "Our people are hungry for teaching. Part of your job is to prepare and teach. We need to recapture our role as teachers. Disciples are taught and informed."

He said, "We are trying to construct a model of discipleship that is faithful to God and to our tradition."

***"I love our Episcopal Church.
It is the Rolex of religion."***

he said. "At my seminary I was trained to be a maintenance priest, and this would have been true at any seminary."

He said, "In Honduras we had to start doing things differently. We began to hold services in Spanish and look at alternate ways to train priests rather than sending them off for three or four years to England or the U.S."

If we claim the apostolic succession, he said, "then our identity must be apostolic. We must be a missionary church."

But we must continue to be ourselves, to be Anglicans, he emphasized. "Some of our priests, seeing the evangelicals growing so quickly, said we

not be, whatever you say that's what we will be."

Frade said, "We don't do evangelism to get numbers, but to obey Jesus Christ."

He spoke of ministry to youth. "It is our children who will be attending the Church of God of Three Heads, if we do not revitalize church music and liturgy in the Episcopal Church," he said.

"We need to let people know we exist," said Frade, emphasizing new church signs, publicity, and internet communications.

He said the diocesan center needs to be a mission center, with the bishop the chief missionary among all missionaries.

"Controversial issues need to be put

Bishop's Summit urges reconciliation

(From page 1)

marrow transplant facility in Iraq. He said that Cross of Nails works across sectarian lines, operating on the assumption that reconciliation is both a Christian and a universal value. Its unbiased, concrete aid has given it credibility in Moslem countries, he said.

Moeser later introduced the panel of prelates in the Alumni Center auditorium by relating that in July when Episcopal campus minister the Rev. Stephen Stanley and Chapel of the Cross rector the Rev. Stephen Elkins-Williams first told him that the three bishops would be in Chapel Hill in October, he realized that it was "an extraordinary opportunity." Moeser readily agreed to Stanley's and Elkins-Williams' idea of a symposium on reconciliation.

With the events of Sept. 11, that theme took on a much sharper focus, he said. "It now seems almost providential in its conception." He said that "Around the world, faith, and the intolerance of people of faith, is often a driving force for conflict. The irony is that central to each of the major world faiths are beliefs rooted in the principles of tolerance, forgiveness, and reconciliation. So the question that faces us is how can we turn the positive energy of religious faith toward reconciliation rather than toward conflict."

The Chancellor said that some people might ask why the University of North Carolina would sponsor an event that focuses on religion, religious faith, and its place in our wider society. "Obviously, this is not a faith-based university. We are a secular, public institution. But religious faith is a critical part of our pluralistic society. I believe we can ask these questions with the detachment of a scholar, and reconciliation is an important issue for us to address," he observed.

Comments of Bishop Anderson

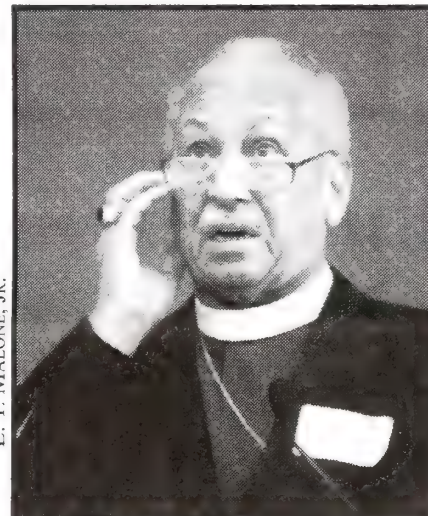
Responding to the question, "What is reconciliation, and what is its place in your faith tradition?", Anderson replied, "I believe religion and education must go hand in hand, so it is entirely proper for us clerics to be here." He said reconciliation is based on creating harmonious relationships. He said that from his own experience it came from having diversity and respecting all humankind, their differences.

The African Methodist Episcopal Church, he said, was born out of protest, prior to the Civil War, when its free black founders withdrew from a white congregation in Philadelphia. Anderson said when

the denomination celebrated its bicentennial it adopted the theme, "A Liberating and Reconciling People," so that "we were not out there all by ourselves but part of the wider Christian family."

Anderson said, "I see reconciliation as witnessing, as a faithful sign of God's unity and God's love...as achieving unity in the community...as resolving conflict. I believe that reconciliation begins with the recognition that all humankind are members of one family."

He said, "An eye for an eye, a tooth for a tooth, is not the better way. If we continue in that path we shall all end up blind and toothless. The work that we must be about is healing brokenness and removing walls of separation, but it's not enough to take the walls down, we've got to make people feel welcome on the other side of the wall."



E. T. MALONE, JR.

Bishop Anderson

Comments of Bishop Bennetts

"I'm sure it's true that each one of us, if we sat down with a sheet of blank paper and started to write a dictionary definition of reconciliation, would probably come up with something that was acceptable to the vast majority of people here," said Bennetts. He said that he'd like to offer yet another one: a few years ago during the race riots in Cincinnati, outside a cathedral there was a banner that simply said this: "Truth plus forgiveness equals reconciliation." He pointed out, "Those two elements are crucial in understanding what reconciliation is about."

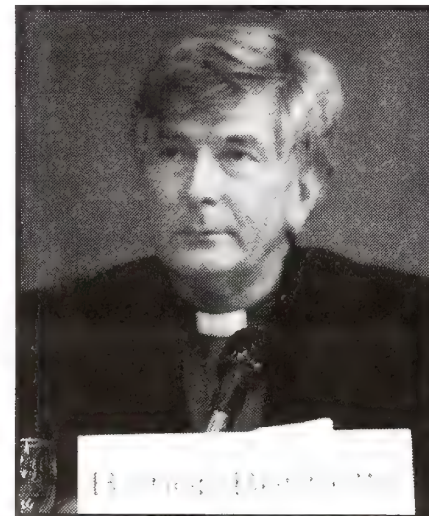
Bennett continued, "If we are not able or prepared to face the truth of any situation...then there is no hope for real reconciliation. If at the same time, having recognized the truth, both about ourselves and our so-called enemies, we are not prepared to forgive, there is no hope for reconciliation."

Regarding the place of reconciliation

in the Anglican tradition, Bennetts said that he wanted to answer the question on two levels. "At the heart of the Christian tradition is the belief that God was in Christ, reconciling the world to himself. And because of that, he has given to us a ministry of reconciliation."

He said that that truth is something that has to be shared with the rest of humanity.

Secondly, he said that the story of Coventry Cathedral and its diocese have a particular connection to the concept of reconciliation because of the church's destruction, rebuilding, and dedication to the work of peacemaking. He said the cathedral is now engaged in this ministry in a number of trouble spots in the world, particularly in the Middle East and the Balkans.



E. T. MALONE, JR.

Bishop Bennetts

Comments of Bishop Curry

Bishop Curry said, "God has given us the ministry of reconciliation. It seems to me that part of the Judeo-Christian tradition is the fundamental belief and conviction that the way the world is, is not the way that it's supposed to be. That the status quo is not good enough. That when God created this world and this creation and said, 'It is good,' it was better than this. Reconciliation is about restoring God's creation to the way God wants it to be in the first place."

He said, "Reconciliation is not about creating something that does not exist. It is about restoring what we have messed up."

"Reconciliation is about restoring God's creation to God's original intention for it in the first place. God made this world so that everybody could join hands and find their rightful place under the sun. Reconciliation is the work of finishing God's new creation," Curry said. "Recon-

ciliation is the work of our very humanity, to make the world what God wanted and wants for it."

He said, "That is the work of the Jewish-Christian tradition. It is the work of all the great religious traditions. No, things are not the way they are supposed to be, but they *can* be."

What is the place of faith?

Chancellor Moeser asked the three bishops, "What is the place of faith in the work of our civilization in healing the divisions of our world?"

Bennetts replied, "I want to say something about the 11th of September and the aftermath of that. We (in Great Britain) are a friend of America. And there is a paradox that we perceive that you may or may not be aware of. The paradox is this: that the American people are without doubt the most warm and open and friendly, generous and welcoming and hospitable people on the planet. We know that for a truth. But the truth is also that in some parts of the world you—and to a large extent, we—are not perceived like that."

The events of Sept. 11, he said, "are forcing all of us, both in the U.K. and in the U.S.A., to ask some very profound and searching questions about ourselves and how we are perceived."

The hardest question of all, he noted, is "Why do they do that to us?"

He said, "The beginning of tackling a question like that takes me back to my definition about truth, plus forgiveness, equals reconciliation. What is the truth about the position that we find ourselves in, both in the U.K. and in the U.S.A., with relation to the rest of the world?"

What is it that drives a few fanatics to do this sort of thing to us? Or is it the work of a few fanatics?"

Bennetts said that both Britain and America have treated other nations with a double standard, creating allies and then abandoning them when it suited our purpose.

"We have armed and encouraged and supported regimes that have now turned against us."

Anderson, in turn, spoke of the evils of institutional "isms" that repress elements of populations and create resentment and despair. "Faith can be used as the basis for movement in the right direction," he said.

Curry said, "I can deliver great statements of policy, but when it comes to me, I have to love *you*. That's a whole 'nother kettle of fish. To a great extent, that's where the rubber hits the road."

Raleigh Remembers

September 11, 2001



OBSERVANCE ON CAPITOL SQUARE: Several thousand Raleigh citizens and state employees gathered on the lawn of the old Capitol Building on Sept. 12 in a patriotic rally and commemoration of the victims of terrorism the day before in New York, Washington, and Pennsylvania. Gov. Mike Easley, upper left photo, second from left, and members of the Council of State, listen intently to inspirational music. An hour earlier, 600 people filled venerable Christ Church, directly across the street, in one of many memorial services in Episcopal congregations across the state. (Photos by E. T. Malone Jr.)

Obituary

The Rev. Dr. Earl Brill, 75, was chaplain, scholarly author, church leader

DURHAM—Distinguished Episcopal theologian the Rev. Dr. Earl H. Brill died Sept. 19 at his home in Durham. Brill, who served as Episcopal chaplain for Duke University students from 1984-1991, was 75.

"He was one of the giants of his generation and a hero to a lot of clergy," said the Rev. Anne Hodges-Copple, the Episcopal chaplain at Duke since 1992. "He will be missed."

Born in Abington, Pa., Brill graduated with honors from the University of

Pennsylvania in 1951. He obtained his theological degree, with honors, in 1956 from Philadelphia Divinity School and became vicar of the Church of the Epiphany, Royersford, Pa. In 1958, he was awarded his master's degree in theology, with honors, from Princeton University.

In his more than 40 years of service to the Episcopal Church, Brill displayed a commitment to campus ministry, training for deacons, orientation for new clergy, and continuing education for both laity and clergy. He served both the church and academia in a variety of capacities—most notably as the director of studies at the College of Preachers in Washington, D.C., and as canon of the Washington

National Cathedral from 1974-1983.

Brill began his career in academia in 1961 as the Episcopal chaplain for the American University in Washington, D.C. After obtaining his Ph.D. from American University in 1969, he was appointed assistant professor of history in 1971. He later became chairman of the school's American Studies Program and Center for Liberal Studies.

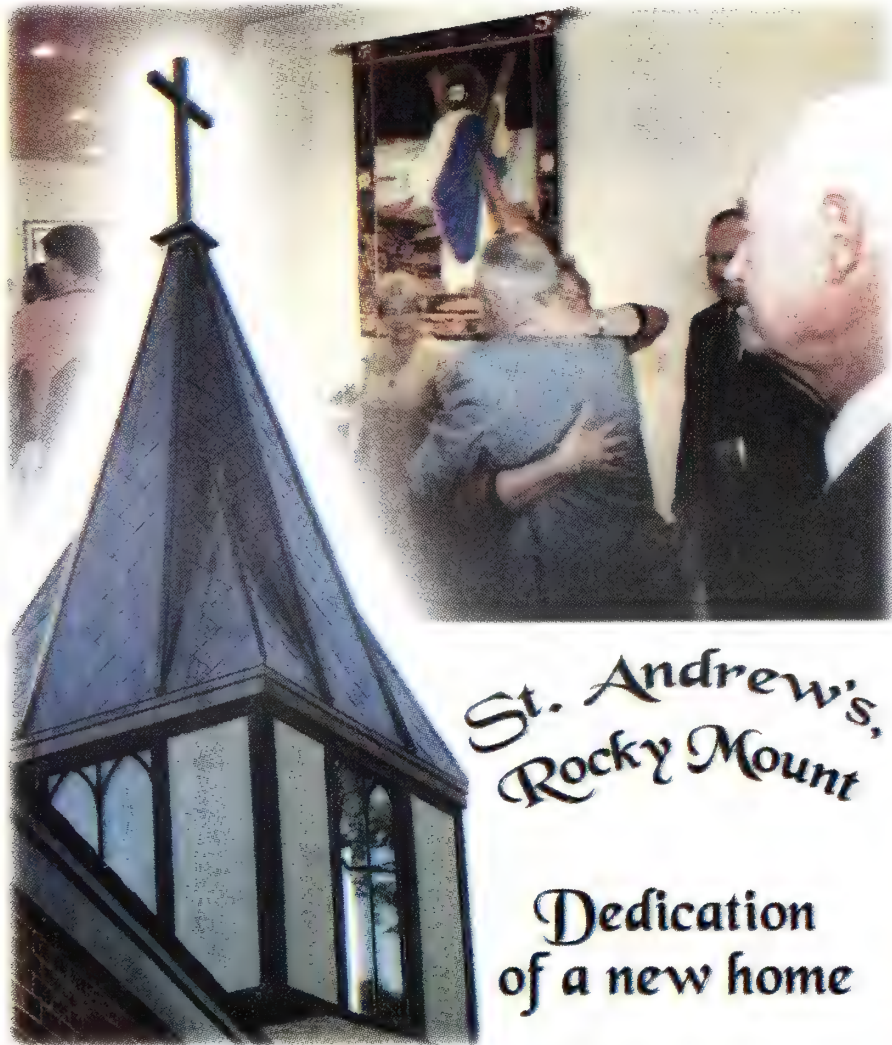
"By the time he came to Durham, he had already made major contributions to the life of the Episcopal Church at the national level," Hodges-Copple said. "What he brought to campus ministry on the Duke campus was the connection between the life of the mind and the life of the church. And he worked with

energy and passion."

Brill came to Duke in 1984 and began working with students through the Duke University Chapel's Office of Religious Life.

"We were so fortunate that we had him," said the Rev. Nancy Ferree-Clark, who came to Duke in 1984 as assistant minister to the university, and now serves as pastor to the Congregation at Duke Chapel. "Earl brought so many gifts, including tremendous depth and insight to our discussions. He was a kind of mentor to those of us who were new to campus ministry. He also had this wonderful way of looking at life. I don't think Earl ever looked hassled."

—Duke News Service



*St. Andrew's,
Rocky Mount*

*Dedication
of a new home*



DEDICATION OF NEW CHURCH

Bishop Michael B. Curry presided on Sept. 12 over the dedication of St. Andrew's new church building in Rocky Mount. Pictured, lower left, are Bishop Curry, rector the Rev. Janice Chalaron, and Senior Warden Kay Tyndall; members of the altar guild prepare the altar, lower right; organist-choirmaster Shirley Kuhn leads special music, center, right; and upper right, Bishop Curry prepares to bless the new baptismal font. (Photos by E. T. Malone Jr.)

Youth News

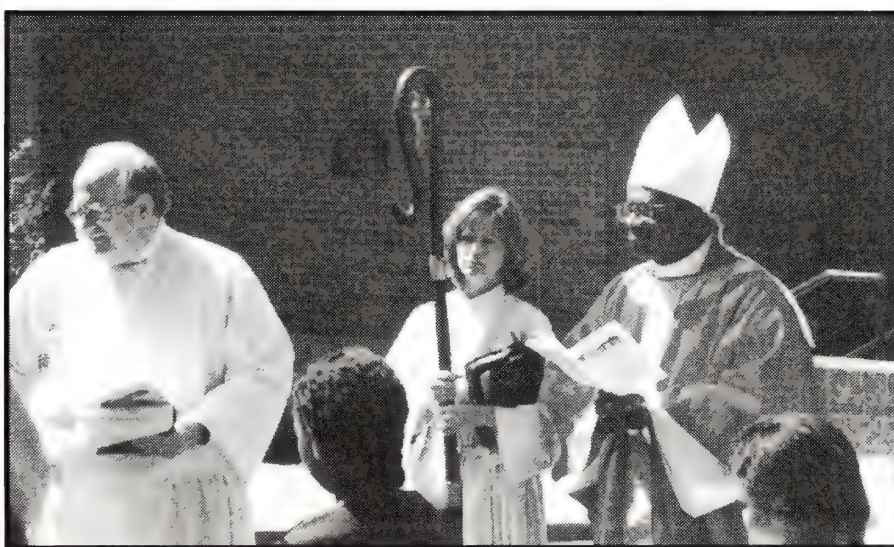
Knowing you have a Rock

Sometimes in our lives we find it hard to believe that we are "one in Christ" or that the Lord carries us during our hard times, but thanks to the great staff and participants of Fall Seniors Conference 2001, we were able to realize that our God comes to us in more ways than one. We were able to learn that our friends, our hobbies, our church, and our family are all "Rocks" we can lean on, hide behind, climb above, and take refuge in during difficult parts of our lives.

The conference was based on the theme "My Rock" and different aspects included the physical differences in rocks, as well as metaphorical differences if the participants chose to take it to that level. The second "program block" on Saturday morning involved "stability." Our third block was "refuge," and we learned through a skit how one actual rock (or boulder) could allow you to hide from a scary monster chasing you, give you a platform to stay out of flooding waters, and be a stable object for you to grab if you should happen to be drifting away in those flooding waters.

Our conference coordinators were Liz Carter and Jeremy Guzman, who would not have been able to do such a great job if it weren't for the excellent stories of Penn Perry (our keynoter from The Trinity Center on the Coast), and the beautiful Taize Service that Zelda Kennedy allowed us to take part in on Saturday Night. The staff worked very well and a special thanks goes out to each and every one of them. Hopefully the participants were able to return home safely and find a "rock" in their life and share the love they learned over the weekend.

—Jeremy Guzman



New worship space at Nativity

Bishop Curry on Sept. 15 consecrated Church of the Nativity's new 375-seat worship space in Raleigh. In the aftermath of the week's terrorist attacks, he exhorted the congregation to remember that the church's name, Nativity, reminds us that God came to live among us so that we might know we are never alone. The Bishop and members of the bell choir led the congregation to the new narthex doors, which were opened by the wardens in response to his knock. The exterior of the new church is shown in the upper photo. Below are lay eucharistic ministers Chuck Till, left, who served as minister of ceremonies, Alicia Lester Bodford, who served as Bishop's chaplain, and Bishop Curry. The new building also includes a sacristy, offices, and a nursery.

The Rev. Robert M. Byrd, 88, dies

RALEIGH—The Rev. Robert Macbeth Bird, 88, a longtime resident of Charlotte, died in Raleigh on Oct. 16.

A native of Bethel, Conn., Fr. Bird was born Aug. 18, 1913. The son of the late Prof. Harold C. Bird and Eleanor Macbeth, he was a graduate of Duke University (B.A., 1934, B.D., 1936) and attended General Theological Seminary (1936-1937).

He was married on Aug. 27, 1941, to Mary K. McLaughlin, who survives him.

He was ordained deacon in 1937

and priest in 1938 by Bishop Penick.

Fr. Bird served as priest-in-charge, Trinity, Statesville, and St. James', Iredell County, 1937-1949; rector, All Saints', Concord, 1949-1957; associate, St. John's, Savannah, Ga., 1957-1958; rector, Grace, Weldon, and Saviour, Jackson, 1958-1976; vicar, St. Luke's, Northampton County, 1959-1975; chaplain, N.C. Dept. of Corrections, 1970-1988; and vicar, St. Alban's, Davidson, 1978-1993.

He is also survived by one daughter, Elizabeth Bird Givens, of Raleigh.

Council addresses budget shortfall

(from page 1)

the proposed 2002 budget includes a 32.7% increase in funding for congregational development, from \$1,014,052 in 2001 up to a proposed \$1,383,164 for 2002.

Delegates to Diocesan Convention will discuss the proposed budget at seven pre-Convention convocation meetings around the Diocese in mid-November.

Bishop Curry comments

Explaining the needed Council actions, Bishop Curry said, "The ministries of the Diocese are funded primarily by funds provided by the congregations of the Diocese in response to their diocesan asking. Due to a shortfall in the acceptance of askings by the congregations of the Diocese, the Diocesan Council at its October meeting made significant reductions in ministries of the Diocese in order to present a balanced budget for 2002, as it is required to do."

He continued, "After making significant reductions throughout the budget and exploring available options the Council decided that the budgetary shortfall necessitates a reduction in the size of the diocesan staff. As a result the planned chaplaincy at Davidson College, an administrative support position at Diocesan House, the position of Coordinator of Christian Social Ministries have not been funded in the 2002 budget.

"These decisions," he said, "do not reflect a change in diocesan commitment to campus and Christian social ministries, but have been necessitated by the shortfall in accepted askings by the congregations of the Diocese. While the Davidson chaplaincy and the Christian Social Ministry staff positions are not being funded in the 2002 budget, the programs of Christian Social Ministry have been supported and maintained."

The position of Interim Director of New Congregational Development, which had been expected to end after three years of funding, will be continued for at least another year through ACTS grant funding, outside the regular budget.

Proposed minimum clergy salaries for 2002 were reduced slightly in October from the level originally adopted in September.

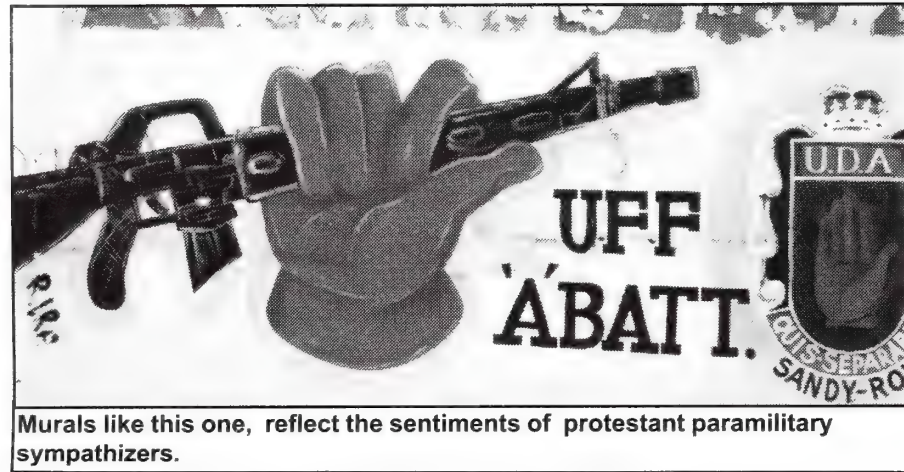
After receiving feedback from the November Convocation meetings, Council will continue refining the proposed budget and give it final approval at its December meeting. The budget must then be approved by Diocesan Convention at its meeting Jan. 31 through Feb. 2 at the Adam's Mark hotel in Charlotte.

Stories of Sabbaticals

Northern Ireland

(from page 5)

One enters Sandy Row just north of Shaftesbury Square where the Lisburn Road begins, close by Queen's University. Immediately one sees new condominiums being constructed, potential buyers being medical staff at City Hospital (which bounds the Sandy Row neighborhood on the south) and University people. They will glance out the window every morning at the Orange Hall across the street, first constructed in 1868 and rebuilt in 1910, sophisticated Belfast seeing its provincial past.



Murals like this one, reflect the sentiments of protestant paramilitary sympathizers.

Yet is it past? A few steps further brings you to Donegall Road with the Rangers Supporters Club on one corner and the St. James pub in the other. Protestants claim the Rangers, a Scottish soccer team, and travel on weekends via the ferry to see them play. (Roman Catholics support a different team and, if the authorities can arrange it, take a different ferry.)

A visitor starting down Sandy Row on July 1, notices that deep violet flags have been run up every lamppost, and stopping to read them as they flutter, can make out the words "Ulster Freedom Fighters" above the seal of this paramilitary group. Parishioners whom I visited frowned or shook their heads when I asked them how they felt about these flags. "A bunch of hooligans," one widow muttered. The UFF controls the Sandy Row neighborhood: "controls" means that they maintain a certain civic order, but also expect "protection" money when, for example, construction projects are underway. The site will be left undisturbed if the monthly payment is on time.

The Vestry at St. Aidan's will face an interesting dilemma when they begin a renovation of the church next year. Most contractors budget 10% of the total building cost for their local "protection," and St. Aidan's will be expected to pay. The leadership of the parish is already

talking informally about how to deal with this issue, and several Vestry members expressed to me their scorn for this practice and their determination not to pay.

By the second week in July, Union Jacks are flying below the UFF banners as well as from every lamppost and not a few second-floor windows, and red, white, and blue bunting is seen everywhere.

Typical of many Church of Ireland and Presbyterian congregations, St. Aidan's is the site of an annual Orange Order service. The Loyal Order of Orange Lodges dates its origins to 1795. The Orangemen are religious and fraternal

order, and the qualifications of an Orangeman include in part "sincere love and veneration for his Heavenly Father [and] brotherly kindness and charity.... He should love, uphold, and defend the Protestant religion [and] strenuously oppose the fatal errors and doctrines of the Church of Rome and scrupulously avoid...any act or ceremony of Popish worship, ever abstaining from all uncharitable words, actions, or sentiments towards Roman Catholics.... The Glory of God and the welfare of man, the honor of his Sovereign, and the good of his country should be the virtues of his actions."

Most St. Aidan's men are Orangemen, and they are proud that the annual service takes place in their parish church. A march from the Orange Hall to the church took place on Sunday, July 8th where evangelical hymns and prayers preceded the Rector's sermon, followed by singing "God Save The Queen" and marching back to the lodge.

A small movement exists in the Church of Ireland to end these practices. A recent synod of the Church of Ireland resolved that the Union Jack not be displayed or flown from its churches. (Of course, the Union Jack continues to be displayed at St. Aidan's.) Some clergy no longer welcome the Orange Order to worship. A growing awareness seems to exist that the Church of Ireland can be

perceived as promoting sectarian ill-will, and I visited with clergy who expressed their determination that these practices not continue.

Because of the English ascendancy over the Celts throughout Irish history, all of the old, active churches, many going back to the middle ages, are Church of Ireland parishes. Yet this Church, cut off from its catholic origins by its identification with "Protestantism," cannot take the *via media*, the middle way so treasured by Episcopalians, who value our protestant and catholic heritage of scripture, sacrament, creeds, and episcopacy. Sadly, the "middle way" seems absent in Northern Ireland in any form.

I went with these questions and came home with these answers: Is the conflict a working class issue? It does seem to be, but one observer pointed out to me that the weakest member of the family always manifests the family's deeper problems.

Are middle class people concerned? Most of them have jobs in companies which strictly forbid sectarian language or employment practices; most live in comfortable, mixed suburban neighborhoods; a few send their children to "integrated" schools (Protestant and Roman Catholic students go to separate schools); most go on holiday out of Northern Ireland in July. It is also clear that the growing economic and social influence of the European Union makes sectarian conflict seem all the more bizarre.

Is it a conflict of religions? I would now say that it is a conflict of cultures. "The Troubles" which began in 1968 were initially a recognizably legitimate civil rights protest, and discrimination against Roman Catholics in housing and employment practices by a Protestant majority and a Protestant government are readily documented as well as a long history of brutal domination of Celtic culture by a succession of English conquerors. In that sense, parallels with American history of the last generation in confronting and rectifying racist practices are handy. But there is no longer in Northern Ireland an overwhelming majority culture. There are two cultures, neither dominant, struggling to maintain their identity and finding through the hurts of history little common ground.

I offer heartfelt thanks to the Senior Wardens and Vestries of 2000 and 2001 at Calvary and St. Luke's in Tarboro and to the Charter Committee on Grants of the Diocese for making this extraordinary opportunity possible.

—The Rev. William E. Smyth is rector of Calvary Church, Tarboro, and vicar of St. Luke's Church, Tarboro.

South Africa

(from page 4)

Trinity I realized that God also meant for this exchange to confront, challenge, and reform the Christian I am becoming.

The people's response to the opening acclamation for the Easter liturgy still rings in my ears. *Hy het waarlik opgestaan*. (This might be translated from the Afrikaans: Truly! He is risen.) Maybe it was the setting for worship, maybe it was the fervor of the people's hope, maybe it was the struggle they still encountered day in and day out, or simply the confidence they asserted in the fact of Christ's resurrection; whatever its source, the eagerness with which they declared their faith drew me in, captured my heart, and sent me home newly resolved that their passion for Christ and their passion for reconciliation could be ours.

Hy het waarlik opgestaan. Halleluja! The Lord is risen indeed. Alleluia.

—The Rev. Timothy Kimbrough, rector of Church of the Holy Family, Chapel Hill, spent 2 months of sabbatical leave earlier this year in South Africa.

The Rev. Thomas K. Chaffee, spouse of Christ Church, Raleigh, assistant, dead at 86

RALEIGH—The Rev. Thomas K. Chaffee Jr., 86, died in early October while visiting his daughter in Paris, France. His wife, the Rev. Barbara B. Chaffee, is assistant to the rector at Christ Church, Raleigh.

Fr. Chaffee, a native of Providence, R.I., was born Dec. 6, 1914.

A graduate of the Rhode Island School of Design (B.S., 1935, D.F.A., 1993), he was ordained deacon and priest in 1949 by Bishop Conkling.

He served churches in Illinois and Wisconsin for many years and was development officer for Nashotah House. Retiring in 1977, he came to North Carolina in 1994 and was assistant at St. Mary's, Kinston, 1994-1995, and interim rector at Grace Church, Plymouth, 1995-1996.

The Chaffees lived in Windsor, where Mrs. Chaffee was rector, prior to moving to Raleigh. A requiem eucharist was held Oct. 22 at Christ Church, Raleigh, and interment of ashes will occur later at Nashotah House in Wisconsin.

From Bishop Curry's Journal

Tuesday, September 4, 2001

6:30 At the Gym
8:00 Meeting with Canon to Ordinary, Diocesan Administrator
11:10 Interview with aspirant for ordination process
12:00 Lunch meeting
3:30 Meeting with consultant on staff development

Wednesday, September 5, 2001

9:00 – 5:00 Study day at the library

Thursday, September 6, 2001

6:30 At the Gym
8:00 – 10:00 Office
10:00 Drove to Charlotte
1:30 Appointment at St. Michael and All Angels
3:10 Interview with aspirant for ordination process
7:00 Preached at revival, St. Michael and All Angels
10:00 Drove to Raleigh

Friday, September 7, 2001

Day off

Saturday, September 8, 2001

1:00 Celebrated Eucharist and preached at the wedding of the Rev. Bill Bennett and Jessica Cozma at the Church of the Good Shepherd, Raleigh

Sunday, September 9, 2001 – The 14th Sunday after Pentecost

7:00 Drove to Mt. Airy
10:30 Visitation to Trinity Church, Mt. Airy followed by reception
Visited the Andy Griffith Museum
3:00 Visitation at Galloway Memorial, Elkin followed by reception
7:00 Summit Board of Directors, The Summit
9:30 Drove to Raleigh

Monday, September 10, 2001 – Alexander Crummell

6:30 At the Gym
8:00-9:00 Office
9:00 Met with Assistant
10:30 Met with Canon to Ordinary
12:00 Lunch appointment
2:10 Appointment with seminarian
3:10-5:00 Diocesan Convention planning meeting

Tuesday, September 11, 2001

6:30 At the Gym
2:00-5:00 Met with Canon to Ordinary and Diocesan Administrator
5:00 Drove to Durham
7:00 Visitation at St. Philip's, Durham

Wednesday, September 12, 2001 – John Henry Hobart

6:30 At the Gym
9:00 Program Staff Meeting
11:00 Drove to Rocky Mount
12:30-4:15 Met with Rocky Mount Clericus
5:30 Celebrated and preached at the Dedication of St. Andrew's Church, Rocky Mount

Thursday, September 13, 2001 – Cyprian of Carthage

6:30 At the Gym
9:00 – 4:00 Study Day at the library

Friday, September 14, 2001 – Holy Cross Day

6:30 At the Gym
Day off

Saturday, September 15, 2001

1:00 Celebrated and preached at the Dedication of Nativity Church, Raleigh

Sunday, September 16, 2001 – 15th Sunday after Pentecost

8:00 Breakfast at All Saints, Warrenton
9:00 Celebrated Eucharist and Preached at All Saints', Warrenton
11:00 Celebrated Eucharist and preached at Immanuel, Warrenton with reception following the service
1:30 Visited and prayed at Good Shepherd, Ridgway

Monday, September 17, 2001 – Hildegard

6:30 At the Gym
8:00-12:00 Office
2:10 Appointment
3:10 Appointment with a clergyperson

Tuesday, September 18, 2001 – Edward Pusey

6:30 At the Gym
8:00 Meeting with Canon to Ordinary, Diocesan Administrator
11:10 Meeting with Diocesan Liturgical Officer
12:00 North Carolina Church Foundation
2:00 Appointment with member of the clergy
3:00 Appointment with aspirant for ordination process
4:30 Appointment with member of the clergy

Wednesday, September 19, 2001 – Theodore of Tarsus, Ember Day

7:00 Drove to the Summit
8:30 Met with Chair of Dispatch of Business and Diocesan Administrator regarding 2002 Convention
10:00 Diocesan Council Budget Meeting

4:00 Drove to Raleigh

Thursday, September 20, 2001 – Sunday, September 23, 2001

Attended the fall meeting of the Community of Bishops and Spouses in Burlington, Vermont

Monday, September 24, 2001

6:30 At the Gym
8:00-12:00 Office
1:00 Appointment with member of the clergy
4:30 Celebrated the Eucharist for the Rev. Dr. Earl Brill at Duke Chapel

Tuesday, September 25, 2001 – Sergius

6:30 At the Gym
9:00-4:00 Study at the library

Wednesday, September 26, 2001 – Lancelot Andrews

6:30 At the Gym
8:00-5:30 Worked in the office

Thursday, September 27, 2001

6:30 At the Gym
10:00-2:00 Missionary Strategy Commission meeting at Holy Trinity, Greensboro

Friday, September 28, 2001

Day off

Saturday, September 29, 2001 – St. Michael and All Angels

9:00 At the Gym
1:30 Drove to the Summit
3:00 The Summit with Holy Comforter, Burlington parish family weekend

Sunday, September 30, 2001 – 17th Sunday after Pentecost

10:30 Visitation at Christ Church, Albermarle. Luncheon and reception followed
2:30 Visitation at St. Paul's, Monroe
Reception in the garden followed.
Returned to Raleigh

Monday, October 1, 2001

6:30 At the gym
9:00 Meet with Assistant
10:00 Met with Canon to Ordinary and Assistants
10:30 Met with Canon to Ordinary
12:00 Meeting of the Trustees of the Diocese
3:00 Met with aspirant for the ordination process

Tuesday, October 2, 2001

6:30 At the gym
8:00 Met with Canon to Ordinary, Diocesan Administrator
11:10 Appointment with aspirant for

the ordination process

12:30 Lunch with Bishop Elliot Sorge
2:30 Appointment concerning upcoming Province IV AIDS Retreat
3:10 Appointment with aspirant for ordination process
4:30 Meeting concerning 2002 budget

Wednesday, October 3, 2001

6:30 At the gym
9:00 Arrive at Raleigh Durham Airport
11:00 Flight to New Haven Connecticut
5:00 Evensong – Berkely Divinity School at Yale. Dinner followed

Thursday, October 4, 2001 – Francis of Assisi

7:30 Appointment with aspirant for ordination process
10:21 Took train from New Haven to Baltimore, Md.
7:00 Preached at diocesan revival, Cathedral of Incarnation, Baltimore

Friday, October 5, 2001

7:00 Preached at diocesan revival, Cathedral of Incarnation, Baltimore

Saturday, October 6, 2001

6:30 Arrive at Baltimore Washington Airport
8:25 Depart on US Airways for Raleigh
Day Off

Sunday, October 7, 2001 – 18th Sunday after Pentecost

9:30 Visitation at St. Luke's, Yanceville, Reception followed. Lunch with Deacon and Mrs. Joel Tate
3:00 Visitation at St. Mark's, Roxboro
Dedicated a Gazebo, reception followed

Monday, October 8 – Wednesday, October 10, 2001

Attended the Diocesan Clergy Conference at the Summit

Thursday, October 11, 2001

6:30 At the gym
8:00 Office
9:00 Program Staff meeting
11:00 Joint staff meeting
3:30 Drove to Greensboro
6:30 Spoke at the Stewardship Dinner for Holy Trinity Greensboro, held at Canterbury School

Friday, October 12, 2001

6:30 At the gym
8:00 Raleigh Durham Airport
10:00 Flight from Raleigh Durham, via Atlanta to Miami

(continued on page 14)

On waging reconciliation

Statement from Bishops of the Episcopal Church released by the Office of the Presiding Bishop

September 26, 2001

We, your bishops, have come together in the shadow of the shattering events of September 11. We in the United States now join that company of nations in which ideology disguised as true religion wreaks havoc and sudden death. Through this suffering, we have come into a new solidarity with those in other parts of the world for whom the evil forces of terrorism are a continuing fear and reality.

We grieve with those who have lost companions and loved ones, and pray for those who have so tragically died.

We pray for the President of the United States, his advisors, and for the members of Congress that they may be given wisdom and prudence for their deliberations and measured patience in their actions.

We pray for our military chaplains, and for those serving in the Armed Forces along with their families in these anxious and uncertain days.

We also pray "for our enemies, and those who wish us harm; and for all whom we have injured or offended." (BCP, page 391)

At the same time we give thanks for the rescue workers and volunteers, and all those persons whose courageous efforts demonstrated a generosity and selflessness that bears witness to the spirit of our nation at its best.

We give thanks too for all those who are reaching out to our Muslim brothers and sisters and others who are rendered vulnerable in this time of fear and recrimination.

We come together also in the shadow of the cross: that unequivocal sign that suffering and death are never the end but the way along which we pass into a future in which all things will be healed and reconciled. Through Christ "God was pleased to reconcile to himself all things whether on earth or in heaven, by making peace through the blood of his cross." (Col. 1:20)

This radical act of peace-making is nothing less than the right ordering of all things according to God's passionate desire for justness, for the full flourishing of humankind and all creation. This peace has already been achieved in Christ, but it has yet to be realized in our relationships with one another and the world around us.

As members of a global community and the worldwide Anglican Communion, we are called to bear one another's burdens across the divides of culture,

religion, and differing views of the world.

The affluence of nations such as our own stands in stark contrast to other parts of the world wracked by the crushing poverty which causes the death of 6,000 children in the course of a morning.

We are called to self-examination and repentance: the willingness to change direction, to open our hearts and give room to God's compassion as it seeks to bind up, to heal, and to make all things new and whole. God's project, in which we participate by virtue of our baptism, is the ongoing work of reordering and transforming the patterns of our common life so they may reveal God's justness—not as an abstraction but in bread for the hungry and clothing for the naked.

The mission of the Church is to participate in God's work in the world. We claim that mission. "I have set before you life and death...choose life so that you and your descendants may live," declares Moses to the children to Israel.

We choose life and immediately set ourselves to the task of developing clear steps that we will take personally and as a community of faith, to give substance to our resolve and embodiment to our hope.

We do so not alone but trusting in your own faithfulness and your desire to be instruments of peace.

Let us therefore wage reconciliation. Let us offer our gifts for the carrying out of God's ongoing work of reconciliation, healing and making all things new. To this we pledge ourselves and call our church.

We go forth sober in the knowledge of the magnitude of the task to which we have all been called, yet confident and grounded in hope.

"And hope does not disappoint us, because God's love has been poured into our hearts through the Holy Spirit that has been given to us." (Romans 5:5)

"May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit." (Romans 15:13)

Bishop's Journal

(continued from page 13)

6:00 Preached at Convention
Eucharist Diocese of Southeast Florida

Saturday, October 13, 2001

9:00 Miami Airport
11:00 Flight from Miami, via Atlanta, to Raleigh Durham

Monday, October 15, 2001 – Teresa of Avila
Diocese of East Carolina Clergy Conference – Trinity Center

Tuesday, October 16, 2001 – Latimer, Ridley, Cranmer

6:30 At the gym
8:30 Drove to Charlotte
12:00 Met with Charlotte Clericus

Wednesday, October 17, 2001 – Ignatius

6:30 At the gym
8:00 Breakfast appointment
10:00 Diocesan Council at St. Mary's School
4:10 Met with the Archdeacon

Thursday, October 18, 2001 – St. Luke the Evangelist

6:30 At the gym
9:00-4:00 Study day

Friday, October 19, 2001 – Henry Martyn

6:30 At the gym
Day off

Saturday, October 20, 2001

8:30 Drove to Greensboro
11:00 Celebrated at the Diocesan Acolyte Festival at Redeemer Church, Greensboro

Sunday, October 21, 2001 – 20th Sunday after Pentecost

10:00 Deconsecrated former chapel of St. Alban's, Davidson. Procession from old St. Albans to the new St. Albans. Celebrated and preached at the dedication of the new St. Alban's, Davidson

Monday, October 22, 2001

6:30 At the gym
8:00 Met with the Chancellor
9:00 Met with Assistant
10:00 Met with Canon to Ordinary and Assistants
11:30 UNC Chapel Hill/Chapel of the Cross – Summit on Reconciliation with Bishop Venton Anderson of the African Methodist Episcopal Church and the Rt. Rev. Colin Bennetts, Bishop of Coventry
6:00 Dinner and Teaching Mission on the Mission Minded Church at Church of the Good Shepherd, Raleigh

Tuesday, October 23, 2001 – St. James of Jerusalem

6:30 At the gym
8:00 Met with Canon to Ordinary, Diocesan Administrator
9:00-12:00 Bishops, Canons and Assistants meeting at St. Timothy's, Raleigh
12:10 Appointment with aspirant for

the ordination process
3:10 Appointment with aspirant for the ordination process
6:00 Dinner and Teaching Mission on the Mission Minded Church at Church of the Good Shepherd, Raleigh

Wednesday, October 24, 2001

6:30 At the gym
9:00-4:00 Study at the library
6:00 Dinner and Teaching Mission on the Mission Minded Church at Church of the Good Shepherd, Raleigh

Thursday, October 25, 2001

6:30 At the gym
8:00 Breakfast appointment
10:00-2:00 Missionary Strategy meeting at holy Comforter, Burlington
6:00 Dinner and Teaching Mission on the Mission Minded Church at Church of the Good Shepherd, Raleigh

Friday, October 26, 2001

6:30 At the gym
10:00-2:00 Office
4:00 Pastoral call
5:00 Drove to Southern Pines
7:00 Dinner with the Rev. Canon Lada and David Hardwick

Saturday, October 26, 2001 – Visitation at the Sandhills Episcopal Cluster

10:00 Brunch, Question and Answer and tour at All Saints, Hamlet. Visited the Seaboard Festival in Hamlet
2:00 Reception, Question and Answers and tour of Messiah, Rockingham
6:00 Reception, dinner, question and answer at St. Mary Magdalene

Sunday, October 27, 2001 – Visitation at the Sandhills Episcopal Cluster

10:00 Adult Forum at Immanuel, Southern Pines
11:00 Visitation to Sandhills Episcopal Cluster Eucharist and Confirmation Reception following
2:00 Lunch and meeting with the Council of the Sandhills Episcopal Cluster

When A Mistake is a Message

I had an interesting thing happen to me the other day. I was writing a letter on the computer using Microsoft Word. I typed in the words St. Michael's Church. Because the word processing program as an automatic correction feature in it, it will offer suggestions for a better way to say something. When I typed the words St. Michael's, the grammatical correction box suggested that I type instead, "Michael B. Curry."

From the Bishops



Curry receives honorary degree at Yale

Among the 2001 Berkeley Divinity School at Yale honorary degree recipients was the Rt. Rev. Michael B. Curry, third from left, Bishop of the Diocese of North Carolina and a 1978 graduate of the divinity school. With him are, from left, degree recipients the Rev. Martha Overall and the Rev. Canon John Andrew, and, at right, are Dean R. William Franklin, Caroline Bynum, and the Rev. Sandra Stayner, rector of Berkeley. (Photo by Lisa Schoonmaker, Berkeley Divinity School at Yale)

A Pastoral Letter to the People of the Episcopal Diocese of North Carolina from the Rt. Rev. Michael B. Curry
To be read at all services on the 15th Sunday after Pentecost, September 16, 2001

In the Name of God: Father, Son and Holy Spirit. Amen.

As we assemble in our places of worship this Sunday we do so in the midst of much suffering, deep sorrow and genuine perplexity. Words barely approach articulating what we have felt and are feeling. There is weeping in the land. There will be weariness. We have found in days past, and we shall know in the days ahead many and varied feelings, fear, anger, vulnerability, confusion. We are human beings who have been hurt and this is part of who we are.

Now is a time, as is true in all times, to join hands as human beings, and to lift our hands and heart to our God. We therefore

assemble today for prayer to the God who in love created every one of us and whose wisdom can guide us through the uncertainties of our lives. As we do so I am asking all of the churches in the Episcopal Diocese of North Carolina to observe this day as a Day of Prayer for our Nation and World.

In so doing let us pray for all who have lost their lives, for all who have been injured and hurt in any way, for the families and loved ones who mourn and grieve, for all who are suffering in our world, and for all who have inflicted this suffering on others. Let us likewise pray for this our nation and our leaders who bear the authority of governance, especially George, our President, that they may be guided by God's wisdom and Holy Spirit. And let us pray for the leaders and peoples of the world that together we may walk in a better way.

In the midst of this moment it is salutary to remember that we are not alone. We have each other. Beyond all the differences that sometimes divide us we have each other. We are a varied people,

but one nation under God. Let us cherish and care for one another. And yet, even beyond this, we are not alone in the world. People of faith and good will throughout the world have expressed and are expressing their prayers, hopes and practical support. In a letter written this past Tuesday, our Presiding Bishop, the Most Reverend Frank Griswold, our Presiding Bishop said: "Expressions of concern and prayer have poured into my office from many parts of the world, in some instances from people who themselves are deeply wounded by continuing violence and bloodshed." We are not alone. A letter of prayer, support and encouragement was issued from the Archbishop of Canterbury, Roman Catholic, Protestant, Jewish, Islamic and other leaders of the faith communities in Great Britain. We are not alone. Goodness comes in all kinds.

We have as a nation been deeply wounded. And while those responsible for this violence must be punished for this evil and their wanton disregard for the dignity of human life, our greater calling is to cast out the darkness not with more

Visitation Schedule

Bishop Gloster

November 11

St. Barnabas', Greensboro 11:00 a.m.
NCSU/Cheshire House, Raleigh 5:30p.m.

November 18

St. Mark's, Huntersville 10:30 a.m.
Christ the King, Charlotte 2:00 p.m.

November 25

St. Matthias, Louisburg 9:00 a.m.
St. Paul's, Louisburg 11:00 a.m.

December 7-9

Bishop's Ball, The Summit

December 9

St. Stephen's, Winston-Salem 3:00 p.m.

December 11-14

Province IV Bishop's Spouses, Charleston, SC

December 16

St. Peter's, Charlotte 10:30 a.m.
St. Martin's, Charlotte 2:00 p.m.

December 18

Celebration of a New Ministry
St. Francis', Greensboro 7:00 p.m.

darkness, but with light. Let us, therefore, resolve as a nation to rise to the nobility of our national calling, to be a people whose greatness is found in goodness.

We have been deeply wounded. Our world has changed in ways we may not grasp for years. And yet, we who are Christian follow the Crucified One whose very wounds became the source of healing. Let us, therefore, rededicate ourselves to be who we are, disciples, followers, of the Lord Jesus. And let us therefore be about the business of binding up the broken, of helping to heal the hurts, and of joining with all people of good will, whether Christian, Jewish, Muslim or of no religious tradition, to build the better world that God intends for us all.

May the Lord bless you and keep you.

May the Lord make his face to shine upon you.

May the Lord lift up the light of his countenance upon you, and give you peace.

Your brother,
+Michael

Discipleship is following Jesus into God's vision for us in all creation



*Join us as we follow Jesus at a
Missionary Convention of the Diocese of North Carolina*

BUILDING A HABITAT HOUSE

*Friday, February 1, 2002
(More details in November/December issue)*

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THE COMMUNICANT

TOWARD A MISSIONARY DIOCESE... MAKING DISCIPLES, MAKING A DIFFERENCE
VOL. 93, No. 6 THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA OCTOBER 2001



Evidence of Autumn

Colors of the changing season brighten the entrance to The Summit
at the annual fall Clergy Conference Oct. 8-10. (Photo by Joel Kilby)

THE COMMUNICANT

TOWARD A MISSIONARY DIOCESE... MAKING DISCIPLES, MAKING A DIFFERENCE

VOL. 92, No. 7

THE NEWSPAPER OF THE EPISCOPAL DIOCESE OF NORTH CAROLINA

DECEMBER 2001



Flames billow from disastrous early morning fire at New York ecclesiastical landmark. (Photo courtesy ABC.com via Episcopal News Service)

Fire strikes Cathedral of St. John the Divine in New York

NEW YORK—Fire broke out Tuesday morning, Dec. 18, at the Cathedral of St. John the Divine in New York, with black smoke billowing 40 feet high from the Episcopal church that has been under construction for more than a century.

"We were going to do 'The Messiah' in two days," said cathedral organist Dorothy Papadakos, "but I don't think it's going to happen."

Witnesses said the fire started in the gift shop at around 6:45 a.m.

Dozens of fire trucks converged on the site about 7 a.m. as the smoke rose from a gift shop in the rear of the church. Scores of onlookers stood by, but officials at the scene said no injuries were reported.

The cathedral, located at 112th Street and Amsterdam Avenue, is the mother church of the Episcopal Diocese of New York and the seat of its bishop. It is said to be the largest cathedral in the world and is listed by the Encyclopedia of New York City as the nation's largest.

Police at the scene said it appeared part of the roof of the cathedral had caved in.

"We were just crying all the

way down here," said Margaret Hurwitz of Washington Heights, whose son, Nicholas goes to the Cathedral School on the cathedral grounds, about two blocks from the fire scene. Hurwitz and her son headed there to find out whether it would be open; other children were seen leaving the area, crying and carrying book bags.

"You know, after the World
(continued on page 3)

Building a Habitat House "Missionary Convention" Delegates will get to put their faith into action

RALEIGH—The metaphors differ slightly, but the message is the same. Habitat for Humanity and the Rt. Rev. Michael B. Curry, Bishop of the Episcopal Diocese of North Carolina, are calling individuals to put their faith into action to build a house during the Jan. 31-Feb. 2 Diocesan Convention in Charlotte.

Curry has challenged North Carolina parishes to become part of a missionary diocese that follows in the footsteps of Jesus. He said that discipleship is about feet and hands that work together to support one another. Habitat for Humanity is seeking to put hammers in those hands to build houses with families in need.

"The Bishop's excitement in supporting Habitat for Humanity is just what the Diocese needs to bring new energy to an already extraordinary partnership," said Rebecca Hix, Habitat's church relations manager for North Carolina.

Dr. Henry Clark and his wife Blanche have been tremendous

influences in encouraging parishes to become involved with Habitat, said Hix. In 1998 they gave five \$10,000 matching gifts to parishes that hadn't previously funded and built a Habitat house. Clark also stipulated that youth be involved in the projects.

The results were phenomenal and people were amazed to see what even small parishes could do, Hix noted.

Galloway Memorial, a mission church of 50 people in the Elkin community, in partnership with Surry Community College, a Baptist church, and about 200 local volunteers, raised matching funds that helped construct "the House that Love Built." Throughout the Diocese, people are still marveling at Galloway's accomplishments, she said.

The Rev. Wylie Miller, at the time rector of Trinity Church, Mount Airy, which also received a grant, said, "The project breathed new life into those members who had previously sat on the side behind the big talkers. It's ministry for people who like the idea of putting the gospel into action.

When Patricia Gentry, homeowner for the house being built in partnership with St. Paul's, Winston-Salem, became ill, the congregation rallied around her to help. "I have never been prouder of our congregation!" said Kay D. Lord, who is also executive director of Habitat for Humanity of Forsyth County, which partnered with the church for the build.

"They visited her in the hospital, brought Christmas presents and groceries and made her feel a real part of our church. Her 8-year-old daughter, Marie, was invited home to pay one Saturday with a daughter of one

(continued on page 5)



HABITAT PERSONALITIES: Thauhn Doan (top photo), a Vietnamese immigrant, and her 19-year-old son Dat and 18-year-old daughter Thuy are the family who will live in the Habitat for Humanity House being sponsored by the Diocese of North Carolina, on which delegates will have a chance to work during Convention in Charlotte on Feb. 1-2. Speaking at the Convention Eucharist on Friday, Feb. 1, will be Millard Fuller, below, who with his wife Linda, was founder in 1976 of Habitat for Humanity International, which has built and revitalized more than 100,000 houses with families in need, becoming a world leader in addressing the issues of poverty housing.

PRAYER FOR A MISSIONARY DIOCESE

**Most gracious and loving God:
Strengthen the hearts of your people
in this Diocese,
That loving you with our whole heart,
And loving our neighbors as ourselves,
We might, in the power of the Spirit,
Obey the call of Jesus
To go into our world as disciples
Making disciples
And making a difference,
Through your saving love.
Amen.**

Around the Diocese

Lex Mathews Scholarships applications due April 1

HIGH POINT—The deadline for applying for a Lex Mathews Scholarship in 2002 is Apr. 1, announced scholarship committee chair Colleen Hartsoe of St. Mary's, High Point.

The scholarship is given as a tribute to the ministry and memory of the Rev. Lex Mathews, diocesan Director of Christian Social Ministries for 11 years before his death in 1985.

Revised application forms are available from rectors, Episcopal Church Women (ECW) presidents, or the Diocesan House in Raleigh, at (800) 448-8775. Four copies of completed forms may be sent to Margo Acomb, Episcopal Diocese of North Carolina, P.O. Box 17025, Raleigh, N.C. 27619.

Eligible are North Carolina women, 23 years old or above, who need further education to improve their employability. Preference is given to Episcopalians, and a non-Episcopalian must be sponsored by an active member of the Episcopal Church.

Women simply desiring a career change are not eligible, nor are seminary students.

The amount awarded each year depends on how the selection committee evaluates each particular situation. Depending on the funds available, the maximum amount to be awarded to one woman is \$2,000 for one academic year.

A woman may apply yearly for up to

four years.

Although a candidate may apply while academic acceptance is pending, the Committee chair must receive a statement from the school by May 1 that the candidate has been accepted for admission.

Awards were made in 2001 to the following persons: **Gayle Chamberlain**, Southern Pines, teaching certification; **Julie Goodin**, Winston-Salem, religion degree; **Robin Keene**, Roxboro, nursing; **Kathleen Mazingo**, Wake Forest, teaching degree in Spanish; **Michelle Ponticello**, Chapel Hill, nursing; **Ann Poupalos**, Asheboro, nursing; **Joyce Roughton**, Durham, nursing; **Aneita Walker**, Lexington, teaching certification for learning disabilities; and **Mileen Woods**, High Point, criminal justice.

On the selection committee for 2001-2002 were June Gregory, Kathryn Cloyd, Deborah deBourg-Brown, Elnora Gore, Shara Partin, Gloria Jacobi, and Colleen Hartsoe, Chair. Elnora Gore is the January incoming chair.

Convocation meetings set

RALEIGH—The winter pre-Convention meetings for the seven convocations of the Diocese are scheduled as follows: Durham Convocation—Chapel of the Cross, Chapel Hill, 7:00 p.m., Monday, Jan. 7; Greensboro Convocation—Church of the Redeemer, Greensboro, 7:30 p.m., Tuesday, Jan. 8; Sandhills Convocation—Penick Village North Building, Southern Pines, 7:00 p.m., Thursday, Jan. 10; Raleigh Convocation—St. Mark's, Raleigh, 7:00 p.m., Thursday, Jan. 10; Rocky Mount Convocation—Calvary Church, Tarboro, 6:30 p.m. dinner, 7:00 p.m. meeting, Thursday, Jan. 17; Winston-Salem Convocation—St. Paul's, Winston-Salem, 7:00 p.m., Thursday, Jan. 17; Charlotte Convocation—St. Margaret's, Charlotte, 7:00 p.m., Monday, Jan. 21.

All Convention delegates and alternates are encouraged to attend these meetings, whose agendas will include a review of the nominations and resolutions to be considered by Convention, as well as continued discussion of the proposed 2002 diocesan budget.

PASTORAL RESPONSE

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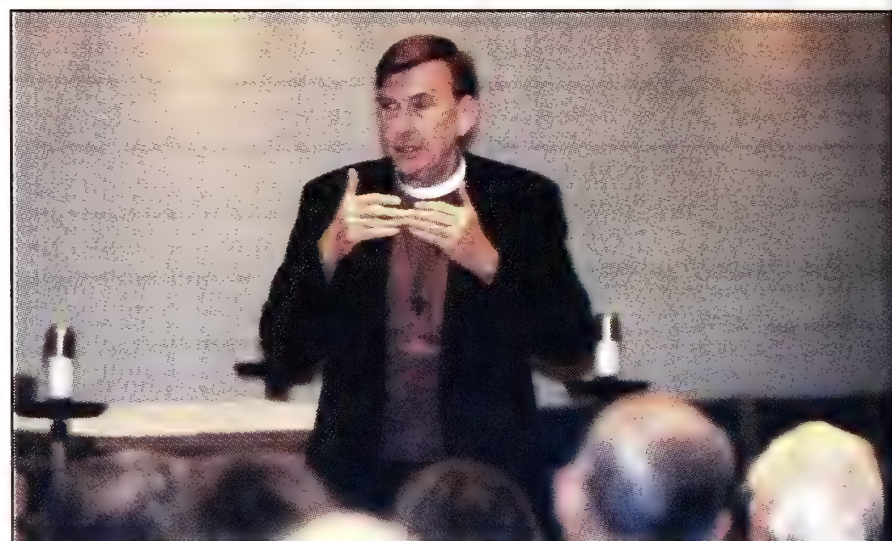
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If you have a question or want to make a report regarding possible sexual misconduct or child abuse, and would like to speak to a confidential source, please call 1-877-332-3394.



Spong lectures a big hit

Charlotte native the Rt. Rev. John Spong, retired Bishop of Newark, delivered a series of three theological lectures, "A New Christianity for a New World," on Friday and Saturday, Nov. 9-10, at St. Mark's Church in Raleigh. Attentive audiences numbering over 500 for the two-day series thronged to hear this noted author and speaker, who has been both praised as an agent of healthy change and condemned as a heretic. (Photos by E. T. Malone Jr.)

A prayer for The Summit

Almighty and everlasting God,
You are the creator of all life and the Lord of Sabbath,
You made this world in such ways that all its creatures
depend upon each other.
We thank you for its beauty, its intricate complexity
and its elegant simplicity.
We praise you for the beauty and serenity of your creation
that we find at The Summit Camp and Conference Center.
Grant that The Summit may continue to be a place
of Sabbath rest, of learning, nourishment,
fellowship, and spiritual growth
for young and old alike—a place where all may find
and be found by you and where the gifts of life
in your creation are honored.
This we pray in the name of Jesus Christ, who with you
and the Holy Spirit remain God forever. Amen.

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Bishop Suffragan

The Rt. Rev. J. Gary Gloster

Editor

The Rev. Canon E. T. Malone Jr.

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Farmworker ministry finds November to be a time for extending hospitality

By Ellen Phelps

NEWTON GROVE—November at the Episcopal Farmworker Ministry has been a time for us to renew our call to be a ministry of hospitality. With the end of the harvest and ensuing departure of the thousands of migrant workers we have been fortunate enough to serve this year, we have begun anew our annual "shifting of gears." As migrants move on to other fields in Florida and Mexico, we here in North Carolina are left with the opportunity to welcome into our communities the seasonal farmworkers, construction workers, factory workers, and others who have settled here permanently with their families.

For us at the Farmworker Ministry, this opportunity presents itself in the faces of the hundreds of individuals who attend our Sunday mass year-round; it is seen in the thousands of families our specialists help with immigration papers each year; it is alive in the flourishing Latino community that our own Padre Tony Rojas knows and serves so well.

How can we all best take advantage of the chances that lie before us to welcome into our communities these newest, and oftentimes most vulnerable, members of our society? At the Farmworker Ministry, we believe strongly that hospitality must be not just a sincere expression of welcome, but also an earnest invitation to full participation in a community. To this end we engage in efforts to both build a strong Latino community here at our center, and to help those we serve feel more comfortable and welcomed in the larger Anglo community.

At El Centro we work towards community development by offering programs and services that thrive on group participation, and which encourage community members to take leadership in shaping our identity as an organization. Our recently formed women's group, Las Damas de San Francisco, is member-directed and group-run. Individuals volunteer to distribute the fresh food we receive from the Inter-Faith Food Shuttle each week. Participants in our English classes decide what subjects they will study. Year-round church members take leadership in our Sunday ministry during the season when our migrants are here, driving our vans to bring men from the camps to church and English class, cooking meals after mass, reading the lessons, and volunteering services wherever needed. It is our hope that by nurturing a strong community within the bounds of the Farmworker Ministry, we can collectively support and help each other meet the challenges the outside world presents.

Of late, we have been fortunate to have members of the wider Episcopal community share with us the message that our community members are, indeed, welcome. Thanks to the wonderful organizing efforts of Good Shepherd, Wilmington, and Saint Andrew's-on-the-Sound, Wilmington, we hosted over three hundred people for an intercultural Thanksgiving dinner this year. The youth group from Saint Margaret's in Charlotte has already come twice to share with us and spend time with us. Although our programs, such as immigration services, computer classes, and ESL, which aim to give farmworkers and their families the tools to succeed in a culture and country that are not theirs, these programs cannot replace invaluable human contact with welcoming and caring individuals.

Chances to interact, such as those we have been blessed to have this past month, show our community members that they are indeed valued and fully welcomed to become full participants in our Christian family.

Individuals who would like to help or become involved may contact the Episcopal Farmworker Ministry at (910)567-6917, by email at efm@intrstar.net, or at PO Box 160, Newton Grove, NC 26388.

Ellen Phelps is director of the Episcopal Farmworker Ministry.

Fire strikes cathedral

(From page 1)

Trade towers, you want something to be secure," said Hurwitz. "This is where we came that day."

The first stone of the historic cathedral was laid in 1892, but construction has never been completed, and work continues to this day. Papadakos said the organ was the city's fourth largest and dates to 1910.

The American Institute of Architects "Guide to New York City" says the cathedral combines "the happy interests of social activism, avant-garde art and music, and a heavy and heady interest in architecture."

A British master stonemason was brought to New York to train local youths in old-fashioned stonecutting methods.

"Despite its incompleteness and mix of styles, it is an impressive interior," the AIA guide says, "enormous not only in plan but also in volume, its side aisles being built as high as the nave."

"Were St. John the Divine to be completed, it would be the world's largest cathedral," the guide says.

—Episcopal News Service

Episcopal Hispanic Ministry in Charlotte

An information and exploration meeting

**Wednesday, 16 January, 2002
12 noon until 2:00 p.m.**

Lunch will be provided.

Please call (704) 376-8441 for a reservation so there will be food and chairs.

**Saint Martin's Episcopal Church
1510 East Seventh St.
Charlotte, NC 28204**

*One block east of Independence Blvd
on Seventh St. by Independence Park.*

This meeting is for all interested persons in the Charlotte area about the formation of ministry with, to, and for the Hispanic community. The meeting is for members of local parishes and interested persons from the community.

For the ministry to develop and grow, it will need clergy and laity, leaders and followers, visionaries and detail people, vintners and vineyard workers, the curious and the committed.

Help make something new happen.

For more information, call Fr. Murdock Smith at St. Martin's.

Ministerio Episcopal para la Comunidad Hispana de Charlotte

Una reunión de información y estudio

*El miércoles, 16 de enero, 2002
12:00 p.m. hasta las 2:00 p.m.*

Se le proporcionará el almuerzo

Por favor, llame para un reservación (704) 376-8441 (en inglés) para que tengamos bastante comida y sillas.

**Saint Martin's Episcopal Church
1510 Calle Siete Este
Charlotte, NC 28204**

*Queda una cuadra al este de Independence Blvd
en la Calle Siete al lado de Independence Park*

Esta reunión es para todas personas en la zona de Charlotte que tienen interés en formar un ministerio dedicado a la comunidad hispana. Debe incluir feligréses de parroquias de la zona y personas comunidad.

Para desarrollar y cultivar este ministerio necesitará la ayuda y aportación de clero, los laicos, líderes, seguidores, personas con visión del futuro, personas de vista minuciosa y la gente curiosa y dedicada.

Sea parte de algo nuevo.

Si tiene cualquier pregunta llame al Padre Murdock Smith en St. Martin's. Si no puede asistir a la reunión pero tiene interés en el ministerio favor de comunicar con el padre.

More News of the Diocese

Emmanuel Parish honors Dr. Sarah Lemmon, retiring deacon, in Southern Pines

SOUTHERN PINES—On the Day of Pentecost this year, Emmanuel Parish honored the Rev. Dr. Sarah McCulloh Lemmon upon her retirement after six years as parish deacon by naming her Deacon Emerita.

At a reception, the Rev. James D. Franklin, rector at Emmanuel, paid tribute to her.



Dr. Lemmon

He noted the Book of Common Prayer's description of the work of a deacon, especially "to interpret to the Church the needs, concerns, and hopes of the world."

This is a ministry for someone who lives out in the world, he said, and not just for an apprentice cleric.

"So thankful are we that Emmanuel's first 'permanent' deacon is Sarah McCulloh Lemmon. Before being ordained in December of 1995, Sarah brought several lifetimes of experience in ministry with her—she had been a choir member for 50 years, a Lay Reader ever since the Diocese first allowed women to do that in 1967; a Lay Eucharistic Minister; a Lector; a Bible study teacher; an Old and New Testament teacher; an ECW member for 30 years; a diocesan leader for 20 years on the Episcopal Church Foundation; a founding member of the Diocesan Council's Department of Records and History; editor and contributing author of *The Episcopal Church in North Carolina*; biographer of Bishop-

elect Charles Pettigrew; a college professor and lecturer in Western Civilization, Ancient and Medieval History, History of England, the United States, North Carolina, the South, and the History of American Thought—all pretty good preparation for bringing the needs of the world to the Church!"

Franklin noted, "When others might have rested from these lifetimes of service, Sarah felt God's call yet again and envisioned the shape of her diaconate was to train Lay Eucharistic Ministers, lead Quiet Days, offer Bible studies, help develop Stephen Ministry, and, of course, share the liturgical duties of a deacon and proclaim God's Word."

He said, "So you can see that Sarah's six years as a deacon at Emmanuel are the extraordinarily 'normal' continuation of the kind of service to our Lord that she has engaged in practically 'at all times...by your life and teaching.' Now, Sarah will continue to grace and serve Emmanuel as Deacon Emerita, by 'word and example, to those among whom you live and work and worship'—for the diaconate is tied directly to the ministry of Jesus who said, 'I am among you as one who serves' or, as the last phrase from Luke 22:27 is translated, literally, 'as a deacon.' May the Lord by his grace ever uphold you, Sarah, in the service he lays upon you."

Blanchard Scholarship

CHAPEL HILL—The Office of Scholarships and Student Aid at the University of North Carolina at Chapel Hill is accepting applications for the John Osgood Blanchard and Elizabeth Amis Cameron Blanchard Scholarship.

The scholarship carries an annual renewable award of \$6,000 for residents of North Carolina and \$12,000 for out-of-state students, and it is available both to incoming freshmen and currently enrolled students at the University.

To be considered, applicants must meet the following criteria: (1) be baptized and confirmed in the Episcopal Church and be of colonial ancestry; and/or (2) be the son or daughter of Episcopal clergy.

In addition to the above criteria, selection will be based on academic achievement, though financial need may be taken into consideration. Applicants who are already attending UNC should have at least a cumulative grade point average 3.0 to be eligible. Incoming freshmen applicants will be considered on the basis of the information provided in their application for admission to the University.

Interested students should submit a letter of interest, together with supporting documentation (letter from rector stating one's membership in the church, evidence of colonial ancestry) to Dr. Dan Thornton, Senior Assistant Director for Scholarships, by Feb. 1, 2002. Recipients will be notified in April. Please mail to: Office of Scholarships and Student Aid, 208 Pettigrew Hall, CB # 2300, P.O. Box 1080, Chapel Hill, N.C. 27514.

For additional information, one may contact Dr. Thornton at (919) 962-4168, email dan_thornton@unc.edu or consult <http://studentaid.unc.edu>.

Episcopal Church Foundation approves 5 grants, 3 loans

RALEIGH, Dec. 11—The North Carolina Episcopal Church Foundation, meeting here at Diocesan House, approved two grants, one for \$8,000 to Church of the Good Shepherd, Cooleemee, for repairs to the rectory and parish house, and, upon recommendation of the Historic Properties Commission, another for \$7,000 to historic St. Philip's, Germanton, for painting the exterior of the building.

The Historic Properties Commission also granted an additional \$500 to St. Philip's, Germanton, for the same project.

In its meeting of Sept. 18 at Diocesan House, the Foundation granted \$15,000 to All Saints', Hamlet, for repairs to the parish house, painting the interior of the church and downstairs of the parish house, and replacing the fencing around the churchyard.

The Foundation on Sept. 18 also approved a grant of \$15,000 and a loan for \$150,000 to Church of the Ascension, Fork, to double its space for fellowship,

classrooms, a new kitchen, an office for the vicar, bathrooms, and storage.

Also on Sept. 18 the Foundation granted \$15,000 to All Saints', Warrenton, and lent the church \$23,811 to repair the rectory.

The Foundation on Sept. 18 designated the Historic Properties Commission to serve as the examining committee for the Foundation concerning grant requests for historic properties. A representative from Historic Properties will be present at Foundation meetings for report and recommendation when grant requests for historic properties are being considered.

This & that

VESTRY RETREAT: The January vestry retreat for **Church of the Holy Innocents, Henderson**, will be led by the **Rev. M. Filmore Strunk**, rector of **St. Margaret's, Charlotte**, a parish that is growing both in numbers and in spiritual development.

The **Rev. Jay C. James**, rector of **St. Timothy's, Raleigh**, was elected to a three-year term on the board of the **Living Church Foundation** at its annual meeting Oct. 16 in **Milwaukee, Wisc.**

We were sorry to learn of the death, on Dec. 3, in **Greensboro** of **Robert Byrum**, father of the **Rev. Philip R. Byrum of Wilson**. A funeral service was held on Dec. 5 at **Muir's Chapel Church, Greensboro**.

The **Rev. Jamie L'Enfant**, assistant to the rector at **Holy Trinity, Greensboro**, and her husband **Chris Rachal** are the proud parents of a son, **Brian James Rachal**, born Dec. 6 and weighing in at 7 lbs., 15 oz. Everyone is reported to be doing well.

The Communicant in its next issue hopes to publish a story about the career of the late **Rev. Dr. Earl H. Brill** in the Diocese of North Carolina, focusing especially on his work in the founding of the **Deacons Formation Program**.

MONTHLY SERVICES: **Bishop Curry** has given permission for the resumption of monthly services at historic **St. James', Kittrell**, with the next service scheduled for **Sunday, Jan. 13, at 3:00 p.m.** The annual Homecoming Service held on Oct. 28 was attended by 43 people, with the **Rev. Daniel Barker**, rector of **Holy Innocents, Henderson**, and chairman of the **St. James' Historic Church Committee**, as celebrant and the **Rev. Canon E. T. Malone Jr.** as preacher.

Position Available

DEVELOPMENT OFFICER for THE SUMMIT, an Episcopal Camp & Conference Center Located at Brown Summit, NC

Seeking energetic individual to provide direct support to the fundraising/marketing goals and objectives of The Summit, an Episcopal Camp & Conference Center.

Specifications:

- < 3-5 years fundraising experience showing regular successes
- < Knowledge of and interest in the mission of the Episcopal Diocese of North Carolina and The Summit Camp & Conference Center.
- < Genuine warmth and enthusiasm for one's work
- < Excellent oral and written communication skills
- < Ability to work with diverse groups of individuals
- < Computer literacy and creativeness

Resumes should be directed to John Koch, Executive Director of The Summit Camp & Conference Center, P O Box 660, Brown Summit, NC 27214. Questions may be directed to John at 336-342-6163, or by e-mail at summit_john@yahoo.com.



From left, Linda Smith, Audrey Hansen, and Linda Tate attend a session of The Way of Faith at St. Martin's, Charlotte.

"The Way of Faith" proves worthwhile new program for Charlotte parish

By Murdock Smith

CHARLOTTE—Do you wonder that the meaning of life is more than a Monty Python special? Have you looked at your life and found a hole so big that it echoes? Are you curious about this fellow, Jesus? Are you seeking to understand more about spirituality? Are you on a journey with no clear destination? Was the last time you thought about faith when you were twelve? Have your edges become frayed by life so that you want to tighten your seams? Were you beaten down by church-people who could only talk about "shoulds" and "oughts"?

So, the Bishop says that we are to be a missionary Diocese. Guess it means we are to be a missionary parish. Used to be that many of the missionary societies and missionaries came out of the Church of England. Guess it means that if they could, then so can we.

If we are going to go out into the world to make disciples, then we need to make some evangelists first.

"The Way of Faith" is the "tool" by which we at St. Martin's, Charlotte, are teaching the basics of the Faith, encouraging the embrace of an evangelical/missionary definition of parish, and establishing our base for Confirmation preparation.

Like Alpha, The Way of Faith (usually known as *Emmaus*) comes out of the English Church and is a ministry of

evangelism. Both are good ministries, and I have used Alpha in another parish. The principal difference arises from the understanding of how someone becomes a member of a church community. Alpha generally takes a vertical approach..."make a decision now and then become a member of a community."

The Way of Faith takes a more horizontal view that says, "Belong, then come to believe and seek to grow in the Faith."

We started in September and will end in December 2001, and will be offering the ministry again in spring 2002. For eleven Tuesdays and one Friday/Saturday "retreat," 30 parishioners and interested persons have gathered to learn more.

This first round concluded on Dec. 4 with a Celebration Dinner. Bishop Curry joined us to teach about "Sharing the Faith," a topic about which he is well-prepared to speak. Participants were asked to bring a guest to that final gathering. After all, evangelism and missionary ministry is about bringing others to Christ.

There are three parts to The Way of Faith: *Contract*, *Nurture*, and *Growth*. The *Contract* phase involves the entire parish in exploring ways to begin evangelism through listening and building relationships—what it is, various styles or approaches to evangelism, how each of us is an evangelist, and how the parish can become an evangelistic (read missionary) community. After all, so much of what the church is called to do is to reach out to others and to tell about Jesus Christ.

The *Nurture* phase is 15 topic-focused meetings that combine teaching, small

group time, prayer, Bible study, and fellowship. Because St. Martin's is an urban, intentional parish, we always start with a meal with those great opportunities to get to know someone new. Rather than telling what to think, *Nurture* helps participants understand and take on the teachings about the Faith. It is especially good at helping participants understand their particular relationship with God, and discover their language to share with others about the love of God.

Growth evolves from the 15 topics addressed in *Nurture* by offering 4- to 6-week courses that expand on each subject area. These can be done in small group studies, on a Sunday morning, on a retreat, as a Lenten program, or most any other format. *Growth*, like *Contact* and *Nurture*, may be led by either clergy or laity. In fact, all phases offer many opportunities for lay involvement.

For those of us who have used Alpha, we find The Way of Faith offers greater substance and depth to the central teaching. The focus on including the entire parish in the evangelism effort and the *Growth* series make The Way of Faith more appealing to us. We find a more balanced theological perspective and other dynamics that make The Way of Faith more consistent with our understanding and approach to evangelism and ministry.

Morehouse Publishing is the American distributor of *Emmaus: The Way of Faith* materials. One may check it out at www.natsoc.org.uk/emmaus. Anyone who wishes may contact me to St. Martin's (704) 376-8441 or msmith@stmartins-charlotte.org.

The Rev. Murdock Smith is rector of St. Martin's, Charlotte.

"Missionary Convention" (from page 1)

of the St. Paul volunteers. When she was leaving, Marie told the other little girl that she could not return the invitation because her neighborhood was not safe and people would laugh at her friend if she came to play. But Marie added, "You can come and play as soon as we move into our new home." The lives of the Gentry children will be changed forever."

The idea of youth involvement excited Grace Church, Lexington, which invited youth groups from all the downtown churches to participate. Every group accepted the invitation and the challenge to raise \$2,000 and provide the labor for the build.

This was the first joint project the youth groups had ever attempted. Lou Adkins, a parishioner at Grace, commented on how the youth developed a

relationship with the homeowner Vera Hairston and her son Walter, who has multiple sclerosis. "The youth got to know Walter and learned from Walter. They realized how blessed he is and, in turn, how thankful they are for the blessings of their lives."

At All Saint's, Roanoke Rapids, the Habitat project served exactly the purposes that the Clarks said they had in mind. The parish put its outreach energy into inviting 21 local churches to join them in the project. The result was not just the construction of one home, but raising awareness about Habitat throughout the community.

"The Clarks' grant provided a vital catalyst gathering Christians of various ages and denominations together in common ministry," said All Saints' rector, the Rev. Robert Alves. Jane Brown, who coordinated the build for All Saints', reports, "This grant was helpful in getting the word out about our local Habitat for Humanity affiliate. It was wonderful to witness the enthusiasm of the youth in the Roanoke Valley." This enthusiasm was evident at the dedication of the home, when the youth of the parish presented a check for \$1,500 toward the construction of the next Habitat house.

"Our opportunity to help each of the churches build its first Habitat home provided one of the most satisfying experiences of our lives," said Dr. Clark. "Habitat represents an activity in which everyone involved is a winner. The recipients of their first homes are, of course, the primary beneficiaries, but the givers who financed and built the houses and provided support to the total effort in other ways, also gain enormous satisfactions. This is reflected in the large numbers of those involved in becoming committed to working with Habitat projects over a long period of time."

"Our hope is that each of the five churches will be witnesses and serve as an example to stimulate more activity with Habitat throughout the Diocese. All that is really needed in each parish is one committed person who recruits a few others and you are on your way. Our own parish in Chapel Hill has received major help from two wonderful university student groups since 1994. Our partnership has since built 12 Habitat homes in Orange County and sent 8 Habitat teams overseas to Honduras and Costa Rica, with more to follow. But we started with a commitment to build one Habitat home!"

Blanche Clark said she also feels that a taste of Habitat would be all that is needed for any parish to get involved. "It is a wonderful, heartwarming experience to participate in the dedication of a Habitat home one has helped to build and to share in the joy and excitement of the new homeowner. Knowing that you have made the dream of owning a home come true for someone is incredibly satisfying."

Feast of Our Lady of Guadalupe



Episcopalians of Mexican descent and their friends celebrate annually the Feast of Our Lady of Guadalupe, observed with costumes, dancing, a festive parade, Mass, and meal afterwards. These scenes are from the 2000 celebration in Wilson. (Photos by E. T. Malone Jr.)





ECW.

119th ANNUAL MEETING: The diocesan ECW met Nov. 8-9 at St. Andrew's, Rocky Mount, with Bishop Curry presiding at the Eucharist. Banquet entertainment was provided by the Tar River Children's Chorus, upper left. Mina Hampton, St. Philip's, Durham, top right, presents a UTO award to past president Gail Fennimore of St. John's, Charlotte. Center right, visiting Province IV ECW President Kaye Meyer, left, talks with N.C. ECW President Sylvia Nash of Calvary, Tarboro. Bottom right, keynote speaker Bishop John Spong autographs a book for an admirer. (Photos by E. T. Malone Jr.)

"I am a child of this Diocese," Spong tells ECW

By E. T. Malone Jr.

ROCKY MOUNT—Retired Diocese of Newark Bishop John S. Spong tailored his remarks to his audience, sketching scenes of his childhood as a Charlotte acolyte and choirboy and his battles with the Edgecombe County Ku Klux Klan early in his ordained ministry to build a case for asserting that his Tar Heel upbringing helped transform him into the iconoclast and theological trailblazer known to the world today.

Addressing the 119th Annual Meeting of the Episcopal Church Women of the Diocese of North Carolina, whose members packed the nave of St. Andrew's

Church here, Spong paced about, gesturing with his hands, and speaking completely without notes. This was a story he knew by heart.

"This Diocese created me. Not just my traditional religious side, but my radical religious side," he declared. He was born in an Episcopal hospital, baptized, nurtured in an Episcopal school, and as a child looked forward to Sunday School. When he was a teenager, his rector the Rev. Bob Crandell "was the only adult who talked *with* me, rather than *at* me. I wanted to be like him, to be for others what he was for me."

Later, as president of the diocesan youth organization, he met bishops and other clergy around the Diocese, but was

disillusioned when he discovered the reality of racial segregation in the church. "Remember that our beloved camp Vade Mecum was for whites only," he said.

Women, Spong noted, were excluded from leadership roles.

Spong lived in the parish house at the Chapel of the Cross when he was a student at the University of North Carolina in Chapel Hill. "There I met an uncompromising type of rector, David Yates, who worked for integration during the 1940s and was a pacifist," he said. Soon after his own ordination, Spong was rector of Calvary Church, Tarboro, and had a field of five congregations to care for. While in Tarboro he was declared "Public Enemy Number One" by the Klan.

Spong served later in Lynchburg and Richmond, Va., before being elected Bishop of Newark at age 44, where he served 24 years. He has since written 20 books on theological subjects. "I am a child of this Diocese, and this Diocese shaped me. My church taught me about Jesus and made me controversial," he argued.

The women gave him a standing ovation, including one who before his talk had confided that, "I wouldn't cross the street to listen to Jack Spong. I'm here only because of my loyalty to the ECW!" One could not help notice that without the work of such men, the well-integrated audience, presided over by a black bishop, might not have been possible.

Missionary Strategy Commission approves vision statement draft

BURLINGTON—The Missionary Strategy Commission, meeting here Dec. 10 at Church of the Holy Comforter, approved a draft version of a new diocesan vision statement, began work on development of a strategic plan, and discussed communications.

The meeting began with prayer and a time of checking in.

Bishop Curry expressed the concern that the Commission develop a vision that holds up evangelism and social gospel ministry equally, and that it bear in mind that it is working to develop a vision that can be accepted and embraced by a diverse Diocese.

Those who attended the Clear Vision Conference at Camp Allen, Tex., on Nov. 18-20 offered a brief review and reflection of the experience.

Consultant Thom Rainer presented a statistical report and noted, among other things, that ten churches of the Diocese accounted for 100% of the total diocesan growth for the past five years. That meant that 114 congregations accounted for no growth.

A review and discussion of the vision statement and core values, third draft, followed.

The following draft of the vision statement was unanimously approved: "Empowered by the Holy Spirit, the Episcopal Diocese of North Carolina makes disciples and makes a difference. We do so by building a joyful community of congregations who go forth to offer God's reconciling love through Jesus Christ to all persons, particularly the unchurched and those on the margins of society."

The consultant will present a new draft of the core values, based on the discussion at this meeting, at the January meeting.

Rainer then began the Commission's discussion of a plan to develop a strategic plan. After much discussion, the Commission tentatively settled on three categories and began to consider subcategories. The three suggested categories are (1) existing congregations; (2) diocesan support and resources; and (3) new congregations.

The work of the Commission will now shift to refining the subcategories and developing objectives within each of these categories. Out of these objectives will come measurable goals and then priorities and timetables. This will be the major part of the Commission's work at an overnight retreat scheduled for Jan. 13-14. This meeting will start with dinner at 6:00 p.m. on Sunday and conclude by 4:00 p.m. Monday.

A lively discussion ensued about communications. It was determined that summaries of the monthly meetings will be sent to *The Communicant* office as well as to the coordinator of the diocesan

web page.

Members of the Commission will make reports about the work of the Commission at their respective convocation meetings in January.

A report will also be made to Diocesan Convention. Sara Balogh, the Rev. Lisa Fischbeck, the Rev. David Hodges, and the Rev. Don Goodheart will coordinate a presentation about the work of the Commission for Convention. Shara Partin will staff a booth and will take the necessary steps to get a booth registered for the Commission.

Members of the Special Commission on Missionary Strategy are the **Rev. Don Goodheart**, convener; the **Rt. Rev. Michael B. Curry**; the **Rt. Rev. Gary Gloster**; **Eddie Rodriguez**; the **Rev. David Hodges**; the **Rev. Al Moore**; **Anne Tomlinson**; **Boone Turchi**; the **Rev. Bob Sawyer**; **Tom Wellman**; **Sara Balogh**; **Claudia Stowers**; the **Rev. Brian Sunken**; the **Rev. Janice Chalaron**; the **Rev. Lada Hardwick**; the **Rev. Lisa Fischbeck**; the **Rev. Canon Marie Fleischer**; the **Rev. Marty McCarthy**; the **Rev. Zeldia Kennedy**; and the **Rev. Thom Rainer**, consultant.



The whirl of discs, the ringing of chains, the shouts of elation, these were the sounds that filled the air at the First Annual Bishop's open disc golf tournament, held Dec 8th at the Bishop's Ball Youth Conference. Disc golf is much like "ball" golf, but instead of a ball and hole, players throw flying discs into chained baskets, with the least number of throws winning the match. The course was built during the Spring Work Weekend last May, with nine holes now complete. 28 participants, along with staff and the adventurous Bishop Curry, tried their best to walk away with the coveted trophy discs, signed by both Michael Curry and Gary Gloster. In the end, only four players took home the prizes, but everyone who played left knowing they had made history, playing first in what will hopefully become a Bishop's Ball tradition. Logan Sheets took home first place in the pro division, John Kidda in the advanced, and a tie between Danny Eastman and Michael Brandon in the amateur.

Clergy changes and moves

The **Rev. Robert B. Cook Jr.** has resigned as rector at Grace Church, Lexington, and has accepted a call to serve as chaplain at Canterbury School, Greensboro, effective Oct. 31.

The **Rev. Patricia R. P. Shoemaker**, who has been serving as deacon at Grace Church, Lexington, has resigned effective Nov. 1, and her status is non-parochial.

Accepting the call as interim rector at Grace Church, Lexington, effective Nov. 1, is the **Rev. Doug Kearney**, a Lutheran pastor.

New rector at St. Bartholomew's, Pittsboro, is the **Rev. Ida Louise Johnson**, who has been serving as vicar of St. Michael and All Angels', Charlotte. She assumed her new duties about Dec. 2. The **Rev. Mary Mroczka** served a brief interimship at Pittsboro this summer and fall.

The **Rev. Marvin B. Aycock Jr.** has resigned as vicar at Emmanuel, Warrenton, and vicar at All Saints', Warrenton, to accept a call to serve as priest-in-charge at St. Matthew's, Salisbury, and at St. Paul's, Salisbury, effective Dec. 1.

The **Rev. Wendell R. Phillips**, who had been serving as vicar in Salisbury for both St. Matthew's and St. Paul's, has retired, effective May 31.

Resigning as long-time vicar at St. Michael's, Tarboro, and at St. Mary's, Speed, the **Rev. Noah B. Howard** has accepted a call to serve as missionary for

the new Yadkin Valley Cluster, effective Oct. 1. He is resident pastor at Good Shepherd, Cooleemee.

The **Rev. Dr. Patty Ann T. Earle**, who has been serving as interim rector at St. Anne's, Winston-Salem, has retired, effective Sept. 30. The church has called the **Rev. Hal Hayek** as its new rector.

New chaplain and vicar at St. Augustine's College Chapel, effective Aug. 1, is the **Rev. LeBaron T. Taylor**, who comes from the Diocese of Minnesota.

The **Rev. Ben R. Duffey** ended his service as priest-in-charge at Church of The Saviour, Jackson, effective Aug. 12. He continues to serve St. Mark's, Halifax, and Grace Church, Weldon.

The **Rev. William Oldland**, who has been serving as deacon-in-charge at St. Thomas', Reidsville, was ordained to the priesthood and called as rector at St. Thomas', effective June 9.

The Communicant neglected to mention previously that the **Rev. Julia W. Boyd**, who has been serving as transitional deacon at Christ Church, Charlotte, was ordained to the priesthood on Oct. 28, 2000, and retained there as assistant to the rector.

At St. John's, Charlotte, the **Rev. Charles L. Holt**, who had been serving as assistant to the rector, resigned effective July 31.

At Calvary Church, Tarboro, the **Rev. Council Foy Bradshaw**, previously a

deacon, was ordained to the priesthood on Dec. 16.

Interim vicar at St. Barnabas', Greensboro, effective Sept. 16, is the **Rev. Ralph L. Delgadillo**, who has been serving as assistant to the rector, St. Paul's, Smithfield, and Hispanic missionary, Good Shepherd, Raleigh.

The bishop has given permission to the vestry at St. Titus', Durham, to call the **Rev. William Maddox** as its next rector.

Bishop Curry, upon recommendation of the Commission on Ministry and the Standing Committee, has approved the future ordination of **Teddra Hussey-Bynes** to the transitional diaconate, effective Nov. 19.

Effective Aug. 20, Bishop Curry, upon recommendation of the Commission on Ministry and the Standing Committee, approved **David McGuinness** to begin the necessary academic preparation and examinations which can lead to his being received as a member of the clergy of the Episcopal Church, under provisions of national Title III, Canon 11.

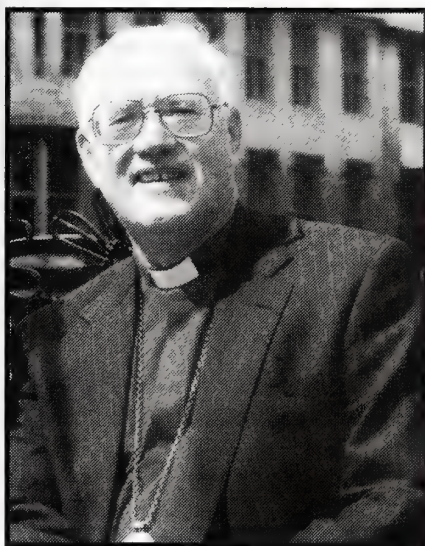
Bishop Curry, upon recommendation of the Commission on Ministry and the Standing Committee, has admitted four persons—**Diane Britt**, **Chantal Dennis Milkowski**, **Brian Morgan**, and **Kimberly Hudson**—as Candidates for Holy Orders, effective May 21. He has, after similar recommendation, admitted **Barbara Cooke** as a Candidate for Holy Orders, effective Nov. 19.

Christmas Message from Archbishop of Canterbury

My dear friends,

In days to come we shall all be asked: "What were you doing when the twin towers of the World Trade Centre crashed to the ground?" In my case I was sitting in my study talking to John Peterson, Secretary General of the Communion, when Eileen walked in and said with a stunned air: "A plane has just crashed into the World Trade Centre!"

Even now it is very difficult to get one's mind around the events of that day. What sort of face was it we saw that day? Perhaps there were several, including the hideous face of terrorism using Islam to try to cower a great nation? We thank God that America was not cowed by such evil.



Archbishop George Carey

Another face we saw was altogether gentler and heroic, the face of compassion rescuing many from a tragic end. We saw sorrow and grief, but also a determination that evil should not triumph.

As I write the allied forces are seeking to prise Osama Bin Laden from his hiding place in Afghanistan. While we may have varying views about the means, it is clear that those guilty must be held to account. The world is not safe until such perpetrators are brought to justice.

One simply cannot imagine the mentality of men who will take over planes and use them as guided missiles to destroy. But neither can I understand a theology which assumes that such evil deeds grant one access to paradise. It is vital that Muslim leaders continue to address this distortion of Islamic theology as a matter of urgency.

But there is another issue that seems to be lost in the present debate. Put simply it is this: Our increasingly secular, consumer-drive societies often find it hard to understand people who are quite prepared to die for their beliefs. We are increasingly cocooned in a culture of comfort, where all danger and risk are kept at arm's length.

Most Christians of course will have some insight of the notion of the sacrificial life, although nothing in our faith leads us to kill others for religious ends. Our faith calls us to live and die for Christ himself, whose ways are justice and peace. And isn't there a challenge here for us all? As I write this letter I have just

heard that eighteen fellow Anglicans of the Church of Pakistan were murdered by extremists whilst at worship! Our hearts go out to their families as we commend those who have died and their families to the loving arms of Almighty God. It brings home to us all the cost for so many fellow Christians in following Christ today. For those of us living in more secure lands, we are challenged to work out for ourselves the cost of following the Lord.

Early last century, Bishop Frank Weston of Zanzibar who had been preaching the University sermon at Cambridge University challenging students to give up their lives to become missionaries in Africa was greeted by a student who said: "I couldn't possibly live in Africa!" Weston thundered: "I did not ask you to *live* there—I asked you to be prepared to *die* there!" And dying for Christ was often the reality of those missionaries of that period. Do we not need to consider where the element of sacrifice has gone in modern Christianity? If our discipleship does not take the form of direct suffering for Christ, perhaps we have to work out for ourselves those forms of obedience that are sacrificial and costly that might lead to the benefit of the Church and humanity.

To return to the present situation. While nothing justifies the awful events of Sept. 11th, the Western world must wake up to the fact that terrorism feeds on such realities as the gross and obscene inequalities between the West and East; the

deep despair at the heart of refugees in so many parts of the world, including Palestine; the alarming ignorance and lack of opportunities for those millions of children who have no future to look forward to. I thank God for our Communion which is present in so many parts of the world where issues of life and death are enacted daily.

Finally, this leads me to children and their future. What kind of world are we preparing for them? How may the joy, peace, and love that Christmas brings become a cradle for their growth as leaders of reconciliation and bearers of hope?

I thank God for young faces that have greeted Eileen and me in every part of our Anglican Communion family. This year, we have been grateful for their enthusiasm and excitement we found in southern Ohio; for their vitality we encountered in Nigeria; for their courage we experienced in Palestine; and the tenacity of their faith in Bahrain and Qatar. My prayer is that we shall make children a priority in our mission, worship, and life.

O Holy child of Bethlehem
Descend on us we pray
Cast out our sin and enter in
Be born in us today.
We hear the Christmas angels
The great glad tidings tell
O Come to us Abide with us
Our Lord Emmanuel.

The Most Reverend George Carey
Archbishop of Canterbury

News of the National Church

Lilly grants \$2 million to Sewanee to promote ministry as vocation

SEWANEE, Tenn.—The University of the South is one of 28 colleges and universities in the country to receive a \$1 million-plus grant from Lilly Endowment Inc. to create or enhance programs that enable young people to draw upon the resources of religious wisdom as they think through their vocational choices and to consider the ministry as a profession they might pursue.

The University of the South received \$1.98 million to attract young people to the ordained ministry, to provide more students with hands-on experience in religious- and service-based vocations through internships and outreach opportunities, and to support curricular and co-curricular efforts to help students explore values and vocations in collaborative

programs involving the University Chapel, academic departments, the School of Theology, and Career Services.

"With the Lilly Endowment's support, Sewanee can build a strong and enduring program to help young adults carefully consider their values and how they can best live out those values in their lives and chosen professions," said Dr. Joel Cunningham, Sewanee president.

Craig Dykstra, vice president for religion at the Indianapolis-based foundation, said: "These exciting grants directly address one of the major themes of the Endowment's grant making in religion, and that is to help identify, recruit, call and nurture into Christian ministry a new generation of talented pastors."

Totalling \$55.3 million, the 2001 grants will fund programs affecting students, faculty, and staff at all the schools. Schools have planned activities such as student retreats, enhancing worship on campus, changing career-

planning services, curricular changes, lecture series and conferences, special courses, semesters of study in seminaries and divinity schools, internships in congregations and faith-based organizations, and mentoring projects.

"It is clear that these schools thought through their missions and strengths and that they were very intentional in devising these proposals," Dykstra said. "The caliber of proposals was outstanding, and it is obvious that all these schools thought seriously and productively about how to encourage young people to consider questions of faith and commitment as they choose their careers."

Conservative Virginia parish opts to remain in Episcopal Church

FAIRFAX, Va.—The theologically conservative Church of the Apostles here has

decided to remain a part of the Episcopal Church after a long and careful discernment process, rather than join a breakaway group such as the Anglican Mission in America (AmiA).

The need for a decisive stand was forced by the imminent construction of an expansive new campus for the congregation, which is located in the Episcopal Diocese of Virginia.

"We are reassured that there are still many faithful bishops and priests in ECUSA, whose dioceses and churches are generally the ones experiencing growth. The Diocese of Virginia, the second-largest in the country, is one these," said a vestry member.

Canon 15.3 of the diocesan Constitution and Canons states that a congregation holds its property in trust for the diocese and that, if the congregation were to sever its ties with the diocese, the property would be in the custody of the diocese.

—*Episcopal News Service*

A letter to the Diocese of North Carolina

December 6, 2001
Feast of St. Nicholas

Dear Brothers and Sisters in Christ:

A missionary church is a community of disciples who follow Jesus Christ into God's dream and vision. We do that as we invite others to follow Jesus Christ into God's vision (making disciples) and by working to transform the world in light of God's vision for us and for all creation (making a difference). It is this understanding which has given rise to the theme:

Toward a Missionary Diocese: Making Disciples, Making a Difference

It is our prayer that our upcoming diocesan convention will be an experience of growing more fully into what it means to be a missionary diocese for a new millennium. We will strive to do this in several ways.

Our Convention Theme

First, the theme of this Convention will be: *Toward A Missionary Diocese: Making Disciples, Making A Difference*. The focus of our worship, times of education, and experience will be on how we live into and out of the challenge of the Great Commission (Matthew 28:19,20) to be a missionary community of disciples, formed, shaped, and committed to the Gospel of Jesus Christ. The difference made, which is very specific, is found in Matthew 25:35-46 and Luke 4:16-21.

Habitat House and Workshops in Social Ministry/Outreach and Evangelism

While we will attend to the business required of us at Convention, we are setting Friday afternoon apart as a time to participate in and explore what it means to be a missionary diocese, church, and people. We invite those attending the convention to do this in one of three ways.

- < **Help build a house for Habitat for Humanity:** We plan to begin the construction of a House for Habitat for Humanity sponsored by the Diocese of North Carolina. We invite you to volunteer to be part of the work crew Friday afternoon.
- < **Attend a workshop on Social Ministry and Outreach:** There will be several workshop opportunities focusing on Social and Outreach ministry.
- < **Attend a workshop on Evangelism in the Episcopal tradition:** There will be several workshop opportunities focusing on aspects of evangelism in our tradition as Anglican Christians.

Contributions to Help Build a Diocesan House for Habitat for Humanity

Contributions to help build a Diocese of North Carolina Habitat for Humanity House may be sent to the Diocesan House marked Habitat House. We have been fortunate to receive a generous gift towards this end from Dr. and Mrs. Henry Clark of Chapel Hill. We invite you to

join us with your financial support, as well as your prayers.

Convention Eucharist

Second, **in place of the convention banquet** (dinner will be on your own), we will celebrate the Holy Eucharist at 6:30 PM Friday. The preacher for that service will be Millard Fuller, founder of Habitat for Humanity.

Later Adjournment Time

Because of this new format for convention we anticipate convention adjournment by 3:00 p.m. Saturday, rather than at noon.

Diocesan Mission Sunday

Third, we invite the diocese to observe Sunday, Jan. 27, 2002 as Mission Sunday in the Diocese of North Carolina. This can be a wonderful opportunity to do two things:

- < To pray for the mission of the church and our diocese;
- < To preach and teach on the subject of Mission.

The propers for that day (Epiphany 3, Year A) offer wonderful resources for preaching on this theme. The Collect speaks specifically of our answering "readily the call of our Savior Jesus Christ and to proclaim to all people the Good News of his salvation." That call to "follow Jesus," as Dietrich Bonhoeffer taught us in *The Cost of Discipleship*, is the call to real and costly discipleship. This is a collect praying for deeper discipleship.

Amos 3:1-8 — In the light of the prophetic message of the entire book of Amos this lesson pictures the call of God as the sound of a roaring lion challenging us and our social orders with the reality and message of God's vision and dream in which "justice rolls down like a mighty stream and righteousness like an ever flowing brook." For us the message of Amos is a salient signal that the call to discipleship is a following with profound personal and real social consequences. Discipleship is not about pie in the sky pietism or self-centered spirituality. It is about heeding the challenge of God's word and daring to dream God's dream in God's world.

Psalms 139 - The psalm speaks movingly of the depth of God who searches us out, knows, loves, and calls us to live our lives out of the incredible depth of that love. It is a remarkable example of the "Hound of Heaven" reach-

ing down and stretching out.

1 Corinthians 1:10-17 - The 2nd lesson, arising out of the Corinthian situation of parties and factions in the church, is a helpful reminder that as the preacher says in Ecclesiastes, "there is nothing new under the sun". Paul's eloquent appeal to the Corinthians, in the midst of their differences and divisions, speaks eloquently to us in the midst of ours, for the baptismal summons to discipleship is deeper than any divisions that divide us and keep us from doing mission.

Matthew 4:12-23 - In the Gospel you can hear the voice of Jesus summoning men and women into the dream and vision of God which is the Kingdom and reign of God. It is in response to that redirecting summons of revolutionary redirection that Peter and Andrew, James and John, become aware of a subtle change in their life direction. They "left their boat and net and followed" Jesus. At its root, discipleship is about following Jesus into God's vision and dream for us and for all creation.

These are just some rambling thoughts of ours on these lessons. They really do lend themselves to preaching with a focus on mission. Other resources related to a mission theme can be found in the Prayer Book.

- < Collects for the Mission of the Church — B.C.P. pg. 257
- < Baptismal Covenant — BCP, pg. 304-305
- < Various prayers for the Church and its mission, BCP, pg. 816-818
- < Catechism on the Ministry and Mission of the Church — BCP, pg. 854-856
- < Scripture passages with themes related to mission suggested in the Prayer Book lectionary
 - o of a missionary on pgs. 925-926
 - o for the Ministry, Mission of Church, For Social Justice, Social Service, pgs. 929-931

During this holy season, when we prepare for and remember the birth of our Lord Jesus Christ, our prayer is that He will be born anew in us and in our world. May we truly grow as Jesus' disciples, following in His steps, loving as He loves, serving as He serves, and giving and living as He gives and lives. We remain,

Your brothers in Christ,

The Rt. Rev. Michael B. Curry
The Rt. Rev. J. Gary Gloster

Letters

Devil in the details...

When I opened my October copy of *The Communicant* yesterday I was pleased and also dismayed to see my father-in-law's obituary on page 11. "Pleased" at the space given to him but "dismayed" to see his name misspelled as "Byrd." After [his] 64 years serving parishes in the Diocese of North Carolina, it astounded me that those who knew him best let this final mention in the diocesan newsletter go to press incorrectly.

When "the roll is called up yonder" I am confident that Saint Peter will recognize the Bob Bird I knew and loved as "a real BIRD."

Michael C. Givens
Good Shepherd, Raleigh

EDITOR'S NOTE: *We apologize for the error. Your editor can only account for it by noting that he himself grew up in a community full of people who spelled their name "Byrd."*

A living legacy...

Before his death, my father, the Rev. Robert M. Bird, arranged with the help of his friend William A. Short and his rector, the Rev. Martin McCarthy of St. John's, Charlotte, to have his vestments shipped to the Rev. Orlando Gomez at Todos Los Santos in Columbia, South America, to aid in his ministry there.

Anyone with further donations for Fr. Gomez should contact Mr. McCarthy at (704) 366-3034.

Elizabeth Bird Givens
Good Shepherd, Raleigh

From the Bishops

A Christmas message from Bishop Curry

"But you, O Bethlehem of Ephrathah, who are one of the little clans of Judah, from you shall come forth for me one who is to rule in Israel, whose origin is from of old, from ancient days."

Micah 5:2; Matthew 2:6

I recently came across an old Christmas card that I saved. It was from The Nissan Brothers, a shop in Bethlehem. I met some members of the Nissan family a few years ago when I first made a pilgrimage to the Holy Land. They are Palestinian Christians who own and operate a restaurant and gift shop in Bethlehem. When I looked at the envelope and the card I remembered how surprised I was by Bethlehem, the birthplace of Jesus.

I don't know what I expected. I knew that Bethlehem was not a wealthy city. I knew that it is part of the world still suffering under poverty and living with great conflict and injustice. I shouldn't have been surprised by begging children. I shouldn't have been surprised to see numbers of unemployed men standing around street corners. I shouldn't have been surprised that the birthplace of Jesus is in the midst of a desperately poor Palestinian city, which often doesn't even have electricity and running water. I shouldn't have been surprised, but I was. On some level I suspect the word 'Bethlehem' conjured up in my mind a Hallmark greeting card rather than a Third World ghetto. So I was surprised, even though I knew better.

And yet, in that surprise may be our deepest hope of salvation. The Jewish tradition speaks of God's plan and purpose in the world as *tikkun olam*, which means, "repairing the world." It's difficult to fix something from afar. To repair something it helps for it to be within reach. It's hard to heal from a distance. On some level, in some way, the repair of the world calls for healing the hurt at the deepest depths.

I suspect that's part of what the incarnation and birth of God in Jesus is about. In Jesus God entered God's creation to repair, to heal, to transform us and all creation into God's original dream and vision. God has not given up on us or on God's creation. And if God has not given up on us, we need not give up on ourselves.

In Jesus God entered our existence in a particular, profound, personal and in depth way. And that means that God is in the midst of it all, good and bad. "And they shall name him Emmanuel, which means, 'God with us.'" (Mt. 1:23) For

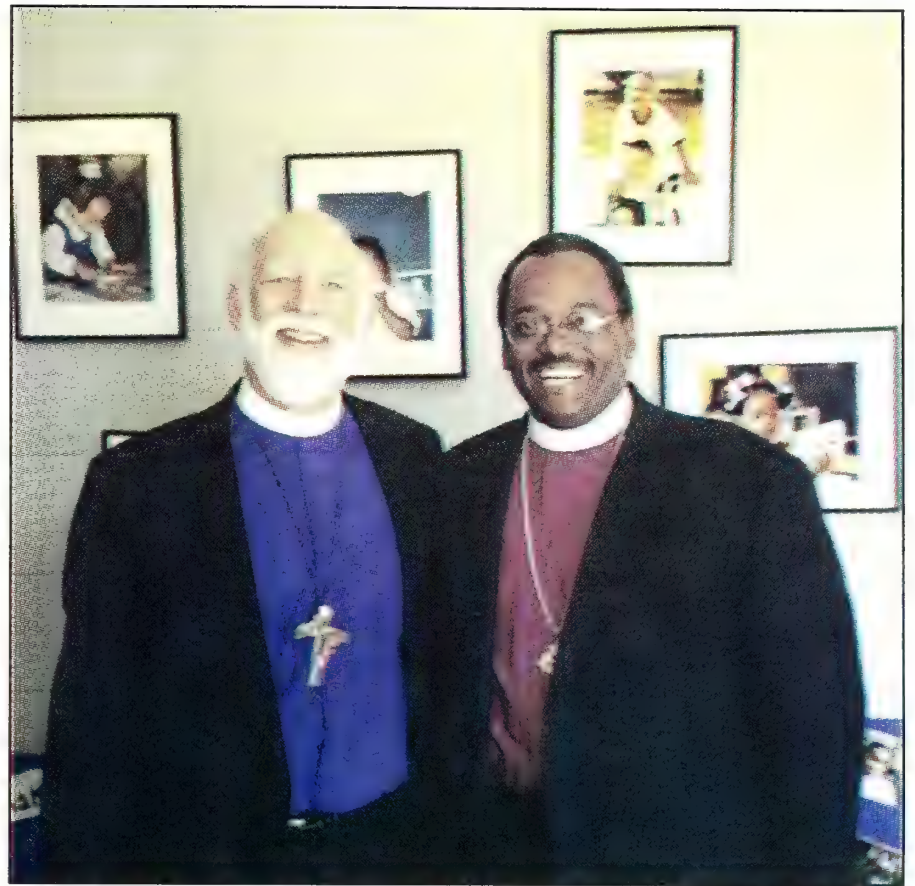
many, this Christmas will be more painful because of the tragedy of September 11th. For many, Christmas may be difficult because of loved ones who have died or hurts that have not healed. But on its deeper level the incarnation of God in Jesus is about God's presence even in the pain, whether we are aware of it or not. "Who shall separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword? No, in all these things we are more than conquerors through him who loved us." (Romans 8:35-37)

There is no place where God will not go. There is no hurt that God doesn't know. And that means that if God is in it, we can make it.

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in thy dark streets shineth
The everlasting Light;
The hopes and fears of all the years are
met in thee tonight.

Have a blessed Christmas. May God bless us all.

+Michael



Bishop Gloster and Bishop Curry extend their greetings to everyone in the Diocese, wishing them the very best Advent season and a holy celebration of Christmastide.

Prayer, Christmas, and Mission A message from Bishop Gloster

Dear Friends,

I was asked sometime ago by a person – "Do you believe in prayer?" I assured her that I did but that I wanted to be honest with her about what it was that I believed about prayer.

This is the gist of what I shared with her – First, I said, "I know that prayer is; but I'm not altogether sure what it is. To be sure, it is real; but it is a mystery, as are a lot of important things in life like love, for instance.

Second, prayer is not primarily asking for things but far more about the nurturing of a relationship, the giving or offering of self.

Prayer is not an exercise in which we try to make God more compassionate, caring, or loving, or even more Christian, than he would be if we had not prayed.

Fourth, prayer is the reaching beyond ourselves to God who is certainly more than we can ever comprehend, get our minds around or "solve" like we would a riddle. It is a deep longing and yearning of the soul.

Finally prayer is therefore a building of community between us, others, and God. Suddenly, my friend burst into tears – "Please pray for me. I received a scary report from my doctor..."

I assured her that the longing of my soul would include her, and her family, and that in these offerings we would be in communion with God and each other.

As I have reflected on this moment and our conversation, there are a lot of similarities between prayer and Christmas. Christmas is a mystery that we can never completely understand. It is about God coming to us to live and die in our midst, to touch our lives at every level.

Christmas is not primarily about asking for things but about receiving our relationship with God who comes among us. God shares birth, life, and even death by bringing Divine Grace.

Christmas is a time which we can realize and acknowledge how much God is the primary actor, and we the recipients of the unbelievable grace bestowed on us

by the visit of the Holy One. Christmas is truly a time when even the hardest of hearts are softened and warmed. People reach beyond themselves, giving, and reaching. Even war zones have been stilled in recognition of the holy moment.

Christmas is the time in which we can know the longing of God's soul, who longs so much for us that Christ came and lives in holy communion with us and indeed all the peoples of the earth.

Prayer and Christmas also are mission. Christmas is God's prayer for us which we might call God's mission for us. As a Diocese and a people taking seriously the call to make disciples and make a difference in the world, let us pray for one another and the world. Let us reach out to each other as God in and through Christ reaches out to us in the Christ born at Christmas.

May you have a prayer-filled Christmas.

Gary



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